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THE

CLASSICAL JOURNAL;

FOR

SEPTEMBER AND DECEMBER, 1814.

VOL. X.

Ὦ φίλος, εἰ σοφὸς εἶ, λάβε μ' ἐς χέρας· εἰ δέ γε πάμπαν
Νῆϊς ἔφυς Μουσέων, ῥίψον ἃ μὴ νοέεις.

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St. Luke proves. To please the Jews he left Paul, whom he deemed innocent, in close confinement. That, therefore, Felix was recalled about the end of the second year of Nero, none can doubt, unless we doubt that he was a tyrant. The greatest latitude which can be given, is, that this event did not take place until the next year; but this supposition will not materially alter the following calculations. Let it then be assumed that this event took place in Nero's second year, A. D. 56. Then St. Paul was seized at Jerusalem in the summer of 54, and his journies, with the dates of his epistles, must be regulated according to that epoch. There is indeed another date which may be ascertained with some degree of accuracy, the famine that prevailed in the time of Claudius. This is said to have happened in the year 42 by some chronologists, by others in 44; both probably are right; since it appears from Suetonius to have been of some continuance: "Provisions being scarce on account of the continued sterility of the earth," ob assiduas sterilitates. Suet. in Vit. Claud. Chap. 18. This scarcity, therefore, being foretold, and coming on gradually, contributions would be sent to Jerusalem before the poor Christians there were severely affected by it. Hence we may conclude that they were carried to Jerusalem before the winter of 42. We have now two dates, 42 and 54. Between these took place the council at Jerusalem; the time of which may be ascertained from St. Paul's account of his travels in the epistle to the Galatians, where he says, that three years after his conversion he went to Jerusalem for 15 days, and saw Peter and James. "Then again after 14 years, I went to Jerusalem," to the council, as appears from what follows. Now here arises the question, whether these three years are part of the 14, or to be added to them. St. Paul's conversion could not have taken place before A. D. 34. From thence to 54, are 20 years, take 17 away, i. e. 14 + 3, and there are left only 3 years between the council and the arrest of St. Paul. But St. Luke's account of his travels during that interval renders this computation impossible. For in that period he is recorded to have travelled over Macedonia, Epirus, Illyricum, and Greece, staying 18 months at Corinth, and 2 years at Ephesus. Therefore the 3 years must be contained in the 14, which leaves 6 years for the travels of St. Paul after the council, and it must have been held in 48. From these dates the travels of the apostle may be arranged with some degree of probability. The chief difficulty lies in accounting for what Luke has omitted, his visit to Crete, and his acquaintance with Titus. The name of this early bishop is never given by St. Luke. But we learn from St. Paul's epistles, that he went with the apostle to Jerusalem, when he carried thither the contributions in 42, and from the epistle to himself, that the apostle left him in Crete. We find too from the last chapter

of that epistle, that Apollos was then in Crete, or very shortly expected there; and that the apostle intended to winter at Nicopolis. Now Apollos was not known to the church until after St Paul's visit to Jerusalem, subsequent to the council in 48, as appears from Acts 18th and 19th. Hence this epistle must have been written after the riot at Ephesus. As St. Paul went thence into Macedonia, and there met Titus returning from Corinth, see ii. Cor. ch. vii, it follows that this epistle could not have been written during that excursion, and consequently not before St. Paul's first imprisonment, as he could not have gone to Crete and returned into Greece during that interval. Nicopolis was a name common to many cities. There were three in the circle of St. Paul's travels, one in Bithynia, one in Cilicia ad Issum, and the other in Epirus, opposite Actium, and built in memory of the victory off that place, and is thus noticed by Tacitus, lib. 5, ad finem. "Poppæus Sabinus .... dein Corinthense littus angustiasque Isthmi evadit, marique alio Nicopolim Romanam Coloniam ingressus ibi demum cognoscit.... nempe Pseudo-Drusum." Titus being in Crete, he could visit Nicopolis ad Issum, or Nicopolis Epirus with equal ease. It appears from the 2nd epistle to Timothy, which is allowed to have been written by St. Paul during his second imprisonment, that he was attended to Rome by Demas Crescens, Titus, Luke, and Tychicus, see ch. iv. 10, 11, and 12, and that Tychicus was with St. Paul when he wrote to Titus, whom he was to send for the purpose of fetching Titus. Hence at Nicopolis, Tychicus, Titus and the apostle would meet together. There is, therefore, a certain degree of probability that they continued with him until his arrival at Rome, whence Titus returned to Dalmatia, and from thence, perhaps, went southward to Crete.

This will render it probable that St. Paul's visit to Crete was a little while previous to his last imprisonment. With respect to Apollos, it is probable that he was an Ægyptian, since he could scarcely have been an inhabitant of Alexandria in the Sinus Issicus, which lies between Tarsus and Antioch, without being more completely acquainted with Christianity than he was. The Jews of Alexandria in Ægypt were all Hellenists, as is well known, and such Apollos seems to have been. Again it may be observed, that, when the epistle to the Romans was written, Aquila and Priscilla had returned to that city, see ver. 3, ch. xvi. Hence as they were banished by Claudius, their return must have been about the time of his death, and therefore this epistle written later than commentators usually imagine; most probably during St. Paul's last journey to Jerusalem. For it by no means follows that it was written at Corinth, because carried to Rome by an inhabitant of Cenchrea. Phœbe might have sailed from Asia Minor: the same, or similar business, calling her thither as to Rome. The

place, therefore, where it was written is uncertain. But the fact of Aquila and Priscilla being then at Rome marks the time pretty accurately; it may be added that St. Paul would scarcely have promised very long before-hand to come to Rome, without so doing. This will appear more probable from a comparison of his travels with their dates. And as he certainly visited Jerusalem five times after his conversion, as he set out from thence, and there ended his travels, we will make the intervals of these visits the different epochs of his life. This hypothesis and mode of arrangement will be found, it is hoped, as free from difficulty as any yet produced.

First interval, from A. D. 34 to 37.

St. Paul leaves Jerusalem for Damascus, converted on the road —Arabia—Damascus, escapes in a basket—Jerusalem, stays there 15 days, and sees Peter and James. This account we have from the epistle to the Galatians, and it requires no corroboration.

Second interval, from A. D. 37 to 42.

Jerusalem—Cæsarea—Tarsus, and other parts of Syria—Cilicia —Jerusalem, in the time of the famine. See Acts ix, and the epistle to the Galatians.

We have no further materials to fill up these five years. Nor is it necessary to suppose that St. Paul did not leave Asia Minor during the above period; on the contrary, as Titus, a native of Crete, accompanied St. Paul to Jerusalem with the contributions, it is at least probable, that St. Paul visited Crete for the first time about this period.

Third interval, from A. D. 42 to 48.

Jerusalem—Syria—Seleucia—sails to Cyprus—returns to Pamphylia—Lycaonia—stays a long time at Iconium—Attalia—Antioch—Jerusalem, to the council.

The time the apostle remained at Jerusalem and its neighbourhood is unknown, but six years will not be deemed too much for the conversion of these provinces of Asia Minor, together with the island of Cyprus. Nor do we here deny the probability of other excursions, not recorded in the scriptures.

Fourth interval, from A. D. 48 to 50.

Jerusalem—Syria—Cilicia—Lycaonia—Galatia—Mysia—Troas, leaves Asia for Europe—Samothracia—Macedonia, one week, Acts xvi.—Thessalonica, three weeks, Acts xvii.—Berœa, a short time—Athens, a short time—Corinth, 18 months—sails to Ephesus, leaves Aquila and Priscilla there—Cæsarea—Jerusalem, to keep the passover. See Acts xviii, ver. 22.

Soon after St. Paul left Ephesus, Apollos came there. So that his conversion may be dated A. D. 50.

Fifth interval, from A. D. 50 to 54.

Jerusalem—Antioch—Phrygia—Galatia—Ephesus, near two years, driven out by Demetrius about Pentecost, I. Cor. xvi. ver. 8. 52. Macedonia—Greece—Macedonia—Philippi, in April; see Acts xx. ver. 6.—Sails to Troas, 7 days—Assos—Mitylene—Samos—Miletus, where the Ephesian clergy meet him—Coos—Rhodes—Patara—Tyre, 7 days—Ptolemais—Cæsarea—Jerusalem by the day of Pentecost.

He was therefore six weeks in coasting from Philippi to Cæsarea.

Our next attempt must be to try whether this arrangement will coincide with the probable time of writing the epistles. These then will be found to admit of the following dates. It appears that the first epistle to the Thessalonians was written from Corinth, see chap. iii. vv. 1 to 6. This point is generally agreed, and therefore, from the above date of the apostle's travels, this must have been in A. D. 49. The second epistle was written some time after the first, and from the same place, we may therefore place it in 50. The first to Timothy was also written from Corinth, and must of course be dated during St. Paul's long visit to that city, 49. The epistle to the Galatians is usually placed first, which seems erroneous, on the following account. It was evidently written after the council, because that is referred to, therefore it must have been written after St. Paul visited them returning from the council, the decrees of which were delivered to them, but these they *soon* disregarded. "I marvel that ye are so soon removed &c." Allowing, therefore, a reasonable time for this perversion, and for its coming to the knowledge of the apostle, we cannot place this epistle earlier than the end of 50. It does not appear from what city, but if the above date be accurate, St. Paul was then at Corinth. The first to the Corinthians was certainly written from Ephesus, as we learn from chap. xvi, and therefore it must have been during the apostle's long abode there from 50 to 52; say then 51. The second epistle was written some time after the first, in consequence of the report made by Titus of the effects which the first had on the Corinthians, see chap. ii. It is likely, therefore, to have been written from Macedonia, about the year 53. From what has already been said concerning the epistle to the Romans, its date must be fixed in the year 54, somewhat previous to the arrival of the apostle at Jerusalem. The epistles to the Ephesians, Philippians, and Colossians, were written from Rome during St. Paul's imprisonment, perhaps about A. D. 57; that to Philemon, being evidently the last, and

ἴκγονοι de majoribus inusitatum. Lego

τοὺς σοὺς, παλαιοῦ γ' ἐκ γένους αὐτοχθόνος.

Ion. 748.

γυναῖκες, ἱστῶν τῶν ἐμῶν καὶ κερκίδος
δούλευμα πιστὸν, τίνα τύχην λαβὼν πόσις
βέβηκε παίδων, ὥνπερ οὕνεχ' ἥκομεν.

Quærit Creusa, quale oraculum Apollo Xutho reddiderit: igitur τύχην λαμβάνειν non convenit. Lego, δούλευμα, πύστιν τίνα τύχης λαβὼν πόσις βέβηκε παίδων. πύστις (περὶ) παίδων, vel περὶ τύχης π. *quodnam oraculum de filiorum obventu*, etc.

Ion. 1404.

σφάζοντες οὐ λήγοιτ' ἄν, ὡς ἀνθέξομαι
καὶ τῆσδε, καὶ σοῦ etc.

σφάζοντες οὐ λήγοιτ' ἄν ineptum. Lego σπάσαντες οὐ λήγοιτ' ἄν, *Ne trahere me prehensam et vinciendam desinatis: quantumvis me rapiatis, tamen non dimittam ista.* Sic σπᾶν usurpatur *Hec.* 92. 408.

Herc. Fur. 399.

δράκοντα πυρσόνωτον,
ὃς ἄπλατον ἀμφελικτὸς ἕλικ' ἐφρούρει, κτανών.

ἀμφελικτὸς ἕλικα ἐφρούρει inconcinnum; forte ἄλοκ' ἐφρούρει, *sulcum* pro terra.

Mr. Elmsley in his admirable notice of Hermann's *Hercules Furens*, in one of our former numbers, does not notice this conjecture.

Herc. Fur. 776.

ὁ χρυσὸς, ἅ τ' εὐτυχία
φρονεῖν βροτοὺς ἐξάγεται,
δύνασιν ἄδικον
ἐφέλκων· χρόνον γὰρ ἔτλα
τοπάλιν εἰσορᾶν·
νόμον παρέμενος, εὐνομία χάριν διδοὺς
ἔθραυσεν ὄλβου κελαινὸν ἅρμα.

Locum luxatum et jam ab aliis tentatum sic restitui posse arbitror,

ἐξάγεται
δύνασιν· ἀμοιβὴν δ'
ἐφέλκων χρόνος γ' ἄρ' ἔτλα
τοπάλιν εἰσορᾶν
νόμων παρέμενον, εὐνομία χάριν διδούς·
ἔθραυσε δ' ὄλβου κελαινὸν ἅρμα.

Tempus remunerationem facinorum afferens, eum, qui leges neglexit, rursus aspicere, pietati gratificans, conatur, opumque

nigrum currum frangit. παρέμενός τινος pro παρειμένος, *negligens,* a παρῖεσθαι. Sic et μεθίεσθαί τινος dicitur, similemque vim præpositio παρὰ etiam in verbo παροράω habet; et laudatur ex Sophocle παρεῖτο, *neglexit.* Locus simillimus Eurip. Fragm. *Belleroph.* VI.

ὁ γὰρ οὐδενὸς
ἐκφὺς χρόνος δικαίους
ἐπάγων κανόνας δείκνυσιν
ἀνθρώπων κακότητας.

Pind. *Olymp.* στ', 164. μὴ θραύσοι χρόνος ὄλβον ἐφέρπων.

Herc. Fur. 794.

ἦξετ'—ἐμὰ τείχη
Σπαρτῶν ἵνα γένος ἔφανε, χαλκασπίδων λόχος,

χαλκασπίδων cum Σπάρτων jungendum. Lego, Σπάρτων ἵνα χάνος ἔφυσε χαλκασπ. λόχον. χάνος *hiatus terræ produxit,* ἔφυσε. Paulo ante 792. legendum ἡχεῖτ' εὐγ. nam quomodo πέτρα Πυθίου et δώματα Μουσῶν *venire* possunt? ἠχεῖν τινα, *celebrare.* Quod proprie *in* domo fit, ipsi domui tribuitur.

On the Use of ἂν, or κε with an Optative Mood, and a Conjecture of DRESIGIUS on JUSTIN, b. II. c. 10.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

I BEG leave to offer to the consideration of your correspondent, Mr. Seager, one or two remarks upon his *Miscellaneous Observations on several ancient and modern Authors,* inserted in the XIVth No. p. 240.

In the first place, as one who feels a strong interest in whatever concerns the book περὶ ὕψους, commonly attributed to Longinus (of which I may probably some day or other publish a *Variorum* Edition), and who in the fourth No. of the *Class. Journ.* in the *Critical Remarks on Longinus,* p. 821., has touched upon the word, I thank him for the additional instance of καταρχαιρεσιάζειν, which he has produced from Plutarch, though J. Toup had numbered it among the τὰ ἅπαξ λεγόμενα.

As to the canon of Brunck, "γενοίμην habens eam significationem, a qua denominatur, qua quum pollet, particulam ἂν nunquam adsciscit, quæ optativum potentialem semper comitatur," which

Mr. Seager quotes, I shall not at present examine the propriety of it, which Mr. Seager himself seems inclined to dispute, but content myself with offering the following passage to his consideration: "Mutandi necessitatem imposuit defectus particulæ ἂν, quæ ut nunquam jungitur optativo eam significationem habenti, a qua denominatur, ita potentialem optativum semper et constanter comitatur, de quo usu ac discrimine optativorum nemo neque crebrius, neque diligentius præcepit acutissimo Brunckio, cujus comicus et tragici etiam ex hac parte expolitissimi sunt, v. ejus Notas ad Aristophanem T. III. p. 17. ad Æschyli *Prom.* 622. 1065. Eurip. *Phœn.* 514, 1211. *Hecub.* 1097. add. Dorvillium *ad Chariton.* p. 212.: Fateor equidem me olim dubitavisse annon hæc tanta loquendi ἀκρίβεια Atticis tantum poetis tanquam propria esset attribuenda, quum cæteri et antiquiores, et seriores, licentiæ aliquid indulsisse sibi viderentur: verum excussis sedulo, quæ inveniuntur, exemplis plurimis, ubi vel constanti fide librorum cum optativo potentiali particula ponitur, vel exclusa perfacili negotio reponi potest, plane compertum habeo, inconstantiam, si qua occurrat, profectam a librariis esse, in quorum erroribus tollendis Brunckiana sit diligentia imitanda. Sic in versu Homerico *Il.* V. v. 303. quem unum Hoogeveenius in *Doctrina Particularum Linguæ Græcæ* T. I. p. 91. laudavit, ut ἂν δυνητικὸν interdum omitti ostenderet, in illo igitur versu,

ὁ δὲ χερμάδιον λάβε χειρὶ
Τυδείδης, μέγα ἔργον, ὃ οὐ δύο γ' ἄνδρε φέροιεν,

etsi neque Venet. Manuscr. nec alteri Codd. varietatem afferunt, tamen non dubito, quin reponendum sit ὃ οὐ δύο κ' ἄνδρε φέροιεν: recurrunt verba *Il.* XX. eodem modo et corrupta, et emendanda: locus geminus est *Il.* I. 272: ubi particula recte adjecta legitur, κείνοισι δ' ἂν οὔτις Τῶν, οἳ νῦν βροτοί εἰσιν ἐπιχθόνιοι, μαχέοιτο: pariter in *Eid.* inter Theocritea XXII. v. 162. legebatur olim,

ὡς ἀγαθοῖς πολέες βούλοιντό γε πενθεροὶ εἶναι:

nunc recte Brunck. βουλοιντό κε rescripsit: sed idem vitium eximendum erat ejusd. carminis versui 74.

οὐκ ἄλλῳ γε μαχεσσαίμεσθ' ἐπ' ἀέθλῳ,

scribe οὐκ ἄλλῳ κε μαχ.: dissimilis est ratio subjunctivi, qui particulam illam et comitem adsciscit, et sæpius spernit, Hom. *H. in Cererem* v. 491. Μέγ' ὄλβιος ὅν τιν' ἐκεῖναι Προφρονέως φιλῶνται ἐπιχθονίων ἀνθρώπων, Æschylus *S. c. Theb.* 259. ὥσπερ ἄνδρας, ὧν ἁλῷ πόλις, *Inscriptio Triopea* II. v. 30. Οὔ μιν ὀνόσσηται, καὶ Κεκροπίδην περ ἐόντα: de hac particulæ omissione monuerunt Brunckius ad Æsch. *S. c. Th.* 259. et ad Eurip. *Med.* 519. atque *Visconti Inscrizioni Gr. Triop. Borghes.* p. 88." H. C. Abr. Eichstaedt's *Specimen Quæstionum philologicarum*, Lipsiæ, 1796. p. 68.

As to Mr. Seager's conjecture on the very celebrated passage (τὸ θρυλλούμενον ἀπόῤῥητον) of Justin, bk. II. c. 10. contained in the 441st p. of the *Class. Journ.* No. XIV., I commend it for its ingenuity, *Easdemque cera superinuncta* (for *superinducta*) *delet.* Perhaps Mr. Seager may not happen to have met with the conjecture of Dresigius in the *Epistola super Justino*, subjoined to the excellent critical Edition of Justin published by J. Fr. Fischer, Lipsiæ, 1757. p. 695.: "Si conjecturæ locus relinquatur, mendum potius in nomine *cera* statuerem; nam quemadmodum *cera* hanc ob caussam tabellis ligneis superinducta fuit, ut scriptura tegeretur, sic ea dolum, quem omnino tegere debebat, prodere non potuit: videatur omnino Faber: jam vero res omnis a Demarato suscepta duplici ratione prodi potuisse videtur, vel scriptura, quod *cera* superinducta evitatum fuit, vel ipsis tabellis, novis sc. ac recentibus, usuque nondum tritis: quo posito levi mutatione pro *recens cera* scribendum auguror *recens ora* sc. tabellarum, ita quidem, ut non solum scriptura seu litteræ insculptæ, verum etiam extremitates tabellarum lignearum recens confectarum *cera superinducta* deletæ et tectæ ab auctore dicantur: licet enim scriptura fuisset *cera* abscondita, nisi tamen ipsæ quoque tabellæ recenter factæ, novitatis speciem *cera inducta* vitassent, dolum omnino prodidissent, quum Persæ novas tabellas frustra confectas fuisse vix credidissent."

E. H. BARKER.

Hatton, August 2d. 1813.

On the 'Book of Jasher,' and other Subjects of Hebrew Literature, noticed in Mr. Bellamy's 'Essay on the Hebrew Points, and on the Integrity of the Hebrew Text.'

NO. I.

WHILE Mr. B. finds so much fault with all the European translations of the Old Testament, it need not be a matter of surprise that he is dissatisfied with our present authorised English version, nor that he should take the liberty of correcting it, when he has occasion to cite particular passages in defence of his own opinions in Hebrew literature. In his "Essay on the Hebrew Points, and on the Integrity of the Hebrew text," inserted in the *Classical Journal*, No XVI. he cites ספר הישר, *the Book of*

Jasher, as the words are rendered in our version, not as an historical document written by a person of the name of Jasher, but as the title of the "original standard copy of the law of God received on Sinai by the Hebrew legislator." On this circumstance he builds an important part of his hypothesis. In this opinion, however, Mr. B. is not peculiar, having followed the authority of some learned men, who have given a similar meaning to the original words. Parkhurst, in particular, following the LXX. considers ספר הישר, as a descriptive title of the *right* or *correct book*, the *authentic record*; and refers to Josephus, who explains it by τῶν ἀναχειμένων ἐν τῷ ἱερῷ, *the writings* or *books laid up in the temple*. Antiq. Lib. III. c. 1. § 7.

With all deference to such superior authority, it may be remarked that the expression of Josephus, referring to more books than one, may designate books of *any kind* laid up in the temple, and not particularly the one *correct book* of the law of God. This may include the *book of Jasher*, as an authentic historical document to which two of the inspired writers refer, in recording two different events, Josh. X. 13, 2 Sam. I. 18.

In like manner we find similar allusions to other historical records, which not being divinely inspired, nor intended to become a part of the sacred canon of Scripture, have long since perished. We read of the *book*, or *words*, דברי, of Nathan, of Gad, of Shemaiah, and of Jehu, 1 Chron. XXIX. 29. 2 Chron. XII. 15. XX. 34. If the term דברי *words*, and not ספר, *book*, is found in these passages, we meet with the term ספר, *book*, in a similar connection, where the author of the book of Numbers, alludes to another historical record, *Wherefore it is said in the book of the wars of the Lord*, בספר מלחמת יהוה, Num. XXI. 14. It appears singular that so peculiar a rendering should be given to the words ספר הישר, as to refer them to the standard copy of the law of God, when the manner of expression is equally applied to several other books, which, I suppose, have not been considered as any part of the authentic book of God, all whose "statutes are *right*, enduring for ever." The reason of this peculiar version has been derived from the circumstance of the emphatic ה being prefixed to the word ישר, as if it were never prefixed to proper names as some Hebrew Grammars tell us, and which is certainly not prefixed to the names of the other writers of the historical books above mentioned. This may generally be the case; but some instances may be pointed out, where the ה *demonstrativum* is prefixed to proper names; הענק *Anak*, Num. XIII. 22, 28. האורנה, *Araunah*, 2 Sam. XXIV. 16. The word האדם 2 Sam. VII. 19. 1 Chron. XVII. 17. is rendered THAT ADAM, by the Vulgate, Pagninus, and the Tigurine versions, the passage acquiring a peculiar importance and beauty, as prophetic of that divine per-

son, whom an apostle denominates "the second Adam—the Lord from heaven." Aben Ezra says the word הָאָדָם, Gen. iii. 22, is the proper name of *Adam*, with ה *demonstrativum*, because in him the whole race of mankind were included. The emphatic ה prefixed to the name יָשָׁר *Jasher*, may intimate that he was an eminently *upright* man, on whose faithful record dependence might be placed, on the matters of fact to which the two inspired historians refer. Tremellius and others render it *liber recti*, and the Vulgate *liber justorum*. Dr. Adam Clarke, in his edition of the Abbé Fleury's Manners of the Israelites, refers it to the authentic copy of Joshua and Samuel, that was preserved by the High Priest, as the law was.

Dr. Winder in his 'History of Knowledge, chiefly religious,' supposes the *Book of Jasher* "to be the *same* with the *Book of the Wars of the Lord*, viz. a collection of devout Poems, or Sacred Songs, composed on remarkable occasions; and some way joined together, and gathered into one volume, though of different dates. Thus it might contain both the triumphal Song on the conquest of Adonibezek, attended with the preternatural phenomenon of stopping the sun; and David might add to it the funeral Poem on the death of Saul and his sons."

This learned writer thinks that "Mr. Pyle's fine criticism goes a great way to determine as to this opinion. *Jasher* may be naturally derived from the hebrew root שׁוּר *shur*, to *sing*; and so all these citations may refer to the *Hymn* or *Song Book*, or to the collection of devout Historical Poems, or Odes. And the quotations, being all in a poetical strain and manner, strengthen this criticism beyond reasonable exception!"

Whatever may be thought of these Criticisms, they discover at least the ingenuity of their authors; and it may not be unworthy of remark, that the Syriac version seems to favor such an interpretation, by having in one place, *the book of Canticles*, that is, the *book of Songs*.

It is remarkable what extremes of opinion different writers may advance upon the same subject, and that connected with scripture history. Jacob Ilive, a printer and letter-founder, who undertook Romaine's edition of Calasio's Hebrew Concordance, published, among other strange pieces, one pretending to be a Translation of the Book of Jasher.

Mr. B. characterises the pretensions of Jerome to any degree of Hebrew learning, as merely "employing a Jew to read Hebrew;" intimating that the venerable Latin Father was unable to read the language for himself. This is certainly a very extraordinary assertion. Jerome is generally acknowledged to have been well skilled in the Hebrew Language, as being more than any of the ancient Fathers devoted to the study of that sacred tongue.

He had for his preceptor Bar Raban, and other Jews, whose assistance he obtained at a great expense. He spent more than *twenty* years in Judea, merely for the purpose of attending the schools of the most celebrated Jewish teachers, and of conversing with the most intelligent native Jews on the subject of their language, and the meaning of their sacred writings. The testimony of Cappellus, a champion in Hebrew learning, is most honorable to the proficiency of Jerome in Hebrew studies. *Hieronymus omnium Patrum diligentissimus et accuratissimus rerum Hebraicarum indagator, nulli labori, nullis sumtibus, neque tempori pepercit, ut linguæ illius, quantum fieri tum potuit, peritissimus evaderet.* Whatever hand he might have in the translation of the Scripture, styled the Vulgate, Isiodore Clarius, a learned Italian Bishop, who distinguished himself at the Council of Trent, asserts that it has been corrupted in *eight thousand* places. For this assertion, as might be expected, his book was honored with a place in the *Index Expurgatorius.* Many writers of the Roman Church acknowledge some errors in the present editions. If a conjecture might be hazarded with regard to the reason of Jerome's being characterised in such a manner by the author of the Essay, it may be mentioned that the Latin Father, who studied Hebrew in the fourth century, says nothing about the Vowel Points or Accents of the language—*ut ne minimus quidem apex de illis apiculis in eo exstet,* as Cappellus expresses it. Had they existed in his time, he would certainly have heard of them, especially as he was taught by learned Jews. The author of the Essay, however, and some other advocates of the points and accents, have found them mentioned in the New Testament, under the names of "iota and tittle," ἰῶτα and κεραία. (Matt. v. 18.) It must surely be more rational to refer the former to the letter *jod,* from which ἰῶτα is evidently derived, the least character of the Hebrew alphabet, and the latter to those *cornicles,* or little ornamental curvatures or florishes, which when Hebrew is elegantly written, are generally used at the beginning and end of a letter and sometimes at the corners too; so denominated on account of their situation, just as the ornaments on the top of a wall or column are denominated *cornices.* All the vowel points, except *Cholem,* are placed below or within the letters, but detached from them, which cannot be considered, as the natural situation of *horns* of any kind. Elias Levita, a celebrated Jewish grammarian of the sixteenth century, was the first who gave occasion to agitate the question respecting the authority of the Masoretic punctuation among Christians. He maintained that the vowel points and accents were not of divine original but invented by the Masorites about 500 years after Christ. An host of the most learned theologians, grammarians, and critics adopted the opinion of Elias, among

whom were Luther, Calvin, Zuinglius, Beza, Pellican, Munster, Fagius, Piscator, Mercer, Martinius, Jos. Scaliger, Hackspan, Franzius, the two Vossius's, Cunæus, De Dieu, Grotius, Helmont, Cappellus, Erpenius, Casaubon, Drusius and Hutter, among the Reformed; to say nothing of Reuchlin, Picus Mirandula, Masius, and others, among the Romanists. Perhaps our English Walton (*vir* πολυγλωττότατος) might express himself too strongly when he said, *vix quemquam se novisse, qui quidem judicium cum eruditione Hebræa conjunxerit, qui a Cappello dissentiat*, referring to the work of Cappellus, against the authority of the Masoretic punctuation. Aben Ezra, a learned Jewish Rabbi, who florished in the twelfth century, says the whole punctuation was received from the Masoretic doctors of Tiberias.

Mr. B. speaks of Synagogues as existing before the time of the Babylonian captivity. Most learned men are of opinion that there were no synagogues erected among the Jews till after that period, and some of the Jews themselves say as much. The words כל מועדי אל *all the assemblies of God*, Psalm LXXIV, 8, refer to places where the people met to worship God, which were not properly *synagogues*, as expressed in our translation; but *proseuchæ* as they were afterwards called. None of the ancient versions, except that of Aquila render the word מועדי *synagogues*. The principal service of the synagogue being the reading of the law to the people; where there was no book of the law to be read, there could be no synagogue. Mr. B. seems to suppose that such a number of copies might be supplied as would necessarily be wanted for *the thousands of Judah*, in all their towns and synagogues. But how rare the book of the law was through all Judea before the Babylonian captivity, many passages of the sacred history inform us. When Jehoshaphat sent teachers through all Judea, to instruct the people, they carried a book of the law with them, 2 Chron. XVII. 9. which they needed not to have done, if there had been copies in those cities to which they went; which certainly there would have been, had there been any synagogues in them. And when Hilkiah found the book of the law in the temple, 2 Kings xx. 8. neither he nor king Josiah needed have been so surprised at it, if books of the law had been common in those times. Their behaviour on that occasion proves that they had never seen it before, which could not be, had there been any other copies to be found among the people; which would have been the case if there had been any synagogues among them at that time. The Jewish writers affirm that some of the idolatrous Kings of Judah burnt all the copies of the law which they could find. The supposition of some learned men, that the copy, found in the temple by Hilkiah, was the original autograph of Moses, from the words ביד משה, *by the hand of*

Moses, 2 Chron. xxxiv. 14, seems scarcely defensible. If that circumstance had been the occasion of the surprise excited on the discovery, it was certainly too remarkable to be omitted by the historian who recorded the same fact elsewhere, 2 Kings xxii. 8. Besides, this very circumstance is omitted in the farther history of the book as given in the former account of the fact, where it is simply called *the book—the law*, and *the book of the covenant*. I know not that יד *the hand* is ever used in the Hebrew scriptures, for *hand writing*, as Dr. Kennicott understands it in this passage. ביד is often used as the instrument or medium of any communication. ביד עבדיך By the hand *of thy servants hast thou reproached the Lord.* Is. xxxvii. 24. *I have multiplied visions, and cited similitudes* ביד הנביאים *by the ministry*, or hand, *of the prophets.* Hos. xii. 10. *As the Lord had spoken* ביד משה by the hand *of Moses.* Exod. ix. 35. The expression answers to the Greek preposition διὰ ; *the law was given* διὰ Μωσέως, *by Moses.* John i. 17.

Admitting, however, that the copy found by Hilkiah was the autograph of Moses, Dr. Prideaux supposes it was a few years afterwards burnt and consumed with the Holy City and Temple. Mr. B. says, the Hebrew is not a dead language, but is still *spoken.* It were to be wished that he had informed us in what part of the world the Hebrew language is still vernacular. It might as well be said, the Latin is not a dead language because it is still used in the services of the Romish Church, as that the Hebrew is now spoken, on account of its being used in the services of the synagogue. Since the dispersion of the Jews, they speak the languages of the several countries where they sojourn. They may study the language, and adopt some expressions from it, but it is believed they have lost the primitive pronunciation of some of its letters, particularly the ע, the sound of which appears to have been lost before the Septuagint translation was made. For in those Hebrew words, expressed by Greek characters, in which this letter occurs, it is variously represented.

It has been the opinion of some learned men, that the Gospel of Matthew, and the Epistle to the Hebrews, were written originally in Hebrew. Mr. B. goes far beyond this conjecture in his zeal for the sacred language, " the language of heaven," as he styles it. As if the Divine Being should not give his commands to man in any other language, he asserts that " The New Testament was written originally in Hebrew by the Apostles themselves." I suppose this expression includes all the books of the New Testament. Whether any other writer has ventured a similar assertion, I know not. Does he suppose the New Testament to have been written by divine inspiration, as well as the books of the Old Testament? Does he contend for the " absolute Integrity " of the original of one, while he admits the whole of the original of the

other to be lost,—every letter, every *iota*, and *tittle?* How are we to reconcile the opinions of the author of the "Essay on the Hebrew Points, and on the Integrity of the Hebrew Text,"—we will not merely say, to the Scriptures and Truth, but—themselves one to another?

Basingstoke, 31 *March*, 1814. *J. J.*

ON THE LATIN POETRY OF PROFESSORS BARROW AND DUPORT.

And force them, though it were in spite
Of nature and their stars, to write.—HUDIBRAS.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

As I was rummaging the other day among some old books belonging to the library of a College of no small magnitude, by some chance, I descried a lean-volume of the quarto size, consisting of nearly sixty leaves, and bearing the following very strange and whimsical title: *Academiæ Cantabrigiensis* ΣΩΣΤΡΑ. *Sive ad Carolum II. reducem, de Regnis ipsi, Musis per ipsum feliciter restitutis Gratulatio. Cantab.* 1660. It is a sort of poetical contribution levied upon the component parts of the university at that time, both young and old, by the circumstances attendant upon the restoration of the second Charles; and consists of congratulatory addresses, written upon that happy occasion, in Latin, Greek, and even Hebrew. The printer's name was Field; the same person who, five years after, sent out the only edition o the Septuagint ever issued from the Cambridge press.

"ΣΩΣΤΡΟΝ (as a critic of the present day would say,) est id quod conservatus conservatori dat; et dignum est quod comparetur cum *Θρέπτρον, διδακτρον, Θεώρητρον, κόμιστρον, λύτρον*, &c. &c." The easy application of the term here your readers will quickly perceive;—neither was this way, however obsolete and unfashionable now, of collecting, and showing to the face, the public opinion of the University, deserving of censure, either as to the peculiarity of its method, or its general external appearance. Notwithstanding, it must be allowed that little interest would accrue to an ordinary reader from a perusal of the volume itself. By the curious, however, this and the like will still continue to be read; nor will the philosopher and the man of taste throw that wholly aside, from which the feelings of so considerable and so respectable a part of the state, on an occasion too so momentous, might be more minutely and more exactly determined than from

the more dignified page of the historian. Nay even, in some of these collections, I have seen what would have furnished entertainment to the poetical mind, accompanied with a sort of regret that those, who could do so much, should, by untoward circumstances or premature decease, be shut out for ever from the possibility of doing more. And who is there, who would think himself above a consideration so noble, and so replete with generous feeling as this?

Nothing, however, of that description occurs in the work of which we are speaking. Peace to the shades of the individuals, whose names are here recorded by the printer of the Cambridge Septuagint. The memory of those, who never so much as thought of aspiring to any thing above the common, can never be offended on its being said, that what they did is nothing more than what they pretended to do. We will not even except a name, so far as concerns us here, which occurs in the collection, and which, did it not glow with light borrowed from another source, would, if thought of at all, be considered equally ignoble and equally worthless. Nothing short of the importunity and unceasing solicitation of his brother Academians, who would naturally enough be ambitious to have their volume embellished with such a name, could have induced so great a man as ISAAC BARROW to pour forth on this occasion, against reason and against the grain, a flood of Mathematical Latin in the shape of an Alcaic Ode. In length, it is equal to three times any other in the whole set; in quality, as good as any, and better than most; in peculiarity of style and thinking, and oddness of execution, it is incomparable, and not to be placed upon the same shelf with any of the rest. To give to your readers a full length of this unwieldy and outlandish composition would be to transgress out and out the limits which we can expect to be prescribed to us. Let one stanza suffice as a sample of the whole, —[1] *et segmine ab uno Disce orbem.* We introduce it, therefore, without further ceremony; taking care to premise that the first word is not to be understood in its strict sense, it only having been brought into the place of *campanæ* by reason of an unmanageable series of syllabic quantity, with which the line must necessarily commence.

Campanulæ non immemores sui,
Quod imminebat, martyrii, sonis
Nos æmulantur; ne liquentur
Motibus immodicis veremur.

Here we have, shaken up together, *history, poetry,* and *philosophy.*—The bells were ringing; the Academians were issuing forth all the noise they could devise; 'twas hard to say whether the clattering of the bells or the applause of the Academians, from head, hand, and foot, was louder. These are *historical* facts.

Next; these instruments of sound are represented as reasoning thus among themselves: *'Tis quite out of character that so fine and stately*

[1] The *Mathematical* reader may do this by referring to the third book of *Barrow's Euclid;* for which alone, though one of his inferior works, his name deserves never to be forgotten.

a piece of building as our's should be dumb and silent on an occasion like this. No, no; it cannot be that we should be forgetful for the credit of that tower,[1] *which has oft, in times past, sheltered us from wind and weather. Instant, we'll send in our adherence, steeple and bells by the lump!*—Now, as a self-harangue, under circumstances like these, is at once preposterous and unnatural, it must needs be *poetical,*—at least, if we believe that learned gentleman, who will have it that poetry is nothing more nor less than prose run mad.

Again;—Heat is occasioned by motion, and varies directly as that motion. Let the motion be increased continually; the heat will also be increased; till, presently, it shall be such as to reduce to a state of liquefaction even bell-metal. Now, as there was a rivalry between the sound, that is to say, (read *Wood's Mechanics*, Art. *Wheel and Axle,*) the motion of the bells, and the tumultuary bustle of the gownsmen; and as the author of the Ode represents the rivalry as actually going on, it follows that the heat (if nothing previously should interfere with the clatter) would, at some particular point, commence liquefying the bells. Well then might they exclaim in the language of the Professor: *Ne liquentur Motibus immodicis veremur.* N. B. This is *philosophy.*

We subjoin a metrical version in English of this inestimable stanza, which, we hope, your readers will consider as preserving some of the force and spirit of the original. With their permission we will substitute for the *present* tense what the grammarians term the *præter-imperfect.*

Right mindful of the tow'r sublime,
Where they were wont to ring, or chime,
The bells ill brook'd it to be reckon'd
Disloyal, false, to Charles the Second;
On this, they rais'd so loud a clack,—
'Twas fear'd they'd either melt or crack.

Before we take leave of this composition, we think it a duty we owe to ourselves as well as to others, to assure all those, who know how to appreciate the merits of Professor Barrow, that his memory is not the less venerated by ourselves. As a theologian, as a classical scholar, and as a mathematician, he was, perhaps, the first man of his age; and eminently qualified to fill that station in his University,

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[1] If *martyrium* here denotes *the church tower,* and the poet is speaking of the tower, in which the bells *are suspended,* or which *rises around them,* one would have expected *imminet,* but perhaps *imminebat* was introduced for the sake of the verse. Our correspondent is probably right in his interpretation. VET. VOCAB. "*Martyrium,* testimonium; cruciatus martyris, vel locus, vel templum martyris, quia in memoriam martyrum sit constructum, vel quod sepulcra ibi sunt sanctorum martyrum." Walafr. Strab. *De Reb. Eccles.* c. 6. "*Martyria* vocabantur ecclesiæ, quæ in honorem aliquorum martyrum fiebant." Hieron. "Constantinopoli Apostolorum martyrium dedicatur." Sic August. L. 22. de Civit. Dei c. 8. "Loci sancti cancellus, ubi martyrium erat." Confer M. Martinii *Lexicon Philologicum* sub voce.—E.

which, on his resignation, was conferred upon his friend and admirer, Newton. Seldom has the biographer to record in the same person such an union of distinguished ability in so many very different and very opposite departments.

The next and last of these, which attracted our notice, is one of three specimens given us by the Regius Greek Professor Duport; who, in his own language, *epilogizes* on this occasion, that is, brings up the rear. It is hard to say whether the compositions are more distinguished for their eccentricity, or their imbecillity. The titles themselves (as Doctor Bentley would say, and did say on a similar occasion,) are so *fulsome*, as to be *enough to make a man spew*. Here, we are presented with a *Carmen* βριαμβευτικὸν, an Αἴνιγμα Ἐπιλογικὸν, and an *Anagramma Epiphonematicum*. He was afraid, we imagine, lest we should forget that he filled the Professorial chair; and thought that the most effectual way of reminding us of his being Greek Professor would be to din our ears with Greek words and Greek epithets. This is the man, we believe, who translated (for what purpose we know not) the whole of the Psalms into Greek Hexameter verse. Perhaps, in imitation of him who rendered Milton's *Paradise Lost*, and his *Paradise Regained*, and his *Samson Agonistes* too, into Latin Heroics, and dreamed of puffing off his translations as a substitute for Virgil in the Grammar-schools, he had the vanity to imagine, that it was fitter for beginners in Greek to learn to sing *his* Psalms, than to read Homer's Iliad. We have heard too that he was the author, or (more properly speaking) the compiler of the *Gnomologia Homerica;* a book of some use, but which in the amassing of it required labor and assiduity, rather than acuteness and vigor of intellect.[1] A man like this ought to have been employed in making Glossaries and Indexes, or in abridging Lexicons.

The writing of Anagrams is a species of wit of the lowest order; and is much of the same sort as the writing of Echoes and Acrostics. Duport's *Anagramma* is upon the King's name; which is bracketed at the head of thirteen foolish hexameter lines with the words *At tu ros clarus*. This little witticism consists of precisely the same letters, in a different order, as the words *Carolus Stuart*. The grand mystery of the *Anagramma Epiphonematicum*, is no other than this;—at

[1] It required not merely "labor and assiduity," but extensive reading and real learning, to write the *Gnomologia Homerica*, of which James Duport was the editor, and whoever will be at the pains of examining his marginal references to passages in other classical writers, where similar moral sentences, or philosophical ideas occur, and of perusing his long preface, will acknowledge the justice of our remark. It is a book of much use to those who know how to use it properly. The learning and talents of J. Duport are sufficiently displayed in his profuse *Commentarius in Theophrasti Characteras*, (inserted in Needham's edition), and of which it has been very improperly said that it is a mere compilation from Casaubon's Commentary. To Duport's Commentary frequent reference is made by Schleusner in his Lexicon, and by other foreign critics, whom it is unnecessary to mention. Duport was, we believe, for some time the Vice-Master at Trinity-College, Cambridge, and afterwards Master of Magdalen-College, in the same University.—*E.*

least, this, together with what may be gathered from the substance of a facetious note, that occupies a place on the margin, from the reading of which we could easily conceive that honest James Duport would have willingly pulled twenty pounds out of his pocket, could he but, by exchanging an R for an L, have put *Sol* in the place of *Ros*. He accordingly harps upon this; and this is the burthen of the poem. As, however, it is so short, we will be at the pains to transcribe it for the amusement of your readers, along with the aforesaid note.

Ad Regem
Anagramma Epiphonematicum.

{ CAROLUS STUART. }
{ AT TU [1] ROS CLARUS. }

Ante tuum reditum, Princeps, heu! quanta malorum
Ilias, et nubes, et nox horrenda Britannis
Incubuit, Clero inprimis, Gentique togatæ!
AT TU ROS CLARUS nocturnas discutis umbras,
Manè novo cum Sole micans, pulsisque tenebris
Languentem recreas geniali sidere terram:
SOL, an Ros? an uterque? *Hinc lucem et pocula sacra,*
Et Musas, vitamque tibi, ter Maxime Regum,
Acceptam Alma refert Mater, suaque omnia debet,
Teque suum agnoscit Grantana Academia Phœbum.
Hinc tibi ΣΩΣΤΡΑ damus, qui pro te ΣΩΣΤΡΑ vovemus,
Quòd Tu, Rex, nobis, tibi quòd Deus ipse salutem
Reddiderit. Pylios idem Te servet in annos.

It may not be amiss to remark, that this figure of speech, ycleped by the Greek Professor *Traulismus Alcibiadeus*, must, if it be allowed to have any meaning at all, allude to Critias's Elegy on Alcibiades: in which, on account of an unfortunate combination of quantity in the syllables of which that word is composed, instead of giving us a *pentameter* in the second line, he gives us an *iambic senarius*,—as the reader will see.

Καὶ νῦν Κλεινίου υἱὸν Ἀθηναῖον στεφανώσω
Ἀλκιβιάδην, νέοισιν ὑμνήσας τρόποις.
Οὐ γάρ πως ἦν τοὔνομ' ἐφαρμόζειν ἐλεγείῳ,
Νῦν δ' ἐν ἰαμβείῳ κείσεται οὐκ ἀμέτρως.

1814. V. L.

[1] Vel (det modò veniam lector *Lambdacismo*, seu *Traulismo Alcibiadeo*, L pro R) SOL CLARUS.

IN CARMINA EPODICA EURIPIDEA COMMENTARIUS.

Auctore G. B.

No. III. (Ex No. XVIII. p. 293.)

Ad finem Commentarii, quem paginis hujus diarii olim mandavi, tredecim Cantus Epodici recensentur, de quibus omnis fere mihi spes evanuerat, ut ad formam Carminum Euripideorum redigere possem. At res præter exspectationem evenit. Etenim hodie video, quod tam diu prætervidisse mihi subirascor, illis etiam Epodis suum ordinem restitui posse, verbo quidem vix uno mutato. En loca, quæ Viri metricarum rerum periti pro cruce habebant, nemini in posterum offensionem datura. Ordinem vulgatum fabularum persequi lubet.

Hecubæ v. 649. et sqq.

Ἐπὶ δουρί τε καὶ φόνῳ
καὶ ἐμῶν μελάθρων λώβᾳ·
στένει δὲ καὶ
τὶς ἀμφὶ τὸν
εὔροον Εὐρώταν Λάκαινα
πολυδάκρυτον ἐν δόμοις κό-
ρα, πόλιόν τ' ἐπὶ κρᾶτα μάτ-
ηρ τίθεται τεκέων θανόντ-
ων, χερὶ δρύπτε-
ταί τε παρείαν
δίαιμον τιθεμένα
σπαράγμοισιν ὄνυχα.

V. 1. Sæpe deest τε ante καί. In Agam. 202. restituit Porsonus νεῶν τε καί. V. 8. Vulgo τέκνων. Vid. Porson. ad Phœn. 254.

Orestis v. 821.

τίς νόσος ἢ τίνα
δάκρυα τίς δ' ἔλε-
ος μείζων κατὰ γᾶν
ἢ ματροκτόνον αἷμ-
α χειρὶ θέσθ-
αι; οἷον ἔργ-
ον ὅς γ' ἔτλας,
βεβάκχευσ' Εὐ-
μενίσιν μανίαις θήραμα φόνῳ
δρομάσιν δινεύων ἐν βλεφάροις
παῖς Ἀγαμεμνόνιος·
ὦ μέλε ματρὸς, ὅτε,
χρυσεοπηνήτων φαρέων
μαστὸν ὑπερτέλλοντ' ἐσιδὼν,
σφάγιον ματ-
έρ' ἔθου τὰν
πατρίων παθ-
έων ἀμοιβάν.

V. 1. Vulgo δάκρυ ἢ, alii δάκρυα καί. mox adest δ'. V. 7. τελέσας MS. Harl. ὃς τελέσας. Reposui ἔτλας. Verbum amat Euripides. Vid. Beck. Indicem. V. 8. Vulgo βεβάκχευται μανίαις Εὐμε-

νίσι: mox ἐν deest. V. 12. Vulgo μέλεος. V. 16. Ex ἔθετο erui ἔθου τάν· fortius est secunda persona; cui favet et metrum.

Alcestidis v. 276. et sqq.

μέθετε, μέθετε δή·
κλίνατε μ'· οὐ σθένω
ποσί· πλήσιον ἅδας·
σκοτία δ' ἐπὶ νῦξ ὅσσοις ἐφέρπει·
τέκν' ἄτεκν', οὐκ
ἐστὶ δὴ μάτηρ σφῶν·
οὐκ ἔτ' ἐστίν· χαίροιτ' 8
ὦ τέκνα· τόδε
φῶς ὁρῶτον·

V. 8. Vulgo χαίροντες. At in hac formula non usurpatur χαίρων. Errat Monkus ad Hipp. 1438.

Supplicum v. 1087. et sqq.

Οἰδίπου μέρος ὦ γέρον καὶ σὺ πόλις ἐμὰ τλάμων. } Verba præcedentia in Antistrophica digessi ad Troad. Append. p. 197.

Iphigeniæ in Aulide v. 573. et sqq.

Ἔμολες ὦ Πάρις ἦ-
τε σύγε βούκολος ἀργ-
ενναῖς ἐτράφης Ἰ-
δαίαις παρὰ μόσχοις
βάρβαρα συρίζ-
ων Φρυγίων αὐλ-
ῶν ἐν Ὀλύμπ-
ου καλάμοισ-
ιν μιμήματ' ἐμπλέκων,
εὔθηλοι δὲ βοῦς τρέφοντ',
ὅτε κρίσις σ'
ἔμενε θεᾶν,
ἃ σ' Ἑλλὰδ' ἔπεμπ'
ἐλεφαντοδέτων
παροίθε δόμων,
ὅσοις Ἑλένας
ἀντώποις ὅσσοις βλεφάρ-
οισί σ' ἔρωτα δέδωκας ἔρ-
ωτι δ' αὐτὸς
ἐπτοάθης·
ὅθεν ἔρ-
ις ἔριν
Ἑλλάδα σὺν δορὶ ναυσί τ' ἄ-
γει Τροίας ἐς Πέργαμα.

V. 16. Vulgo ὃς τᾶς: quod stare potest. V. 17. Vocem ὅσσοις propter οις omissam revocavi. Idem fere peccatum correxi in Oreste. Vid. *Classical Journal*, N. XIII. p. 377. Dicitur ἀντώποις ὅσσοις ut ὄμμα—φαιδρωπὸν in Orest. 883. σκυθρωπὸν ὄμμα Phœn. 1354. ἀγριωπὸν ὄμμα Herc. F. 990. αἱματωποὺς κόρας Orest. 250. γοργῶπες αὐγαὶ Herc. F. 131. ἀμβλῶπες αὐγαὶ Rhes. 737.

ibid. v. 1080. et sqq.

Σοὶ δ' ἐπὶ κάρᾳ
στέψουσι καλλ-
ικόμαν
πλόκον Ἀργ-
εῖοι, βαλίαν ὥστε πετραίων ἀπ'
ἄντρων
ἐλθοῦσαν ὀρέων μόσχον, ἀκήρατον
βρό- 6

τειον αἱμάσσοντες
λαιμὸν οὐ σύριγγι
τραφεῖσαν ἐν ῥοιβδώ-
δει βουκόλων, παρὰ δὲ
ματέρι νυμφοκόμῳ
Αἰακίδαισι γαμεῖ.
ποῦ τὸ τᾶς αἰδοῦς
ἢ τὸ τᾶς ἀρετᾶς
δύνασιν ἔχει σθένειν

πρόσωπον, ὅτε τὸ μὲν ἄ-
σεπτον ἔχει δύναμιν
ἃ δ' ἀρετὰ κατόπιν
ἐν θνατοῖς ἀμε-
λεῖται· τᾶνομα
δὲ νόμον κρατεῖ·
κακόνοις δ' ἀγὼν
βροτοῖσιν, ἐάν τις
θεῶν φθόνῳ ἔλθῃ.

V. 4. Vulgo πλόκαμον. Eadem var. lect. in Med. 782. V. 5. πετραῖον: correpto αι: vid. Gaisford. Hephæst. p. 216. V. 6. Ὀρέων est dissyllabon. V. 9. Vulgo οὐδ' ἐν ῥοιβδήσει. Vocem non alibi invenire possum: reposui ex Hesychio Ῥοιβδώδει. hinc intelligas verba Lexicographi μετὰ ἤχου f. κατὰ ἠχὼ ἀηδεῖ (scil. σύριγγι) ὡς οἱ ποιμένες. V. 12. Ἰναχίδαις γάμον intelligi nequeunt. Redde Αἰακίδαισι γαμεῖ. *Nubes Achilli.* V. 16. Vulgo τὸ πρόσωπον ὁπότε. V. 20. Vulgo ἀνόμια. sed excidit τα propter ται. V. 22. E καὶ κοινὸς erui κακόνοις. Eandem vocem ope Suidæ restituit Brunckius Aristophani Pac. 496. Hesych. Κάκονος, κακονοῶν.

Baccharum v. 900. et sqq.

στρ. β.

Εὐδαίμων μὲν ὃς ἐκ θαλάσσης
ἔφευγε κῦμα λιμένα δ' ἔκιχεν 2

ὄλβιος· καὶ δύαις 5
μυρίαι μυρίαις
αἰὲν ἔτ' εἰσὶν
ἐλπίδες, αἱ μὲν

ἀντιστρ. β.

εὐδαίμων δ' ὃς ὕπερθε μόχθων
παρῆλθεν· ἑτέρα δ' ἐγάνυθ' ἕτερος 4

ἐπῳδός.

τελευτῶσιν ἐν ὄλβῳ 9
βροτοῖς· αἱ δ' ἀπέβησαν·
τὸν δὲ κατ' ἦμαρ, ὅτῳ βίος
εὐδαίμων, μακαρίζω.

V. 4. Vulgo ἐγίνεθ' ἑτέρα δ' ἕτερος ἕτερον Ὄλβῳ καὶ δυνάμει παρῆλθεν. Hæc intelligere non possum. Transpositis παρῆλθε et ἐγίνεθ': e proximo erui ἐγάνυθ'. hoc verbum bis Euripides usurpat in Iph. T. 1239. et Cycl. 502. ubi lege, ut id obiter moneam, παιδὸς ἥβης, vice δαιτὸς, quæ voces permutantur in Ion. Sæpe παρῆλθε apud Homerum *fefellit*, in activo sensu: hic in neutro. Similiter *fefellit* in Horatiano *vixit moriensque fefellit*. Mox alterum ἕτερος delevi. In talibus vox bis tantum usurpatur. Vid. Beck. Indicem, V. Ἕτερος. dein e καὶ δυνάμει erui δύαις αἰέν. Cf. Simonid. Fragm. iv. 20. μυρίαι Βροτοῖσι κῆρες κἀνεπίφραστοι δύαι. V. 11. Vulgo βίοτος.

ibid. 1015. et sqq.

φάνηθι ταῦρος,
ἢ πολυκάρηνος
εἰσιδεῖν δράκων

ἢ πυρὶ φλέγων
ὁρᾶσθαι λέων·

ἴθ' ὦ βάκχ' ἰὼ

θηραγρέτα βακχᾶν
γελῶντι προσώπῳ
περίβαλε βρόχον
ἐπὶ θανάσιμον
ἴλαν τὸν πεσόντα τᾶν Μαινάδων.

V. 3. Vulgo γ' ἰδεῖν i. e. σίδειν. Sæpe permutantur γ et σ. Vid. Iph. T. 692. Alcest. 236. Philoct. 571. Pers. 636. Hesych. V. Ἀβωβὰς et Πεπιγμένοι. Quod ad εἰσιδεῖν cf. Phœn. 149. Γοργὸς εἰσιδεῖν. V. 11. Vulgo ἀγέλαν. Hesych. Ἴλην. ubi citant Interpp. Herodotum.

Heraclidarum v. 372. et sqq.

στρ. β.

Εἰρήνα μὲν ἔμοιγ' ἀρέσκει σὲ δ', ὦ κακόφρων ἄναξ,
λέγω, εἰ πόλιν ἥξεις

ἀντιστρ. β.

Οὐχ οὕτως, ἃ δοκεῖς, κυρήσεις· οὐ σοὶ μόνον ἔγχος οὐδ'
ἰτέα κατάχαλκος.

ἀλλ' ὦ πολέμων ἐραστὰς μὴ μοι δορὶ συνταράξῃς
εὖ χαρίτων ἔχουσαν
τὰν πόλιν, ἀλλ' ἀνάσχου.

ἐπῳδός.

V. 6. ἐστὶν deleri jubet Blomfieldus, *Quarterly Rev.* N. XVIII. p. 357. de reliquis Vide *Classical Journal*, N. XVI. p. 401.

Ionis v. 491. et sqq.

Ὦ Πανὸς θάκημα καὶ παρ-
αυλίζουσα πέτρα μυχωδέ-
σιν Μακραῖς,
ἵνα χόροισιν στείβουσι ποδῶν Ἀγλ-
αύρου τρίγονοι κοῦραι
στάδια χλοερὰ, πρὸ
Παλλάδος ναῶν,
σύριγγος ὕπ', αἰόλας τ' ἰακχὰς
ὑμνοῦσ', ὅταν αὔλιος συρίζῃς
ὦ Πᾶν, τοῖσι
σοῖς ἐν ἄντροις·

ἵνα τεκοῦσά τις
παρθένος μέλη
βρέφους φόβῳ πτανοῖς
ἐξώρισεν θοίναν
θηρσί τε φοινίαν
δαῖτα, πικρῶν γάμων
ὕβρισμ'· οὔτ' ἐπὶ κερχίσιν
οὔτ' ἐν λέσχαισιν φάτιν
ἄϊον εὐτυχίας μετέχειν θεόθεν τέκνα θνατοῖς.

V. 1. Θακήματα. Sæpe numeri usurpantur. V. 2. Egregie Tyrwhittus μυχωδέσι eruit e μυχοὶ δαισί. V. 10. Ald. ὕμναων MSS. Steph. ὕμνον mox αὔλιος pro αὔλια est conjectura Musgravii, quam pluribus locis comprobare potuissem. Trach. 165. emendat Wakefieldus legendo τρίμηνος et citat Apoll. Rhod. IV. 841. Orph. Argon. 661. (ed. Herm.) Virgil. Æn. VIII. 465. Theocrit. VII. 21. ubi plura Toup. et Valck. V. 14. Vulgo μελέα redditur *infelix*; reposui *μέλη membra*: mox vice Φοίβῳ dedi φόβῳ *præ timore*: cf. v. infr. 898. φρίκᾳ ματρός: et 1498. Ἐν φόβῳ καταδεθεῖσα. V. 19. Vulgo

Τβριν: et mox λόγοισιν: at mulierum conventus est, Λέσχαι. Vid. Hesych. v. In Hippolyt. 1135. restitui λέσχη vice λέχη ad Troad. 602.

ibid. 711. et sqq.

Ἦ δὴ πελάσσας
δείπνων κυρεῖ παῖς
τε καὶ πάτηρ
νέος νέου,
ἵνα γε δέρ' αἴδε Παρν-
άσου πέτρας ἔχου-
σι σκόπελον
οὐράνιον
ἕδρανον θ', ἵν' ὁ Βάκχιος ἀμφ-
ιπύρους ἀνέχων πεύκας
λαιψηρὸς πηδᾷ νυκτ-
ιπόλοις ἅμα συμβάκχαις·
μήποθ' εἰς ἐμὰν πόλιν ἵκοιθ' ὁ παῖς,
ἀμέραν νέαν δ' ἀπολιπὼν θάνοι·
στενομένα γὰρ ἂν σκῆψιν ἔχοι πόλις
ξενικὸν εἰσβολάν. ἀλλὰ γᾶς σπορὸς,
ἀρχαγὸς ὤν, Ἐρ-
εχθέως ἀνάσσοι.

V. 5. Vulgo ἵνα δεράδες. De γε post ἵνα posito vid. Valck. ad Phœn. mox erui δερ' αἴδε i. e. δέραι αἵδε ex δεραΐδες. Hesych. Δέρα, ὑπερβολὴ ὄρους. V. 8. vice ἕδραν dedi ἕδρανον. Vid. ad Troad. 1082. ubi eadem var. lect. V. 11. λαιψηρά. Vid. Porson. Hec. 788. et quæ dixi in præeunte epodo. V. 16. Vulgo Ἅλις ἄς ὁ πάρος. erui ἀλλὰ γᾶς σπορός. Construe Ἐρεχθέως σπορὸς, ὢν ἀρχαγὸς, ἀνάσσοι γᾶς. Denique vulgo ἄναξ. excidit ultima syllaba compendiose scripta.

ibid. 912. et sqq.

κακὸς εὐνάτωρ,
ὃς τῷ μὲν ἐμῷ
νυμφεύτα χάριν οὐ προλαβὼν
παῖδ' εἰς οἴκους οἰκίζεις.

Strophas præcedentes disposui ad Troad. Append. p. 138.

Herculis Furentis v. 134. et sqq.

Ἴδε πατρὸς οἷα
γοργῶπες αἴδε
προσφερεῖς
ὀμμάτων
αὐγαί· τό δέ γ'
ἦν κακοτυχὲς,
οὐ λέλοιπεν ἐκ τέκνων·
σοῦ δ' ἀπολείπεται χάρις,
Ἑλλὰς, εἰ,
ξυμμάχους
οἵους οἵους ὀλέσσα-
σα, τῶνδ' ἀποστερήσει.

Vulgo τὸ δὲ δή: at de ην et δη permutatis vid. Porson. ad Hom. Od. mox vulgo ΟΤΔ: excidit c propter o.

His tandem cantibus dispositis, video etiamnum restare tres Epodos in Troasin, de quibus consulto nihil dicere mecum constitui, ne Editionem iteratam quam olim meditabar, aliquatenus præoccuparem. Verum quo tempore illud opus sim perfecturus cum sit valde incertum, in præsenti omnia proferre in me-

dium libet, quæ ad metra Euripidea pertinent. Hanc ob causam cantus Hippolyti et Iphigeniæ in Aulide, melius quam vulgantur, denuo disponam.

Troadum v. 561. et sqq.

στρ. β. ἀντιστρ. β.

Ἐγὼ δὲ τὰν ὀρεστέραν — φονία δ' ἀνὰ πτόλιν βοὰ
τότ' ἀμφὶ μέλαθρα παρθένον, — κατεῖχε Περγάμων ἕδρας,
Διὸς κόραν, Ἄρτεμιν — βρέφη δὲ φίλα περὶ πέπλους
ἔμελπον ἐν χόροισι· 4 ἔβαλλε ματρὶ χεῖρας 8

ἐπτοημένας· λόχου δ' ἐξέβαιν' Ἄρης, κόρας τ' ἐπωδός.
ἔργα Παλλάδος· σφαγαὶ δ' ἀμφιβώμιοι Φρυγῶν
ἕν τε δεμνίοι-
σιν καράτομος
ἐρημία 13
νεανίδων
στέφανον
ἔφερεν
Ἑλλάδι κουροτρόφῳ φρυ-
γῶν γᾶ πατρίδι πένθη.

V. 4. Vulgo ἐμελπόμαν. At Euripides Mediam vocem hujus verbi non usurpat. In Andr. 1017. sic lege *Πολλοὶ δ' ἐν Ἑλλάνων ἀχόροις στοναχαῖς Μέλποντο δύστανοι τεκέων· ἄλοχοι δ' Ἐξέλειπον οἴκους πρὸς ἄλλον εὐνά-τορα:* et in antistrophico *βέβακε δ' Ἀτρείδας ἀλόχου παλάμαις· Λύτὰ δ' ἐναλλάξασα φόνον θανάτῳ πρὸς τέκνων· ἀπήυρα θεός. θεοῦ γ' Ἐν κελεύσματι στράφῃ. κ. τ. λ.* V. 7. *φίλια* et *ἔβαλε:* Porsonus Advers. p. 263. ἔβαλλε, collato Bacch. 619. V. 10. Ita MS. Fl. Ald. *ἀμφὶ βωμοῖσι.* V. 18. Omittebatur *τα* ob *πα.* In Suppl. 1037. tacite Hermannus *γῆν πατρίδα* vice *τὴν πατρίδα.* Multa proferre potui de *γῆ* sæpe sic corrupto vel omisso. Sed taceo prudens.

ibid. v. 1240. et sqq.

ΕΚ. ὦ φίλταται
γυναῖκες ὦ·
ΧΟ. σάφ' ἔνεπ' Ἑκάβη
τίνα θροεῖς αὐδάν;

ibid. ad fabulæ finem.

ΧΟ. ἀγόμεθα
φερόμεθα
ΕΚ. ἄλγος ἀλγ-
ος βοᾶς
δούλειον ἐπὶ μέλαθρ-
ον ἐκ πάτρας ἐμᾶς.

Inter hæc *σάφ'* est conjectura Musgravii pro *σᾶς.*

Postremum denique carmen Epodicum emendabo: quod olim pessime disposui in Append. Troad. p. 192. Verius in *Classical Journal* N. XVIII. p. 296. ubi monui Stropham et

Antistropham redigi posse ad regulam nostram. Lege igitur versus non Antistrophicos tali fere modo.

V. 1283. et sqq.

Ὦ νιφόβολον Φρυγῶν
ἄπος Ἴδας τ' ὄρεα
Πάριν ὅθι
ποτε βρέφος
ἄπαλον
ἔβαλε,
ματρὸς ἀπόπρο νοσφίσας, μο-
ρῳ 'πὶ θανατόεντι Πριάμος,
ὅτε δά-
ος ὁ δαλ-
ὸς ἔφλεγεν ἐν
Φρυγῶν πόλει.

V. 1300. et sqq.

ἔνθα ποτὲ Πάλλας ἔμο-
λεν δολιόφρων τε Κύπρις
Ἥρα θ' Ἑρμᾶς τ'
ἄγγελος ὢν Διὸς
ἃ μὲν ἐπὶ πόθῳ τρυφῶσα
Κύπρις, ἁ δὲ δουρὶ Πάλλας
Ἥρα τ' ἄνακτος εὐν-
αῖς βασιλίσιν Διός.

Inter hæc mutavi *ΟΣ ΙΔΑΙΟΣ ΙΔΑΙΟΣ* in *ΟΤΕ ΔΑΙΟΣ Ο ΔΑΔΟΣ*; de qua mutatione dixi in *Class. Journ.* N. XVIII. p. 297. mox vulgo ὁ Διὸς ἄγγελος. In *Class. Journ.* N. XV. p. 148. promisi Hippolyti carmina Monostrophica fore restituta in Censura editionis, quam Monkus denuo procuravit. At quoniam consilium diu abjeci illam censuram in lucem proferendi, libet, hac occasione data, promissum aliqua parte absolvere. Lege igitur

V. 811. et sqq.

στρ. α.

ΘΗ. Ἰὼ ἰὼ τάλαινα μελέων κακῶν
ἔπαθες, εἰεργάσω τε τόλμας, ἰὼ,
τοσοῦτον, ὥστε τούσδε συγχέαι
δόμους,
ἰὼ βιαίῳ τ' ἀνοσίῳ τε συμφορᾷ
σᾶς χερὸς πάλαισμα μελέας
παθοῦσ-
α· τίς ἆρ', ὦ τάλαινα, μαυροῖ
ζόαν; 6
ἦ μοὶ βαρεῖα καὶ δόμοις ἐπεσ-
τάθη
κῆλις ἄφραστος ἐξ ἀλαστόρων
τινός·
ὦ μοι ἐγὼ παθέων ἔπαθον, ὦ
τάλας,
τὰ μάκιστ' ἐμῶν κακῶν, ὦ
τύχα, 10

στρ. β.

τῆς σῆς στερηθεὶς φιλτάτης ὁμιλίας·
ἀπώλεσας γὰρ μᾶλλον. ἢ κατέφθισο.

ἀντιστρ. α.

κατακονᾶ με νῦν ἀβίοτος βίος.
κακῶν δ' ὦ τάλας πέλαγος εἰσορῶ
τοσοῦτον, ὥστε μήποτ' ἐκνεῦσαι
πάλιν,
μήτ' ἐκπεφᾶσαι κῦμα τῆσδε συμ-
φορᾶς.
τίνα δόλον τάλας τίνα τύχαν σέ-
θεν 15
βαρύποτμον, γύναι, προσαυδῶν
τύχω;
ὄρνις γὰρ ὥς τις ἐκ χερῶν ἄφαντος
εἶ,
πήδημ' ἐς Ἅιδου κραιπνὸν ὁρμήσασά
μοι.
τὸ κατὰ γᾶς σκότος τὸ κατὰ γᾶς
κνέφας,
μετοικεῖν θανὼν ὁ τλήμων θέλω. 20

ἀντιστρ. β.

εἴ ποι τὶς ἂν τὸ πραχθὲν ἢ μάτην
ὄχλον

αἰ αἰ μέλεα μέλεα τάδε πάθη
προσάχθεντά ποθεν ἀνακομίζομαι
τύχᾳ δαιμόνων;
οὐ τλητὸν οὐδὲ ῥητόν· ἀλλ' ἀπωλόμην·
ἔρημος οἶκος· καὶ τέκν' ὀρφανεύεται
ἀπλακίαισι τοῦ παροίθεν γένους·

στρ. γ.

ἕλιπες ἕλιπες ὦ
φίλα γυναίκων ἀρίστα θ' ὁπόσας ἐφορᾷ
φέγγος ἁλίου τε καὶ
νυκτὸς ἀστερωπὸν ὄμμα μήνη·

στέγει τύραννον δῶμα προσπόλων, κλύω,
τίνος πόθεν θανάσιμος τύχα
γύναι σὰν, τάλαιν', ἔβα καρδίαν.
ἰώ μοι σέθεν·

XO. οὐ σοὶ τάδ' ὤναξ ἦλθε δὴ μόνῳ κακά.
πολλῶν μετ' ἄλλων ὤλεσας κεδνὸν λέχος.

ΘΗ. μέλεος οἷον εἶδον ἄλγος δόμων.

ἀντιστρ. γ.

XO. ὦ τάλας τάλας
κακὸν ἔχει δῶμ' ὅσον,
(βλέφαρά μου δάκρυσιν
καταχυθέντα τέγγεται)
σᾷ τύχᾳ πὶ τῇδε πῆμα φρίσσω.

Si quis hæc cum vulgato ordine conferat, vix dubium videtur quin in nostras partes accedat. Neque Monkus neque Seidlerus (p. 205.) rem feliciter gessit; et licet neutrum latere videatur carmen esse Antistrophicum, ii tamen non perspectum habebant quibus terminis Strophe et Antistrophe intercludantur, nec qua ratione versus de sede turbati in proprios locos reduci possint. Mutationes paucissimas ob metrum factas quantum potero brevissime commemorabo. V. 2. τε propter το omissum reposui: mox versibus transpositis τόλμας et τοσοῦτον junguntur, sicut τοσοῦτον ἀμαθίας in Ion. 367. V. 4. Pro βιαίως, Elmsleius βιαίῳ. Ipse addidi τ'. Mox θανοῦσα in παθοῦσα mutavi, ut πάλαισμα habeat, unde pendeat. V. 7. Suæ ipsius interrogationi respondet Theseus. Reposui igitur ἦ vice ὡς et ἐπεστάθη cum Valckenaerio vice ἐπεστάθης. V. 11. Ἀβίοτος Seidlerus de Dochmiacis p. 208. V. 15. λόγον vix capio. dedi δόλον. V. 19. Si huc respexerit Hesychius Τὸ κατὰ γᾶς ξίφος, aliam dederit interpretationem, quæ nunc fortasse spectat ad locum Comici verba Euripidea ludibrio habentis. V. 24. Vulgo προσώθεν δέ. Dedi προσαχθέντα. V. 28. Vulgo τῶν παροίθεν τινός. At τινὸς omni venustate caret. lego γένους. V. 30. προσπόλων ἐμῶν. At friget ἐμῶν. Reposui κλύω, ut τινὸς pendeat de subaudito ὑπό. Cf. supra 270. 352. V. 32. Ita Elmsleius. V. 41. Vice ἀστερωπὸς σελάνα restitui ἀστερωπὸν ὄμμα μήνη. Respicit Euripides ad verba Æschyli in Ξαντρίαις: quæ feliciter eruit Bentleius Epistol. Mill. p. 501. ed. Lips. e prava scriptura Οὕτω Αἰσχύλος ΕΞΑΝΤΙΑΣ οὔτε πέμφιξ ἠλίου προσδέρκεται Οὔτ' ΑΣΤΕΡΩΝ ΣΤΟΜΑ Λητώας κόρης, legendo Οὕτω Αἰσχύλος ἐν Ξαντρίαις Ἃς οὔτε πέμφιξ ἠλίου προσδέρκεται Οὔτ' ἀστερωπὸν ὄμμα Λητώας κόρης. Cui conjecturæ eximiæ favent

Orest. 883. ὄμμα—φαιδρωπὸν Phœn. 1354. σκυθρωπὸν ὄμμα Herc. F. 990. ἀγριωπὸν ὄμμα. Respicitur quoque ad Prom. 821. ἃς οὔθ' ἥλιος προσδέρκεται Ἀκτῖσιν οὔθ' ἡ νύκτερος μήνη ποτέ. Vocem μήνη paulo rariorem exponit Hesychius per σελήνη. V. 43. Vulgo ὅσον κακὸν ἔχει δόμος. At quoties δῶμα et δόμος permutentur monet Porsonus ad Phœn. 337. 1596. et quoties ὅσος versum claudat Toupius ad Suid. Vol. 1. p. 252. V. 46. πάλαι omittit Lascaris editio.

Neque meliori conamine rem gessit Monkus ad v. 869. Sed, ut verum fatear, ille Editor rebus metricis non multum operæ videtur insumsisse.

στρ.

ΧΟ. τόδε νεοχμὸν ἐν ἐκδοχαῖς ἐπεισφέρει θεὸς κακόν·
ὀλομένους γὰρ οὐκέτ' ὄντας λέγω,
φεῦ φεῦ, τῶν ἐμῶν τυράννων δόμους.
τύχαν πρὸς τὸ κραθὲν
εἴη μοι λέγειν.
ὦ δαῖμον, εἴ πώς ἐστι, μὴ σφάλῃ δόμος·
αἰτουμένης δὲ κλῦθί μου. προὔργου τινὸς
οἴωνον ὥστε μάντις εἰσορῶ κακῶν.
ΘΗ. οἴμοι, τόδ' οἷον ἄλλο πρὸς κακῷ κακόν·
ΧΟ. τί χρῆμα; λέξον, εἴ τί μοι λόγου μέτα·
ΘΗ. ἄλαστα δέλτος-ποῖ φύγω βάρος κακῶν,
αἰ αἰ· ΧΟ. κακῶν ἀρχηγὸν ἐκφαίνεις λόγον·

ἀντιστρ.

ἀπὸ δ' ὀλόμενος οἴχομ'· οἷον εἶδον ἐν γραφαῖς μέλος
φθεγγόμενον τάλας; οἴ' γὰ δὶς τάλας.
τόδε δ' ἐμὸν οὔκετι στόματος ἐν πύλαις
καθέξω δυσεκπέρατον κακὸν ὄλοον,
οὐ τλητὸν οὐδ' ἀνεκτόν· ὦ τλήμων ἐγώ,
Ἱππόλυτος εὐνῆς τῆς ἐμῆς θιγεῖν ἔτλη,
βίᾳ τὸ σεμνὸν Ζηνὸς ὄνομ' ἀτιμάσας·
ἀλλ', ὦ πάτερ Πόσειδον, ἃς ἐμοί ποτε
ἀρὰς ὑπέσχον τρεῖς, μίᾳ κατειργάσω
τούτων ἐμὸν παῖδ'· ἡμέραν δὲ μὴ φύγοι
τήνδ', εἴπερ ἡμῖν ὤπασας σαφεῖς ἀρᾶς.

V. 1. Fugitivum ἐν revocavi. V. 2. Post κακὸν inseruntur ἐμοὶ μὲν οὖν ἀβίωτος βίου e v. supr. 823. V. 3. Lasc. ὀλουμένους. V. 5. Hæc minus intellexit Monkus. Tu redde *Utinam mihi liceat dicere fortunas domûs contra fati decreta.* Nempe dixerat Chorus perditam esse domini domum. V. 6. μοι de meo inserui et τυχεῖν in λέγειν mutavi. Stare tamen potest τυχεῖν in sensu *scopum attingere.* V. 7. Codex Paris. σφάλης i. e. σφάλῃ. V. 8. Vulgo πρὸς γὰρ τινός. Non intelligunt Editores. Reiskius πρὸ, et sic Censor Anglus *Quarterly Rev.* N. XV. p. 228. Ipse dedi προὔργου. Adi Hesych. V. mox κακοῦ Ald. MSS. κακόν· dedi κακῶν: cf. Hom. Ιλ. *A.* 106. Μάντι κακῶν Œd. C. 1080. μάντις—ἀγώνων Helen. 345. πρόμαντις ἀλγέων. Vid. Class. Journ. N. XVI. p. 391.

V. 12. βοᾷ βοᾷ sunt interpolatoris orationem Thesei imperfectam supplentis. V. 16. Ex ὦ πόλις πόλις erui οἴγω δὶς τάλας. Urbis mentio hic nihil ad rem. V. 20. Ita Valck. Cf. Hec. 159. Τᾶς οὐ τλᾶτας τᾶς οὐ φερτᾶς. Vulgo οὐδὲ λεκτόν. V. 22. vice ὄμμ' restitui: ὄνομ': adi Porson. ad Orest. 1080.

Hactenus de Euripideis; ad Æschylea mox pergam.

The CONCIO AD CLERUM, delivered by Robert Sumner, while he was a fellow of King's College, Cambridge, for his Doctor's Degree, was admired by the Scholars of that day as the finest specimen of Latinity, which this country had produced, and, anxious as we are to rescue England from the imputation cast on its Scholars by J. L. Mosheim, in a note to D. G. Morhof's Tract *De pura Dictione Latina*, noticed in No. XVII. page 47, we have resolved to re-publish it. We are indebted to the politeness of the learned and excellent Head Master of Harrow School for the loan of it.

CONCIO AD CLERUM,

HABITA CANTABRIGIÆ

IN TEMPLO BEATÆ MARIÆ,

XI CAL. APR. MDCCLXVIII.

PRO GRADU DOCTORATUS IN SACRA THEOLOGIA.

AUCTORE ROBERTO SUMNER,

Coll. REGAL. olim SOCIO.

ACT. Apostolorum Cap. xvii. *Comm.* 21.

Ἀθηναῖοι δὲ πάντες καὶ οἱ ἐπιδημοῦντες ξένοι εἰς οὐδὲν ἕτερον εὐκαίρουν ἢ λέγειν τι καὶ ἀκούειν καινότερον.

Ceterum Athenienses omnes et Inquilini, nulli alii rei vacabant, nisi ad dicendum, aut audiendum aliquid novi.

IN historiis nihil ferè gravius legenti cuivis aut memorabilius occurrit, quam narratio brevis hæcce, sed dilucida atque apprimè ele-

gans; quâ exponitur Divi *Pauli* egregia quædam in religione nostrâ propagandâ constantia et fides. Videmus fortem eum et strenuum veritatis vindicem cum hominibus *barbaris* aliquandiu versatum, cum *Judeis* identidem et *Græcis* acerrimè decertantem. Nec vero mirari licet, cur exitus parum felices et fructuosos solertia ejus atque industria habuerit, cùm certamen esset conditionibus adeò iniquis comparatum. Hinc nimirum obstabat, quæ opinionem quamvis præjudicatam tueretur, contumacia et stupor; illinc subtilior disputandi ratio; et sapientiæ, non vera quidem, sed quadantenus adumbrata, sed ad illecebras composita quodammodo et facta, species. Alii orationem ejus nondum exauditam respuebant; alii auditam perperam intelligendo fecere, ut nihil omnino intelligerent. In Judicium deinde vocatus, causam sibi demandatam gravissimè vir fortis idem et rerum prudens perorabat; nec aliud sibi ab *Areopagitis* patrocinii petebat, quàm quod officii eorum exigeret religio et fides.

Incorruptum illud tribunal ab Atheniensibus semper habitum est, atque in primis grave: nec qui subselliis ejus assideret, subornatus quispiam satis atque instructus videbatur, nisi is, cujus prudentiam et fidem spectatam satis et cognitam perlonga civium experientia, atque eorundem favor comprobârat. Idonei sanè judices! quorum arbitrio hominis cujusvis rei caput et fortunæ committerentur. De causis quæ in foro plurimùm disceptari solent, severè satis et castè judicabant; de rebus ad religionem attinentibus non item.

Erat enim Atheniensibus solenne Deos quoslibet e gente quâlibet nullo discrimine habito asciscere, aut civitate quemadmodum hospites donare; ita tamen, ut numinibus patriis atque indigenis cultus quidam proprius constaret et suus: rati nimirum Diis, qui jam multi essent, locum esse pluribus; eosque externos simul et domesticos in eâdem Civitate commodè satis et socialiter posse consistere. Inde tot templa, quæ *Pauli* bilem commovebant, in Deorum, qui nulli erant, cultum, in populi colentis opprobrium extructa. Inde Ara ΤΩι ΑΓΝΩΣΤΩι ΘΕΩι consècrata; cujus mentione factâ, exinde idem ille argumenta texuit, quæ veritatis judicia confirmarent, et superstitionis commenta coarguerent.

Si verò quæratur, cur religioni Christianæ adeò obnixè adversarentur homines in pietate nimii potius quàm parci; cur ii, qui externas ceremonias ritusque omnes atque omnigenos amplexi sunt, religionem hanc unam contemserint; brevis est et facilis responsio. *Idololatriæ* species permultæ sunt, diversæ eæ quidem, sed non et contrariæ; ita ut consortium quoddam commune et cognationem inter se non difficilem habeant. Numinibus cultum eum, qui aliis habebatur, nemo putabat esse detractum suis. Templa ubivis quotidie fundata sunt; extruebantur aræ Diis omnibus quotquot uspiam fuerint, tum *Græcis* tum *Barbaris*, viventibus perinde ac mortuis, Notis atque *Ignotis*. Deum vero *unum* atque *unicum*

agnoscere, quo semel agnito actum esset de ceteris, id neque Urbs ΚΑΤΕΙΔΩΛΟΣ patiebatur, nec æquo animo ferebant Magistratus ii, quibus curæ esse debebat, ne quid Religio popularis detrimenti caperet. De veritatis igitur indagatione non ab iis constanter et seriò agebatur; autorem libenter audiebant novæ cujusdam opinionis, quam nemo aut comprobare ausus est, aut potuit refellere. Nec accusatoribus, nec judicibus curæ fuit, quid *verum* esset aut *decens*; novum aliquod et antea inauditum desiderabatur: Ἀθηναῖοι γὰρ εἰς οὐδὲν ἕτερον εὐκαίρουν ἢ λέγειν τι καὶ ἀκούειν καινότερον.

In dubium res meritò venire possit, maline plus an boni hominibus attulerit vehemens illa, quæ in *Atheniensibus* reprehenditur, novitatis cupiditas.

Ei certè acceptum refertur, quicquid id est, quod in veritate indagandâ laudatur. Hinc exoriebantur artes illæ, quarum ope ac subsidio vita lautior fit atque elegantior, et quasi munditias suas habet. Hinc res literaria originem atque incrementa duxit; huc dignitatem suam refert doctrina illa, quæ honoris causâ humanior appellari solet; huc spectat omnium, in eâdem aut stabiliendâ aut ornandâ, scriptorum indies succrescentium labor.

At verò idem illud novitatis studium, quod in veritate inveniendâ magnam vim habet, inventæ non rarò obest. Sunt, qui conspici malunt, quàm prodesse; famæque ii quàm utilitatis studiosiores, sapientes si haberi possunt, esse non desiderant. Hujusmodi hominibus opiniones, quas anteactorum temporum sapientia atque auctoritas comprobavit, fastidium quoddam pariunt. Obsoletæ istius et veteris prosapiæ tædet pigetque: quia scilicet quicquid exinde laudis parari queat, id jam ab antiquis præoccupatum nihil recentioribus sublegendum reliquerit. Præterea, simplex quiddam est atque unum veritas; limites sibi præscriptos habet, eosque perangustos. Non est ibi, quo se præcipitet liber ille spiritus, qui tum demum sibi sublimius sapere videtur, cùm vagatur, atque errat audaciùs; incerta pro cognitis habet, nova pro veris; hominibus ceteris discrepat, nec tamen constat sibi.

In civitatibus, ubi artes ad civilem vitam attinentes, eæque adeò quæ ad mores informandos spectant, rudes planè atque incultæ jacent, mirum quiddam efficere solet curiosa, immò et præceps illa res varias atque omnigenas pernoscendi aviditas. Multum valet hominum eorundem iisdem in studiis concertantium æmulatio: quod unum latuit, quod alterum fefellit, id alii felicius successit; quod hujus industria neutiquam extudit, id illi nec opinanti fortuitò scire contigit. Neque enim fieri potest, ut ars quævis omnibus suis numeris perfecta sit atque expleta, nisi plurimi multùm diuque in singulis ejusdem partitionibus elaborârint, ut tandem aliquando efficiatur cumulata atque absoluta universæ cognitio.

Multa cuivis in arte quâlibet laboranti occurrant necesse est, quæ consimilia videntur esse, nec sunt. Multa idem ille diversa

immò et contraria esse autumet, quæ tamen vinculo quodam et cognatione communi continentur. Alia sunt ita minuta et subtilia, ut acutissimam ingenii aciem eludant; alia magna adeò atque immensa, ut animum elatiorem postulent, quàm naturæ humanæ imbecillitas patiatur, nisi contentione perpetuâ crebrisque identidem exercitationibus vigorem fuerit plusquam suum consecutus. Idcirco hominum labore multorum opus est, qui res varias in partes quamque suas distribuat, ut consimilia distingui possint, separata congregari; ut animus, cum ad res exiles et minutissimas se demiserit, neutiquam tamen in maximis contemplandis defitiscat. Tardè ita ac pedetentim ab artificio ad artem perveniri solet. Artificium enim in rebus singulis versatur; ars in universis constat: atque ejus est res passim et latè diffusas constringere, eaque comprehendere et complecti omnia, in quibus sejunctis aliquid pro certo habere est permagnum, et perdifficile. Perfectum illud atque excellens quod requiritur, non paucorum hominum, nec verò ætatis est unius; multa nimirum occasio secum affert; multa res atque usus corrigit; omnia maturat, atque confirmat dies. Ad magnum aliquid efficiendum accedat oportet plurimorum labor; nec verò ab ullis sedulò laboratur, nisi quum studio novitatis vehementi eo, et fortasse nimio, ad industriam commoventur.

Idque *Atheniensibus* usu venisse constat. Si quid enim in studiis fuit severioribus difficile, aut reconditum, si quid in doctrinæ humanioris amœnitate dulce aut elegans, utrumque ii pariter datâ operâ arripuerunt, ut alterum alteri aut ornamento esset aut subsidio. Quodcunque ad oculorum aut aurium oblectationem elaborare potuit vel pictorum ars vel melicorum; quodcunque in poesi animum aut delenit, aut percellit; quicquid demum in causis rerum indagandis perfecit solicita atque erudita naturæ investigatio; quicquid accuratius et subtilius excogitavit atque extudit mathesis; id omne expressit atque exhausit curiosa populi istius diligentia, qui nihil se didicisse ratus est, dum aliquid amplius restaret addiscendum.

Eousque valuit novorum quotidie snborientium studiorum atque oblectationum ratio; in quibus non plus effecit *Atheniensium* industria, quam inconstantia ipsa et levitas. Ingenium nempe populi multiplex et versatile huc et illuc transvolabat, nullibi diutiùs commoratum. Nota libenter reliquerunt; quodcunque esset recens, id sedulò exploratum est: auctores habuere nullos, quorum ad imitationem se componerent, exemplum ipsi posteris suum, nec id omnino inutile nec prorsus imitandum, tradituri.

Nec vero alio, quam iisdem *Atheniensibus*, exemplo opus est, si cui dubium videatur, utrùm novitatis illud studium veritati bonisque artibus plurimùm necne obfuerit. In rebus omnibus, quas notitiæ hominum subjecit Deus, justum quiddam est et perfectum, quo nihil excellentius elaborari potest aut absolutius. Animus tamen

hominum, eorumque præsertim qui ingenio potissimùm valent, acriter se intendit atque erigit, ut ultra præscriptum sapiat: nec vero dignitatis esse suæ deputat, eadem cum vulgo aut nescire, aut pernoscere. Idcirco cùm scientia semel maturuerit et veritati stabilitas sua jam constiterit et fides; nihil habet illa, quo se hominibus commendet, qui ingenii non vulgaris laudem affectant. Neutiquam iis sufficit illa simplex et directa ratio: pudet vestigiis iterum atque iterum jam tritis insistere. Ip devios potiùs et confragosos calles transcurritur; ad studia erroribus implicata, ad sapientiam denique insanientem deferuntur.

Inde fit ut *Athenienses*, quibus tantùm bonæ literæ debuerant, ubi semel ad scientiæ culmen pervenissent, non sensim, sed præcipiti quodam cursu in deteriora delapsi sint. Sermo ipse, quem patres castum satis et pressum reliquerant, a sequentium seculorum scriptoribus exilior factus, et languidior, ad fastidiosam inornatæ cujusdam simplicitatis affectationem limabatur. Apud veteres reperta erant verba, quibus oratores, historici, poetæ deberent loqui. Subtilius quiddam et delicatius recentiorum aures plus æquo teretes et religiosæ postulabant. Inductum est novum dicendi genus, jejunum, exsangue, aridum. Oratoribus laudi dabatur, quod ornamentis caruerint, et quodcunque in se habuit aut ponderis aut splendoris parum, id demum venustum fuit atque elegans. Omnem verborum lucem atque ardorem extinxerat frigida quædam atque obscura diligentia; abundantiam præciderat affectata tenuitas et penuria: ita ut in *Athenis* ipsis sermonis *Attici* vis atque amplitudo desideraretur. In priore illo seculo, quicquid ex bonarum artium supellectile variâ eâ ac lautissimâ depromi potuit, id omne in communem utilitatem transtulit hominum philosophantium ingenium, atque industria: eorum institutis omnis morum disciplina et ratio, omnes officiorum loci ad suam quandam sunt normam certasque leges revocati. Diversa illi vitæ tum communis tum civilis munera designabant; ita ut tutior unusquisque res domesticas administraret; paratior idem, atque instructior ad publicas capessendum accederet. En! philosophiam, venerabilem quondam vitæ magistram, legum adjutricem, sanctissimis civitatum regendarum ministeriis consecratam! En! religionis falsæ expultricem! veræ et divinioris aliquando futuræ ducem quodammodo et *πρόδρομον*! [1] videte, quàm abjecta fuerit eadem, quàm dispar sibi! quàm

[1] Πρόδρομον φιλοσοφίαν ἀληθείας οὖσαν εἰκόνα ἐναργῆ Ἕλλησι διδομένην. Clemens Alexandrinus Stromatum Lib. 1. C. 2. De philosophiâ nondum corruptâ magnificentiùs Clemens idem disserit, atque aliquanto audaciùs: ἦν μὲν οὖν πρὸ τῆς τοῦ Κυρίου παρουσίας εἰς δικαιοσύνην Ἕλλησιν ἀναγκαία φιλοσοφία. Ταχὰ δὲ καὶ ΠΡΟΗΓΟΥΜΕΝΩΣ ΤΟΙΣ ΕΛΛΗΣΙΝ ΕΔΟΘΗ ΤΟΤΕ. ΕΠΑΙΔΑΓΩΓΕΙ ΓΑΡ ΚΑΙ ΑΥΤΗ ΤΟ ΕΛΛΗΝΙΚΟΝ, ΩΣ Ο ΝΟΜΟΣ ΤΟΥΣ ΕΒΡΑΙΟΥΣ ΕΙΣ ΤΟΝ ΧΡΙΣΤΟΝ. Liber 1. Stromat. C. 5. item in Libro 6to. Stromatum Cap. 5. Ὁ αὐτὸς Θεὸς, ΑΜΦΟΙΝ ΤΑΙΝ ΔΙΑΘΗΚΑΙΝ ΧΟΡΗΓΟΣ Ο ΚΑΙ ΤΗΣ ΕΛΛΗΝΙΚΗΣ ΦΙΛΟΣΟΦΙΑΣ ΣΩΤΗΡ ΤΟΙΣ ΕΛΛΗΣΙΝ.

De philosophiâ corruptâ sive de sophisticâ vide eundem Lib. Strom. 1. C. 8.

destituta veteribus suis ornamentis, quum ad novas delirantium opiniones refingeretur. A cœlis illa quondam in humanos usus devocata, instituti sui finem non ampliùs spectabat. Ex senatu, ex judicum subselliis ad discipulorum disputantium cathedras detrusa, in controversias inanes abiit et minutiores quæstiuncularum argutias, quibus nihil sani potuit ac veri subesse.

Omnia ferè, quæ mens hominis intelligendo consequi potuit, consecutus est *Plato*. Disciplinæ subinde ortæ (neque enim familias omnes recensere opus est) magistros perquam absimiles habebant, præ ceteris tamen egregios, *Epicurum* et *Zenonem*. Tædet conferre odiosam utriusque subtilitatem in veri terminis definiendis, cui nihil ex istiusmodi hominum auctoritate aut decedere potest, aut accrescere. Eorundem de naturâ, de homine, de Deo commenta et, ut ita dicam, opinionum monstra explicare dispudet. Vitiorum alter satelles et minister omnia ad voluptatem retulit, eamque inquinatissimam; alter virtutem magnificè quidem laudabat, sed tetricam, sed efferatam; talem denique, qualem nemo deamare potuit, nisi qui rationem simul et humanitatem exuisset. De utriusque igitur sectæ auctoribus hoc constituite; nihil esse a naturâ nostrâ tam absonum, quod non hic discipulis suis mandârit; nihil tam immane, quod non ille suaserit. Egregii sanè vitæ et morum magistri! quorum alter virtutem omnino sustulit, alter malè defendendo prodidit.

Philosophorum omnium ineptias ad amussim excutere nec hujus loci est, nec temporis: omnes autem, utcunque de rebus ceteris discordârint, in hoc uno videntur consensisse; ut nihil pro comperto haberent, quod alius quivis comperisset: veris falsa astruebant; nova, nec ea cohærentia inventis addiderunt; tum demum seriò triumphantes, cùm ea, quæ a majoribus recta acceperant, prava fecissent. Veritati neutiquam studentes satis habuere, si opiniones suas cujusque novitas[1] commendaret auditoribus, plus æquo curiosis facile placebant; nec vero curabant prodesse.

Recentiora tandem aliquando tempora libet recognoscere; quanquam pudet dicere, quantam religioni nostræ infamiam inusserint quorundam hominum novis rebus studentium arrogantia et temeritas. Nec tamen diffiteri licet sub primis optimisque ecclesiæ temporibus nonnihil hujusmodi extitisse: veritati enim jam nascenti error illico succrescit, adultæque adeo adhærescens, stirpi ramusculos suos ita innectit atque implicat, ut utraque simul ad maturitatem perveniant. Nonnihil, inquam, hujusmodi antiquitus fuisse reprehendendum ex

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ἡ δὲ σοφιστικὴ τέχνη ἦν ἐζηλώκασιν Ἕλλῆνες δύναμίς ἐστι φαντασικὴ δοξῶν ἐμποιητικὴ ψευδῶν ὡς ἀληθῶν.

[1] **Novitas**:—Συνέβη τοῖς ἐνδόξοις γενομένοις (ἤγουν φιλοσόφοις) ἀκολουθῆσαι τοὺς μηδὲν ἐξετάσαντας ἀληθείας πέρι· καταπλαγέντας δὲ μόνον τὴν καρτερίαν αὐτῶν, καὶ ΤΟ ΞΕΝΟΝ ΤΩΝ ΛΟΓΩΝ ταῦτα ἀληθῆ νομίσαι ἃ παρὰ τοῦ διδασκάλου ἕκαστος ἔμαθεν. **Justini Martyris dial. p. 139. Thirlb. Edit.**

Paulinâ epistolâ constat, in quâ *Corinthiorum* levitas, novorumque præceptorum audacia perstringitur. Ecclesiam adhuc nascentem vexabat hinc cæca *Ebionæorum* insulsitas, quibus nomen ipsum [1] singularis quædam ingenii tenuitas induit; illinc *Gnosticorum* [2] subtilior in veritatem labefactando solertia. Novitatis laudem affectabat cùm impudicissima Cerinthi [3] spurcities, tum ambitiosa Nicholai [4] castimonia: quorum alter discipulos in imitationem sui facilè adduxit; alter eos, quibus continentiam minimè necessariam mandabat, in nequitiam et libidines inquinatissimas impulit.

Cùm autem *Apostolis* adhuc viventibus a veritate adeo descitum est, quidnam fuit in temporibus subinde subsequentibus expectandum? *εἰ ἐν ὑγρῷ ξύλῳ ταῦτα ποιοῦσιν, ἐν τῷ ξήρῳ τί γενῆται*; nova indies documenta novi homines commenti sunt, quæ *Christus*, cujus ministri appellati sunt, neutiquam probâsset, neque *Apostoli*, quorum interpretes haberi postulabant, agnovissent. Infinitum esset dicere de abominandis Montani, [5] et Cataphrygum [6] furoribus, de Marcionitis, aliisque ferè innumeris; qui novis rebus studentes [7] ecclesiam huc illuc distractam ac penè sedibus suis evulsam afflixerunt: ita ut ab ætate illâ Apostolicâ usque ad Constantini tempora non acriùs ei esset cum hostibus, quàm cum filiis suis decertandum. En verò eandem, simul atque esset tranquillitatem vix vel ne vix quidem adepta, novis quotidie opinionibus laborantem! in temporum illorum opprobrium exorta est teterrima illa inter Alexandrum atque Arium contentio; cùm sanctissimum religionis nostræ *Mυστήριον* hic, singularem ingenii laudem aucupans, ad dialecticæ [8] le-

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[1] **Nomen**:—Οὐκ ἐλαμβάνομεν ταῦτα ὡς οἱ πτωχοὶ τῇ διανοίᾳ Ἐβιωναῖοι τῆς πτωχείας τῆς διανοίας ἐπώνυμοι.—Ἐβίων γὰρ ὁ πτωχὸς παρ' Ἑβραίοις ὀνομάζεται. Origen de Princ. L. 4.

[2] **Gnosticorum**—Carpocrates Gnosticorum princeps habetur, cujus est illa γνῶσις ψευδώνυμος ab Apostolis identidem memorata. Is, quia deorum nomen a Christianis odio habitum esset, eorum vice αἰῶνας substituit a Platonicis desumtos; quorum γενεαλογίας sive emanationes ad Orphei atque Hesiodi θεολογίαν ἀλληγορίκως refinxit. V. Hammond. in Ep. ad Timoth. et alibi passim.

[3] **Cerinthi**—Τοῦτο γὰρ ἦν τῆς διδασκαλίας αὐτοῦ τὸ δόγμα ἐπίγειον ἔσεσθαι τὴν τοῦ Χριστοῦ βασιλείαν· καὶ ὧν αὐτὸς ὠρέγετο φιλοσώματος ὢν καὶ πάνυ σαρκικὸς ἐν τούτοις ὀψιμαθεῖς ἔσεσθαι. Dionysius apud Eusebium Lib. 3. Cap. 28.

[4] **Nicholai**—Ὡραίαν γυναῖκα ἔχων Νικόλαος πρὸς τῶν Ἀποστόλων ὀνειδισθεὶς ζηλοτυπίαν εἰς μέσον ἀγάγων γῆμαι τῷ βουλομένῳ ἐπίτρεψεν· ἀκόλουθον γὰρ εἶναι ἔφη τὴν πρᾶξιν ταύτην ἐκείνῃ τῇ φωνῇ ὅτι παραχρῆσθαι τῇ σάρκι δεῖ. Καὶ δὴ κατακολουθήσαντες τῷ γεγενημένῳ τῷ τε εἰρημένῳ ἁπλῶς καὶ ἀβασανίστως, ἀναίδην ἐκπορνεύουσιν οἱ τὴν αἵρεσιν σύνοικοι μιαίνοντες. Clem. Lib. Eusebio citatus.

Νικόλαος εἷς ἀμφὶ τὸν Στέφανον Διακόνων. Eusebius Lib. 3. Cap. 25.

[5] **Montani**—de Montano et Marcione vide Eusebium Lib. 5. C. 13 et 16.

[6] **Cataphrygum**—ἐπὶ τῆς Φρυγίας εἶρπον τὸν Μόντανον ΠΑΡΑΚΛΗΤΟΝ εἶναι λέγοντες. Eusebius L. 5. C. 14.

[7] **Rebus novis**—ΙΔΙΩΣ περὶ τὴν ἀλήθειαν ΝΕΩΤΕΡΙΖΕΙΝ ΠΕΙΡΩΜΕΝΟΙ. Eus. L. 5. C. 15.

[8] **Dialecticæ**—Διαλεκτικώτατος γενόμενος Ἄρειος εἰς ἀτόπους ἐξεκυλίσθη λόγους· ὧς πρότερον παρ' ἑτέρου μὴ εἰρημένον τολμῆσαι ἀποφήνασθαι. Sozomen. Lib. 1. Cap. 15.

ges revocabat; ille, quod omnibus jam esset agnitum, id more planè novo defendere aggressus adminicula veritati adhibuit, quibus illa neutiquam indigebat. Quæ cognitione comprehendi nequeunt, ea curiosè magis quàm prudenter pensitabat; et, ubi nullus esset philosophiæ locus, ibi ambitiosè philosophabatur.[1]

Si ad sacras scripturas provocatum esset, hæsisset illico hæresiarcha atque obmutuisset, quantacunque ejus esset audacia et furor.[2] Cùm autem ab utroque non ampliùs fuit de *Apostolorum* opinione decertandum, sed de suâ, nullus aut maledicendi modus fuit, aut ignoscendi locus. Desiderabatur interea ὁμόνοια ista et pietas in epistolis *decretisque synodalibus* identidem ab iis decantata, quorum in vitâ fuit ac moribus planè nulla. Nec lites tantas componere valebat, nec concertantium animos ad caritatem flectere, aut ecclesiæ aut imperatoris, qui eam tuebatur, auctoritas.[3]

Prætermitto controversias, quæ temporibus aliæ aliis locisque procreatæ sunt; nec necesse habeo dicere, ex initiis quàm ridiculis exortæ quàm funestos exitus habuerint. Cogitanti cuivis subtriste quiddam suboriri solet, cùm discordias hasce de quæstionibus ad salutem publicam minimè attinentibus intuetur. Rerum humanarum odium quoddam nobis et fastidium obrepit, quotiescunque tot stultitiæ eadem et immanitatis monumenta recognoscimus. Per quatuordecim ferè secula in religionem, quasi certatim, ab hostibus ejus atque amicis sævitum est. Hinc erroribus et contumaciâ, illinc superstitione et fraudibus, utrobique novitatis studio peccabatur.

Ex historiis abundè patet, quot ceremoniæ ritusque a pontificibus fuerint singulis inducti; quæ porro dogmata unusquisque eorum fidei nostræ, nova ea sanè et sua, astruxerit. Supervacaneum foret dicere, quàm acerbum et grave in hominum vitas fortunasque, immò et in animos, imperium exercuerit *servorum* ille *servus*; quibus idem eos erroribus et præstigiis, erroris ipse expers, *falli* ipse *nescius*, fefellerit.

Artem eam quæ a Platone et scriptoribus plerisque antiquis *Dialectica* vocatur, Aristoteles et recentiores *Metaphysicam* appellant: Ἀριστοτέλης τοῦτο τὸ εἶδος ΜΕΤΑ ΤΑ ΦΥΣΙΚΑ καλεῖ· καὶ ἔγε κατὰ Πλάτωνα ΔΙΑΛΕΚΤΙΚΗ τῆς τῶν ὄντων δηλωσίως εὑρετική τις ἐστιν ἐπιστήμη. Clemens Alex. Strom. Lib. 1. Cap. 28.

Contentiosum illud disputandi artificium, in synodo Nicææ habitâ utrobique usurpatum, a populo quidam scite coarguebat: Ἆρα ὁ Χριστὸς καὶ Ἀπόστολοι οὐ τὴν ΔΙΑΛΕΚΤΙΚΗΝ ἡμῖν παρέδοσαν· ἀλλὰ ΓΥΜΝΗΝ ΓΝΩΜΗΝ ΠΙΣΤΕΙ ΚΑΙ ΚΑΛΟΙΣ ΕΡΓΟΙΣ ΦΥΛΑΤΤΟΜΕΝΗΝ. Socrates Lib. 1. Cap. 8.

[1] Ambitiosè—Ἀλέξανδρος ΦΙΛΟΤΙΜΟΤΕΡΟΝ περὶ τὴς Ἁγίας Τριάδος ΦΙΛΟΣΟΦΩΝ ΕΘΕΟΛΟΓΕΙ. Socrates L. 1. C. 5.

[2] Furor—Abominandam illam *Arii hæresin* cuncti ferè patres *Insaniæ* nomine notarunt. Μανιώδης αἵρεσις ab *Epiphanio* dicitur. Ab eodem appellantur Ariani Ἀρειομάνιται; ita *Gregorius Nazianzenus* τὴν Ἀρείου ΚΑΛΩΣ ΟΝΟΜΑΣΘΕΙΣΑΝ ΜΑΝΙΑΝ.

[3] Auctoritas.—Vide *Constantini* epistolam a Socrate laudatam. Οὔτε γὰρ Ἀλέξανδρος οὔτε Ἄρειος ὑπὸ τῶν γραφέντων ἠμαλλάσσοντο. Socratis Hist. Eccl. Lib. 1. Cap. 8.

Nec vero mirum quiddam videatur, si tum temporis nova quævis dogmata pro veris habebantur, cùm hujusmodi fraudibus ignorantia caliginem quandam noctemque objecit: *Ἐν τῷ ΚΑΘΕΥΔΕΙΝ τοὺς ἀνθρώπους ἦλθεν ὁ ἐχθρός· καὶ ἔσπειρε τὰ ζιζάνια.*

Quæ de temporum istorum ignorantiâ a plerisque dici solent, ea nec nihil sunt, nec omnia. Duobus enim aut tribus fere seculis antequam Græcæ literæ reviviscerent, id genus theologiæ potissimùm vigebat, quod *Scholasticum* appellari solet. In eo versati sunt homines, si qui unquam fuerint, perspicaces, acuti, subtiles; in disputationibus fortasse nimii; sed eo nomine laudandi, utpote quibus moris fuerit opinionem quamvis novam curiosiùs sciscitari atque expendere, nihilque pro vero habere, quod non penitus perspectum esset et cognitum. Animum autem ad accuratam rei cujusvis inquisitionem, satis per se acrem et strenuum, dialecticæ insuper disciplinis exercitatum et subactum, informabant. Nec doctrina iis nec acumen defuit, quibus ecclesiæ corruptæ aut errores aut fallaciæ coarguerentur; si armis, quæ solerter tractare didicerant, iisdem ad veritatem defendendam uti calluissent. Illos autem cum pontifice Romano ita consuetudo majorum atque officii perperam intellecti ratio conjunxerant, ut eos ille defensores paratissimos habuerit, quorum ingenium et solertia maximè essent in hostibus extimescenda. Itaque ineptias quascunque superstitio sacraverat, ii sibi pro virili tuendas desumserunt; dum veri falsique terminos non rerum ipsarum, de quibus agebatur, naturâ, sed insidiosis quibusdam et subdolis dialecticæ definitionibus, decernebant. Quemadmodum enim in prioribus ecclesiæ seculis *Platonica* nonnulli dogmata sanctissimis religionis nostræ institutis temere atque audacter immiscuerant, ita tum nemo in theologorum numero habebatur, qui non *Aristoteli* se totum addixisset. Apostoli, quorum in scriptis frustra quærerentur *λογομάχιαι* aut *παραδιάτριβαι*, nulli repentè facti sunt; ne in scholis quidem diutius auditi suis; dum in eorum cathedris dominabatur novus ille categoriarum magister et disputandi artifex. Nec tamen is fuit, quem hodie unusquisque ferè literarum non rudis miratur, acumine quodam animi proprio armatum, et sermone elocutum suo; sed elinguis aut sanè semibarbarus, sed mancus quodammodo, cùm verborum esset elegantiis, simul et sententiarum viribus atque pondere destitutus; talis denique qualem *Averroes* aut *Avicenna* immani commentariorum satellitio stipârant, aut Latinus quivis [a] interpres exhibuerat, deformatum utique et dissimilem sui. Difficile profectò est aut verbis comprehendere, aut cogitatione complecti, quàm vanos, immò quàm nullos exitus habuerint disciplinæ eæ, quas parum intellectas istiusmodi præceptor tradiderit. Simplex illa religionis nostræ

[a] Interpres—Averrois Arabis commentarius in Aristotelis Categorias latinè versus est a Jacobo Mantino Judeo. Vide Fabricii Biblioth. Gr.

ac nuda veritas in argutias abiit, in contortulas quæstiones, et subtiliores quasdam conclusiunculas, quarum illa, etiamsi veræ fuerint, subsidio non indigebat; falsis facilè potuit carere. Nec tamen plus theologiæ detrimenti, quam theologis gloriæ, attulit ambitiosa illa eruditio. Tum certè sicubi unquam spectabatur non mediocris ingenii laus; at verò, inter tot doctores *subtiles, illuminatos, irrefragabiles,* quotusquisque reperiebatur, qui munus sibi demandatum constanter et seriò obierit? quotusquisque non religionis novæ potiùs cujusdam auctor visus est, quam traditæ aut minister aut vindex?

Atque utinam, id, quod ecclesiæ Romanæ objicere solemus, nullus esset in nobismet reprehendendi locus. Nec verò dissimulandum est, opiniones nullibi extitisse a Christi disciplinis institutisque alieniores, quàm fuerint eæ, quas in religionis reformatæ opprobrium procreavit sectarum multiformium, atque adeo inter se dimicantium, discordia. Infinitum esset opiniones excutere, quas nostri homines libris mandârunt, quibus legentium animus sensim delenitus a veteri ac severiore religionis disciplinâ deducitur, ita ut novis et mitioribus corruptoris sui præceptis conquiescat.

Omnibus ferè, qui in hoc genere scribendi nomen profitentur suum, idem est operis instituti finis; sed alia aliis,[1] id quod utrique velint, consequendi ratio. Legitimâ illi argumentatione subornati ad veritatem expugnandam accedunt; leviusculis hi facetiarum aculeis lacessitam perstringunt. Perpensis illi rerum momentis ad rationem provocant; hi ad tribunal aliud causam deferunt; *Ridiculum* opinionibus quibusvis quasi tormentum admovent; ejusque testimonia, in rebus præsertim gravissimis, revereri solent.

Ab aliis *officiorum fines* æquo latiùs proferuntur; ut religio, quæ in illis designandis potissimùm valet, manca aliquatenus atque imperfecta videatur: alii eos angustiùs coarctant, et peccantium delicta mitiorem in partem interpretantur, ut disciplinæ Christianæ severitatem objiciant: "Legem eam rem aiunt esse surdam, inexorabilem, salubriorem inopi quam potenti. Nihil laxamenti nec veniæ habere: periculosum esse, cùm tanta sit peccandi libido, solâ innocentiâ vivere."[2]

Sunt, qui hominum Christianorum vitia curiosâ quâdam et malignâ diligentiâ rimantur; ut infamia a cultoribus ad cultum, a discipulis ad disciplinas,[3] derivata transeat. Scriptor contrà inter

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[1] Alia aliis.—Οὐ γὰρ πρὸς ἓν εἶδος ἡμῖν μάχης ἡ παρασκεύη ἀλλὰ ποικίλος οὗτος ὁ πόλεμος· καὶ ἐκ διαφόρων συγκροτούμενος τῶν ἐχθρῶν. Οὔτε γὰρ ὅπλοις ἅπαντες χρῶνται τοῖς αὐτοῖς· οὔτε ἐνὶ προσβάλλειν ἡμῖν μεμελετήκασι τρόπῳ. Καὶ δεῖ τὸν μέλλοντα τὴν πρὸς πάντας ἀναδέχεσθαι μάχην τὰς ἁπάντων εἰδέναι τέχνας· Chrysostomus περὶ Ἱερωσύνης L. 4. C. 4.

Καὶ δίος οὐ μίκρον μὴ τὸν ἕτερον τις θέλων βαλεῖν ὑπὸ θατέρου πληγῇ. Id. Ib.

[2] V. Livium L. 2. C. 3.

[3] Disciplinas.—Καταφρονοῦσιν ὡς ἀσπάτου καὶ οὐδὲν ὑγιὲς ἰχούσης τῆς πιστέως. ΜΕΤΑΒΑΙΝΟΝΤΕΣ ἀπαιδεύτως ΑΠΟ ΤΩΝ ΛΕΓΟΝΤΩΝ ἐπὶ τὸν λόγον· Gregorius Nazianzenus in Orat. Apolog.

malos facilè deterrimus hominum singulorum ait vitia universis esse commodo; ideoque omnia, quæ ad mores informandos a Christo sunt præcepta, nec civitatibus prodesse posse, nec civibus.

Præmia, quæ cultoribus suis religio proponit, queruntur nonnulli, conditionibus perquam duris promitti; eaque esse, quæ nequeat imbecillitas humana consequi. Quibusdam tamen virtus ita firma suique potens videtur, ut nec pœnis exterreri possit, nec præmiis allici.

Religio ea, quæ salutem hominum universorum complectitur, interdum seriùs dicitur esse divulgata, quàm ut dubitantium scrupulis et suspicionibus satisfaciat. Iisdem tamen miracula ad veritatem ejus confirmandam edita neutiquam placent, propterea quòd temporibus diu anteactis prolata sunt, iisque testimoniis innisa, quorum, ut aiunt, indies elabitur vis, et decrescit fides.

Reperiuntur, qui tantum rationi tribuunt, ut nihil opis divinæ indigere videatur. Eadem tamen illa, si quibusdam credendum sit, adeo humilis est et abjecta, ut nullum habeat cum Deo commercium; nec aliquid divinitùs oblatum tenuitas ejus aut intelligere possit, aut excipere.

Quid, quòd alii sapientum nomen arrogant, quia res perspectas satis et cognitas dubitanter et meticulosè pensitant; alii ignoratas, sed tamen novas, audacter proferunt; hærent, ubi hæsitatione non opus est; ubi opus est, sibi temere confidunt.

Ex opinionibus tam contrariis interque se pugnantibus impietas conflatur; quarum auctores singuli novitatis laudem affectabant, quam ut adipiscerentur, omnia, quæ sibi dicere libebat, ea crediderunt et licere. Leges interim cùm humanæ tum divinæ, proculcatæ jacent; in dubium vocatur sacrarum literarum auctoritas; tolluntur vitæ solatia præsentis; irridetur futuræ aliquando et diuturnioris instauratio. Sed flagitia hæcce magis nota sunt quàm quæ ulterius opus sit explicare; robusta magis eadem, atque audacia, quàm quæ legis vim, nedum reprehensionis imbecillitatem, extimescant.

Cùm verò in religionis nostræ detrimentum adeo increbuerit captiosa illa controversia importunitas et licentia; est tamen, cur vobis hoc nomine sit, Academici, gratulandum; cùm vestris effectum est disciplinis, ut veritati vindices fidi atque idonei nunquam adhuc defuerint, nec verò sint in posterum defuturi. Vestrum est, ut vetus illa inter religionem et literas necessitudo intercedat; ut dialectica ad utilitatem tandem aliquando transferatur, nec frigidis tota occupetur disputatiunculis ad subtilitatis ostentationem comparatis: sed momentis rerum subductis, vim cujusque et pondera perpendat, ut discentium animi, opinionibus nec veterum plus æquo addicti, nec recentioribus acclines, omnem vim suam ad incorruptam veritatis inquisitionem intendant; ut philosophia sanctissimis Dei ministeriis famulata ad demissiorem sapientiæ Christianæ modestiam se componat; nec, ubi laus maxima est parere, ibi dominari audeat.

Facite, fructu suo destituatur novorum hominum, in fide labefactandâ et in moribus corrumpendis laborantium, industria; nec diutiùs pro veris et compertis habeantur ea, quæ conjectura plus æquo curiosa suspicatur, novitatis studium comminiscitur, ignorantia pravi docilis complectitur. In hujusmodi erroribus comprimendis multùm semper valuit, atque etiamnum valet, vestri ordinis sapientia; cujus auctoritatem hominum leviculorum petulantia reveretur, pessimorum audacia reformidet.

D. Nestor Novarenus, Momi Miscellanea subseciva, et Adversaria Literaria.

To the Editor of the Classical Journal.

In the XVIIIth No. of the *Classical Journal* p. 261. is a paper signed by the initials N. A. and soliciting any information relative to a Work published under the title of *Nestoris Novariensis Vocabula*. I have never seen the work itself. But from the character given of the writer by a competent judge, I should not be under any great anxiety to see it. Your correspondent will, perhaps, be gratified even by the scanty information, which I have it in my power to give him on the subject of this work.

"Dionysii Nestoriensis Novareni *Opus Grammaticum*. Venet. 1496. Fol.

"Multis, pro tempore illo, superfluis, immo et quisquiliis, nonnullis scatet. Auctor tamen referendus meritò quodam suo est inter eos, qui post depulsam quodammodo barbariem bonis literis lumen aliquod accendere conati sunt.

"Dedit etiam *Dictionarium* seu *Vocabula secundum Alphabeti Ordinem*, Ludovico Sfortiæ dicatum, in lucem emissum Venet. 1488. recusum postea Paris. 1496. et Argentorat. 1502. et 1507. Fol. in quo Lexico suo Papiæ et Vautionis, Hugutionis—Huiguitionis barbarorum lexicographorum somnia, quæ appellat, omnibus prope paginis redarguens satis docet, quàm copiosum modo dicti bini scriptores pro ista temporum ratione lolium tritico suo insperserint." J. Fr. Noltenii *Lexicon Latinæ Linguæ Antibarbarum*, ex Ed. G. I. Wichmanni, Berolini et Stralsundiæ. 1780. Vol. II. p. 338.

E. H. BARKER.

Thetford, July, 1814.

P. S. Before I conclude, I shall make a few remarks on some papers in your last No.

Momi Miscellanea Subseciva. Supplementary No. to XVIII. p. 526. "'Romæ aliquando pestis fuit tam sæva, ut homines in via, in mensa, in ludis, in colloquiis subito morerentur. Itaque, cum quis sternutabat, sæpe cum sternutatione spiritum exhalabat, unde, cum aliquem sternutantem quis audiebat, statim occurrens, *Deus te adjuvet*, acclamaret.' *Nug. Ven.* p. 57. In our nurseries, at this day, it is no uncommon thing to hear a child, when sneezing, saluted with *God bless you.* On the Continent, it is a common compliment. This has been traced by Strutt (if I mistake not), as well as others, to a similar source."

To the same purpose M. Martinius in the *Lexicon philologicum* Tr. ad Rh. 1698. says, "Quod *sternutantes salutamus*, aiunt vulgo ex eo profectum, quia sternutatio olim in quodam morbo letalis esset, ut salute dicta periculum a Deo deprecarentur, et qui salvi evaderent, iis gratularentur." Upon a similar principle connected with bodily health, Perottus, as quoted by M. Martinius, says: "Solo sternutamento fere totum corpus extenditur, ideoque non modo caput, sed reliquas etiam partes bene valere indicio est. Quamobrem moribundos interdum sternutatorio excitare solemus, tanquam, si hoc effici nequeat, nulla amplius sit spes salutis, unde consuetudo invaluit, ut sternutatio veluti bonæ valetudinis indicium sacra habeatur, et sternutantes salutemus, ac eis bene precemur." To the same effect M. Martinius adds, "Alii morbum, aut morbi indicium *sternutationem* interpretabantur; ideo *sternutantibus* bene precabantur usitata formula *Ζεῦ σῶσον*. Eadem opinio doctores Hebræos tenuit." Though we may with great probability derive the origin of this practice from the circumstance of sneezing indicating symptoms either of life, or of death, yet we cannot possibly date the commencement of the practice from the pestilence, which happened at Rome, as mentioned above in the extract from the *Miscellanea subseciva*. For the salutation was just as common to the Greeks, as it was to the Romans, and it is in our own country. M. Martinius cites Ammianus Epigr. L. 2. 15.

Οὐ δύναται τῇ χειρὶ Πρόκλος τὴν ῥῖν' ἀπομάσσειν,
τῆς ῥινὸς γὰρ ἔχει τὴν χέρα μακροτέρην.
Οὐδὲ λέγει ΖΕΥ ΣΩΣΟΝ, ἐὰν πτάρῃ· οὐ γὰρ ἀκούει
τῆς ῥινός· πολὺ γὰρ τῆς ἀκοῆς ἀπέχει.

"*Sternutantes salutare* consueverant antiqui. Apul. *Milesiac.* L. 9. *Atque ut primum e regione mulieris pone tergum ejus, maritus acceperat* sonitum sternutationis, *quod enim putaret ab ea pro-*

fectum, solito sermone salutem ei fuerat imprecatus, *et iterato rursum, et frequentato sæpius:* ubi vide Colvium. Petron. *Satyric.* c. 58. *Dum hæc ego jam credenti persuadeo, Gyton collectione spiritus plenus, ter continuo ita* sternutavit, *ut grabatum concuteret, ad quem motum Eumolpus conversus,* Salvere *Gytona jubet.* Ad h. l. qui plura voluerit, adeat Douzam et alios. [Plin. 28. 2. *Cur sternutamentis salutamur, quod etiam Tiberium Cæsarem, tristissimum, ut constat, hominum, in vehiculo exegisse tradunt.* Lege et cap. 6. Alex. ab Alexandro L. II. c. 26.] Sternutantibus Græci *Ζεῦ σῶσον* dicebant, qua superstitione vid. apud Scaliger *Lectt. Auson.* L. I. 16. et Casaub. ad Athen. L. II. c. 25." I. Jac. Claudii *Dissertatio de Salutationibus Veterum.* Ultraj. 1702. 12mo. p. 131, 2.

Casaubon (*in Athen.* Lib. ii. 15.) assigns a less probable reason for the practice than that, which is given above: " Sternutamentum adoratione expiabant, quod non sacrum esse tantum putabant, *μόνον τῶν πταρμῶν,* ut in *Historiis* scripsit Aristoteles, verum etiam Deum: Xenophon *De Expeditione Cyri* Lib. III., *Τοῦτο δὲ λέγοντος αὐτοῦ, πτάρνυταί τις, ἀκούσαντες δὲ οἱ στρατιῶται πάντες μίᾳ ὁρμῇ προσεκύνησαν τὸν Θεόν.*" M. Martinius has the following additional remarks. " Xenophon sternutamentum et Deum, et Jovis Servatoris aram appellat. Causam dicit Aristoteles, *ἢ διότι ἐκ τοῦ θειοτάτου τοῦ περὶ ἡμᾶς τῆς κεφαλῆς, ὅθεν ὁ λογισμός ἐστι, γίνεται, ἢ ὅτι τὰ μὲν ἄλλα ἀπὸ νοσούντων γίνεται, τοῦτο δ' οὐ. Divinationes per sternutationes* vocabant *ξυμβόλους.* Suidas, *ξυμβόλους, οὕτω τοὺς διὰ τῶν πταρμῶν οἰωνισμοὺς ἔλεγον. ἀνετίθεντο δ' οὗτοι, Δήμητρι.* Sic et Hesychius. Felix omen captabant ex sternutamento, præcipue pomeridiano et dextro. Homerus *Odyss. ρ. ὡς φάτο, Τηλέμαχος δὲ μεγ' ἔπταρε.* Plutarchus in Themistocle, *ἅμα δὲ πταρμὸς ἐκ τῶν δεξιῶν ἐσήμηνε.* Propertius,

Aridus argutum sternuit omen Amor.

Tamen et quædam sternutamenta infelicia habebant. Aristoteles quærit, *Quare a mediis noctibus usque ad medium diem non bonæ sternutationes?* Idem disputat in *Problem.* Sect. 33. Qu. 7. *Quare sternutamentum pro Deo habeatur, non tussis, aut gravedo?*"

The Author of the *Miscellanea subseciva* may compare the passage, which he has quoted (as given above) with a passage from M. Martinius (sub voce *Litania*). " Litaniæ Christianorum sunt minores, triduo ante ascensionem Domini. Vide Sidonium *Epist. ad Mamercum,* et *Epist. ad Aprum.* Has Mamercus Claudianus Viennensis episcopus anno 454. in Gallia instituit. Majores Gregorius magnus instituit anno Christi 591. sexto Calendis Maii celebrari solitæ. Eo tempore

urbem magna pestis affligebat, et ad ceteros casus, quibus homines passim absumebantur, hoc mali accesserat, quod multi, cum sternutarent, alii cum oscitarent, repente exspirabant: inde volunt hanc nostram consuetudinem introductam, uti sternutantibus salutem precando et oscitantibus signum crucis supra os formando præsidium quærerent. Vide Sigon. Lib. I. *Regni Italiæ* ad ann. 590. Sed mos sternutantes salutandi a gentilibus manavit."

Adversaria Literaria, Supplem. No. XVIII. p. 591. "Virg. *Æn.* I. 339.

Punica regna vides, Tyrios, et Agenoris urbem,
Sed fines Libyci, genus intractabile bello.

Nonnulli Codd. habent *sed finis Libye;* Bigotianus, *sunt fines Libyci.* Trappe legit *sed fines Libycos.* Burmanni, pro vulgata stantis, explicatio satis est tolerabilis, subintelligi nempe *sunt,* et voculam *sed* inservire ut urbem distinguat a regione, in qua Tyrii posuerant coloniam, regionem autem, nota figura, pro ipsis incolis poni. Nescio tamen an non simplicius scripserit Virgilius,

Punica regna vides, Tyrios, et Agenoris urbem;
Adfines *Libyci, genus intractabile ferro.*"

The writer passes over in silence the observation of De La Cerda, which differs materially from Burmann's, and is to my mind much more satisfactory. "Subaudi *sed fines sunt Libyci regni.* Sequitur *genus intractabile bello.* Agnosco quiddam non vulgare, tum ex hoc, tum ex particula *sed,* in qua est oppositio. Phœnices et Tyrii, sicuti plurimum omnes Asiatici, habiti sunt mollissimi. Ergo post horum mentionem infert bella. Quasi dicat: Etiamsi Carthaginienses ortum habeant a Phœnicibus, et Tyriis mollissimis: ne tamen virtute Phœnices, et Tyrios puta, non Agenoreos, sunt enim bello acres: contingit enim mores mutari cum loco: docet sæpe hoc natura ipsa in plantis." De la Cerda afterwards adds, "Quid si allusum a docto poeta ad hanc partem Africæ, ubi erat Carthago, dictam veteribus *Eschatian,* Ἐσχατιὰν, et *Coryphen,* Κορυφὴν, quod esset extrema, et veluti culmen. Vide Ortelium in *Indice Geographic.* voce *Libya.*"

E. H. B.

On the Words ἔρπις, ὅλπις, ὁλπὴ, ἕλπος, ἕλφος, *and* CELTIS, *with occasional Remarks on the Observations of* MR. G. BURGES *and* MR. C. J. BLOMFIELD.

THE following Remarks were suggested by the perusal of the excellent Observations on this subject, which are contained in an article written by Mr. G. Burges, and inserted in the last No. of the CLASSICAL JOURNAL, p. 299.

The passage of Eustathius, which Mr. Burges has not quoted, is this, Σαπφὼ δὲ, εἰποῦσα ὡς ἀμβροσίας κρατὴρ ἐκέκρατο, εἰς πόσιν δηλαδή· διὸ καὶ ταυτίζουσα τῷ οἴνῳ αὐτὴν, ἐπάγει, Ἑρμῆς δ' ἐλὼν ἔρπιν, θεοῖς ὠνοχόησεν· ἔστι δὲ ΕΡΠΙΣ Αἰγυπτιστὶ, ὁ οἶνος, καθὰ καὶ ὁ Λυκόφρων οἶδεν. Mr. Blomfield has overlooked the passage of Eustathius, which Mr. Burges cites, or else he would never have altered ἔρπιν into ὅλπιν in the passage of Sappho, as he does in these words, "Athen. x. p. 425. D. et 11. p. 39. A. ubi ἔρπιν pro ὅλπιν, sed hoc jure præfert Toupius in Suid. 11. p. 444." The passage in Toup is this: "Restituenda etiam ista vox [πλέα] Achæo Eretriensi ap. Athenæum Lib. x. p. 451.

Λιθάργυρος δ'
ὅλπη παρηωρείτω χρίσματος πλέα.

Ὅλπη χρίσματος πλέα, *a flask of oil.*—Ceterum vocem ὅλπη usurpat Theocr. *Idyll.* 11. v. 156.

καὶ παρ' ἐμὶν ἐτίθει τὰν Δωρίδα πολλάκις ὅλπαν,

ubi vide Scholiastam. Ὅλπιν vocat Callimachus in Fragm. CLXXXI.

καὶ ῥὰ παρὰ σκαιοῖο βραχιόνος ἔμπλεον ὅλπιν.

Sappho ap. Athen. L. 11. p. 39.

ἀμβροσίας μὲν κρατὴρ ἐκέκρατο·
Ἑρμᾶς δ' ἐλὼν ὅλπιν θεοῖς ὠνοχόησε.

Ita legendus postremus versiculus, ἐλὼν ὅλπιν, ut Lib. x. 7. p. 425. ubi ὅλπις est *poculum*, sive *trulla vinaria.*" It is strange that Toup should have overlooked the fact, as he seems to do by saying tacitly "ἐλὼν ὅλπιν, ut Lib. x. p. 425.," that Athenæus in both the places referred to is quoting the same fragment of Sappho: ὅλπιν is given indisputably in the latter place of Athenæus, where the same passage is quoted; and if Toup had observed the fact, it would doubtlessly have appeared to him to confirm his conjectural introduction of it into the former place. It is strange also that Mr. Blomfield should have offered no remark on

the discrepancy in the two passages of Athenæus: he merely says, as we have seen above, "Athen. x. p. 425. D. et 11. p. 39. A. ubi ἔρπιν pro ὅλπιν, sed hoc jure præfert Toupius in Suid. 11. p. 444." Mr. Blomfield would in all probability have thought otherwise, if he had read the note of Schweighæuser upon Athen. Lib. 11. cap. VIII. which is as follows: "Sapphûs versum posteriorem, in quo mendose ἔρπεν et οἰνοχοήσων editum erat, ex Eustathio loc. cit. et vetustis libris corrigendum esse monuit Casaub. Nostri quidem Codd. etiam recte ἔρπιν dabant. Significabat autem ἔρπις, *vinum*, Ægyptiorum sermone, ut docet Eustathius: eodem vero vocabulo, præter Lesbiam poetam, etiam Lycophron usus est in Cassand. 579. et Hipponax. ap. Tzetzem ad Lycophr. l. c. Ap. Deipnosophistam quidem x. 425. ubi iidem Sapphûs versiculi proferuntur, ὅλπιν pro ἔρπιν legitur." It may be satisfactory to the scholar to see Casaubon's own words, and I cite them, because Casaubon gives a very probable reason, which Schweighæuser has omitted, for the variation in the two passages of Athenæus: "Sed turpius et periculosius est corruptus, qui præcedit, Sapphûs versus. Legendum est ἔρπιν ex Eustathio et libris vetustis: ἔρπις *vinum* significat lingua Ægyptiorum, si criticis fidem habemus: ἔρπις, inquit, Eustathius, Αἰγυπτιστὶ ὁ οἶνος, καθὰ καὶ ὁ Λυκόφρων οἶδε. Lege, si est operæ, quæ Tzetzes scribit ad istum versum Lycophronis,

ἔρπιν τε ῥέζειν ἡδ' ἀλοιφαῖον λίπος.
ὅπου τὸν ἔρπιν ὁ σκότος καπηλεύει. Hipponax.

Libro decimo iterum laudat hunc Alcæi locum Athenæus, et pro ἔρπιν scribit ὅλπιν, *quod incogitantia factum putem, sensum attendente illo, non verba.* "Ολπις enim οἰνοχόη, *trulla vinaria.*" Animadvv. in Athen. p. 82. The passages in Lycophron and Tzetzes, to which Casaubon appeals, indisputably prove the genuineness of the word ἔρπιν in the fragment of Sappho against Mr. Blomfield.

ἃς δὴ Πρόβλαστος ἐξεπαίδευσε θρασὺς
μυληφάτου χιλοῖο δαιδαλευτρίας,
ἔρπιν τε ῥέξειν ἡδ' ἀλοιφαῖον λίπος,
οἰνοτρόπους Ζάρηκος ἐκγόνους φάβας.

Lycophronis *Cassandra* v. 580. Tzetzes here has these words:

χάλις καὶ ἔρπις, ὁ οἶνος· χάλις μὲν, παρὰ τὸ χαλᾶν τὴν ἵνα, ἤγουν τὴν δύναμιν· Ἔρπις δὲ, παρὰ τὸ ἕρποντας ποιεῖν τοὺς πίνοντας ἀμέτρως· ὅθεν καὶ οἱ Αἰγύπτιοι ἔρπιν καλοῦσι τὸν οἶνον. Ἱππωνάκτειοι δέ εἰσιν αἱ λέξεις· φησὶ γὰρ,

ὀλίγα φρονεῦσιν οἱ χάλιν πεπωκότες·

ἀλλαχοῦ δὲ πάλιν,

ὁ δ' αὐτίκ' ἐλθὼν σὺν τριοῖσι μάρτυσιν,
ὅπου τὸν ἔρπιν ὁ σκότος καπηλεύει,
ἀνθρώπων εὗρον τὴν στέγην ὀφέλλοντα.

In the *Scholia breviora MSS.*, as published by M. Chr. G. Müller in the continuation of Reichard's Ed. of Lycophron, Lipsiæ 1811. Vol. II. p. 1088. 8vo. we have, upon this verse, Τὸν οἶνον οἱ Αἰγύπτιοι καλοῦσιν ἔρπιν, ἔλαιον· οἶνον, ἔλαιον.

Thus then I reject upon indisputable authority, the reading of ὄλπιν, *lagenam*, introduced by Mr. Blomfield for ἔρπιν, *vinum*, in the fragment of Sappho. Mr. Burges would reject ὄλπιν from the fragment of Callimachus, by reading ὅλπαν, and ὄλπιδος from Theocritus *Idyll.* XIX. 45. by reading κάλπιδος, and correct the gloss of Hesychius, (which runs thus—ὅλπα· ἡ ἔλπις, καὶ χόνδρου τὶς ἕψησις, λήκυθος, ἔδεσμά τι, ἢ ὅλβος, and again, ὅλπις, οἰνοχόη) by transposing the words, and reject altogether the word ὅλπις, but I regret that I cannot agree with him; and I shall assign my reasons at full length, after having produced his transposition of Hesychius's gloss. "Noli dubitare quin Hesychii verba male transposita in ordinem redigi debeant legendo—Ὅλπα· λήκυθος + Ὅλπις ἢ ἔρπις χόνδρου τις ἕψησις, ἔδεσμά τι, ἢ ὅλβος—ὅλπιν—οἰνοχόησε. Inter hæc mutavi ἔλπις in ἔρπις: nam Hesychius ad Sapphûs locum dum respicit et confirmat var. lect. quam præbet Eustathius, non male vim vocis exponit:—ὅλπις οἰνοχόη mutavi in ὅλπιν οἰνοχόησε: error etenim provenit e compendiosa scriptura non satis intellecta." Mr. Burges seems to have supposed that Hesychius is the only lexicographer, who has a gloss upon the word ὅλπις. But this is not really the case: for both the Etymologicum Magnum, and Zonaras comment on the word as one, which occurs in Callimachus.

Ὅλπις. Καλλίμαχος,
καί ῥα παρὰ σκαιοῖο βραχιόνος ἔμπλεον ὅλπιν.

σημαίνει δὲ ἡ λέξις τὴν λήκυθον· εἴρηται δὲ παρὰ τὸ οἱονεὶ ἐλαιόπιν τινὰ εἶναι, διὰ τὸ δι' αὐτῆς ὀπιπεύεσθαι τοὔλαιον. Etym. Mag. Phavorinus has all these very words, but it is in him ἐλαιόλπιν.

Ὅλπις· ἡ λήκυθος, Καλλίμαχος,
περὶ σκαιοῖο βραχιόνος ἔμπλεον ὅλπιν·

εἴρηται παρὰ τὸ οἱονεὶ ἐλαιόπιν τινά, ἢ παρὰ τὸ δι' ἑαυτῆς ὀπιπεύεσθαι, ὅ ἐστιν ἐπιτηρεῖσθαι, καὶ διαφυλάττεσθαι τὸ ἔλαιον. Zonaras.

The word ὄλπις occurs too with nearly the same words in the *Lex. Reg. MS.* as quoted by Alberti, who in the Notes on Hesychius thus writes under the word ὅλπα—" Scholiastæ Theocriti

Id. II. 153. p. 35. ὅλπα dicitur proprie esse δερματίνη λήκυθος, δι' ἧς ἐστιν ὀπτήσασθαι (sed scribo ὄπτεσθαι) τὸ ἔλαιον. Jens. Luc. Hes. p. 170. Nicandri Schol. p. 10. ἐν ὅλπῃ, ἀντὶ τοῦ ἐν ληκύθῳ. *Lex. Reg. MS.* ὅλπις· ἡ λήκυθος, tum Callimachi verba adfert, eadem quæ Etym. M. habet, additque voci ὀπιπεύεσθαι (quam et Theocriti Scholiastæ reddiderim potius) explicationem, ὅ ἐστιν ἐπιτηρεῖσθαι καὶ διαφυλάττεσθαι τὸ ἔλαιον."

Moreover, we have the express authority of Theocritus Id. XIX. 15. for the word ὅλπις.

ἀργυρέας ἐξ ὅλπιδος ὑγρὸν ἄλειφαρ
λαζόμεναι·

It is true that Mr. Burges disposes of the word ὅλπις by substituting κάλπιδος, or πέλλιδος. "Cf. Hipponacteum illud," says he, "πέλλιδα χρυσῆν ap. Athen. XI. p. 495. D." But, when he is told that he is removing from the passage of Theocritus *the proper technical term*, used by the Greeks to denote the vessel containing the ὑγρὸν ἄλειφαρ, I have no doubt that he will candidly retract his conjecture. Ὅλπη et ὅλπις are *properly* used for *oil-flasks*, and consequently the word ὅλπιδος is the *proper* word in the passage of Theocritus. Thus Achæus (ap. Athen. Lib. x. p. 451. quoted above by Toup, who rightly reads πλέα) says, ὅλπη χρίσματος πλέα, *a flask of oil*. See too the Etym. Mag. and Zonaras as quoted above. Thus Suidas says, Ὅλπη, ἡ λήκυθος οἱονεὶ ἐλαιόπη τίς οὖσα· διὰ τὸ δι' αὐτῆς ὀπιπτεύεσθαι τὸ ἔλαιον· ἐν Ἐπιγράμμασι,

Χάλκεον ἀργυρέῳ με πανείκελον, Ἰνδικὸν ἔργον,
ὅλπην ἡδίστου ξείνιον εἰς ἑτάρου.

Upon the passage of Theocritus, to which Toup refers above, we have these words in the Scholia, καὶ εἰς τὸν οἶκόν μου πολλάκις ἐτίθει τὴν Δωρίδα ὅλπαν· ἴσως τὴν λήκυθον τὴν ἔχουσαν τὸ ἔλαιον, ᾧ ἐχρῶντο ἐν ταῖς παλαίστραις. Ἄλλως ὅλπη κυρίως, ἡ δερματίνη λήκυθος, δι' ἧς ἐστιν ὀπτήσασθαι τὸ ἔλαιον, νῦν δὲ ἴσως τὴν χαλκῆν φησι λήκυθον, διὰ τὸ Δωρίδα φάναι, ἀντὶ Κορινθίας· τὰ γὰρ Κορίνθια χαλκώματα διαβεβόηται.

Hesychius, as we have seen above, explains ὅλπα by λήκυθος, and λήκυθος denotes *an oil-flask*. "Λήκυθος δὲ, ἀγγεῖον ἐλαιοδόχον, παρὰ τὸ ἔλαιον κεύθειν, ἵνα ᾖ ἐλαιόκυθός τις. ὅτι δὲ ἡ λήκυθος καὶ ὅλπη λέγεται, φέρει χρῆσιν Ἀθήναιος ἐξ Ἀχαιοῦ γλαφυροῦ φησι ποιητοῦ λέγων καὶ ὅτι λήκυθοι, καὶ ἐκ τιμίας ἐγένοντο ὕλης, οἷον στέφανοι καὶ διλήκυθον μύρου χρυσοῦν καὶ ἀργυροῦν· δοκεῖ δὲ ἡ ῥηθεῖσα ὅλπη γίνεσθαι, παρὰ τὸ ἔλαιον πεπάσθαι, ἤγουν κεκτῆσθαι. Eustathius, Romæ, 1550. Vol. III. p. 1552. l. 23. Παρὰ Θεοκρίτῳ—ὅλπις τὸ ὄνομα τοῦ ἀλιέως παρὰ τὴν λεπίδα τῶν ἰχθύων, ἢ παρὰ τὴν τοῦ σώματος σχέσιν· ὅλπιν γάρ φασι τὴν λήκυθον, ὡς εἶναι παρὰ τὴν σμικρότητα τοὔνομα.

H. Stephens in the Index to his *Thesaurus Ling. Gr.* admits both ὅλπη, and ὅλπις, and gives the following correct account.

"Ὅλπη et ὅλπις, Hesychio λήκυθος, *lecythus, ampulla olearia, vas olearium.* Nicand.

αὖα δ' ἐν ὅλπῃ θρύπτε, καὶ αὐτίκα γυῖα λιπαίνοις.

Theocr. *Idyll.* 2. 156.

καὶ παρ' ἐμὶν ἐτίθει τὰν Δωρίδα πολλάκις ὅλπαν.

Hic enim Schol. ὅλπην interpretatur λήκυθον. Itidemque ὅλπιδος pro ληκύθου accepit idem Theocr. *Idyll.* 18.

ἀργυρέας ἐξ ὅλπιδος ὑγρὸν ἄλειφαρ
λαζόμεναι.

Ὅλπας vocarunt etiam χόας οἰνοχόης σχῆμα ἔχοντας, aptos πρὸς τὴν τοῦ οἴνου ἔκχυσιν, teste Athenæo Lib. II. ubi simul affert hoc Ionis testimonium, ἐκ ζαθέων πιθακνῶν ἀφύσσοντες ὅλπαις οἶνον ὑπερφίαλον κελαρύζετε. Sic ὅλπις etiam Hesychio est οἰνοχόη."

This is quite sufficient, for I suppose, for the satisfaction of my readers, as well as the conviction of your correspondent. I must not however fail to add that Hesychius has, Ἔλπος· ἔλαιον, στέαρ, εὐθηνία (and so has Phavorinus). Again, ἔλφος, βούτυρον, Κύπριοι. This ἔλπος denoting *oil* is probably of the same origin (if it be not a corruption of the text) with ὅλπη and ὅλπις denoting *an oil-flask*, and the editors of Hesychius would do well to attend to this hint. Moreover it is very remarkable that in the *Scholia breviora MS. in Lycophronis Cassandram* upon v. 580.

ἔρπιν τε ῥέζειν ἠδ' ἀλοιφαῖον λίπος,

we have (as quoted above) τὸν οἶνον οἱ Αἰγύπτιοι καλοῦσιν ἔρπιν, ΕΛΑΙΟΝ: οἶνον· ΕΛΑΙΟΝ.

Bochart (as quoted by Alberti) identifies ἔλφος, mentioned in the other passage of Hesychius as the Cyprian term for *butter*, with a Hebrew and a Phœnician word. Perhaps some orientalist, whose eye may chance to see this article, will give to us a little help about the words ἔλπος, ἔλφος, ἔρπις, ὅλπη, or ὅλπις. Besides, it is a very curious coincidence that Hesychius as quoted above interprets ἔλπος by εὐθηνία, and ὅλπα by ὄλβος.

As to what Mr. Burges says that the *Celtis* of Pliny (*Nat. Hist.* XIII. 17.) is the Greek or Egyptian word, whether it be ὅλπις, ἔλπις, or ἔρπις, for my own part I deem it exceedingly probable, from the circumstance, which Pliny mentions, viz. that *wine* was made from this *celtis*. Mr. Burges evidently has not himself examined the passage of Pliny, or else he would have remarked that not only Polybius as quoted by Athenæus (whom alone he quotes,) but also Pliny asserts that the *lotus* supplied *both wine and food*. The passage runs thus:

"Eadem Africa, qua vergit ad nos, insignem arborem *loton* gignit, quam vocant CELTIN, et ipsam Italiæ familiarem, sed terra mutatam. Præcipua est circa Syrtes atque Nasamonas. Magnitudo, quæ piro, quanquam Cornelius Nepos brevem tradit. Incisuræ folio crebriores, quæ ilicis videntur. Differentiæ plures, eæque maxime fructibus fiunt. Magnitudo *huic fabæ*, color croci, sed ante maturitatem alius atque alius, sicut in uvis. Nascitur densus in ramis myrti modo, non ut in Italia, cerasi: tam dulci ibi cibo, ut nomen etiam genti terræque dederit, nimis hospitali advenarum oblivione patriæ. Ferunt ventris non sentire morbum, qui eum mandant. Melior sine interiore nucleo, qui in altero genere osseus videtur. *Vinum quoque exprimitur illi, simile mulso, quod ultra denos dies negat durare idem Nepos: baccasque concisas cum alica ad cibos doliis condi. Quin et exercitus pastos eo accepimus, ultrò citroque commeantes per Africam.*"

Harduin here refers to Herodotus Lib. IV. cap. 177., and I quote the passage, Ἀκτὴν δὲ πρόεχουσαν ἐς τὸν πόντον τούτων τῶν Γινδάνων νέμονται Λωτοφάγοι· οἱ τὸν καρπὸν μοῦνον τοῦ λωτοῦ τρώγοντες ζώουσι.—ποιεῦνται δὲ ἐκ τοῦ καρποῦ τούτου οἱ Λωτοφάγοι καὶ οἶνον. Upon the words *baccas concisas cum alica ad cibos doliis condi*, Harduin cites the passage of Polybius, (which Mr. Burges quotes, and which he applies to justify his correction of Hesych. χόνδρου τις ἔψησις for χόνδρου τις ἔφεσις, and here I may remark that Phavorinus has the very words of Hesychius, and that it is in Phavorinus, as in Hesychius, ἔφεσις). But Harduin is silent upon the word *celtis*, for which no other authority than the passage of Pliny is given in the Dictionaries of B. Faber, Æ. Forcellinus, or I. M. Gesner.

As to Mr. Burges's correction of Photius ("v. Λωτὸς, βοτάνη εὐώδης, ἣν ἔνιοι μυράλωτον καλοῦσι, lege omnino μελίλωτον collato Athenæo III. p. 78. A. καλοῦσι δὲ Αἰγύπτιοι μὲν αὐτὸ λωτὸν, Ναυκρατῖαι δὲ μελίλωτον"), I venture to pronounce it indisputable. It has escaped the sagacity and the learning of Schleusner, as the reader will see by turning to his *Appendix ad Animadvv. in Photii Lexicon.* If Mr. Burges had peeped into C. Salmasius's *Plinianæ Exercitationes*, where he is speaking of the *lotos*, he would have found much matter upon the subject, and some other quotations to vindicate his conjecture. He has not remarked that Zonaras has the very same words, as Photius, and that in Zonaras also it is μυράλωτον.

E. H. BARKER.

Hatton, June, 1814.

CLASSICAL CRITICISM.

Distinctive mark over the Indeclinable Particles of the Latin language. Error in GILBERT WAKEFIELD *and* SIR WILLIAM JONES.

NO. I.

Hoc, puto, non justum est; illud male; rectius istud. PERSIUS.

GENERALLY[1] speaking, the method of distinguishing by mark the Indeclinable Particles of the Latin language is threefold:

1. Along with those, which are *the same* in orthography with the cases of particular nouns,[2] or the persons of particular verbs, to accentuate all such as have terminations *similar* to those of the cases of nouns, or the persons of verbs. Of the first description of those *similar* are, secùs, nisì, magìs, magè, nàm, agedùm, palàm, coràm, tàm, à, sæpè, &c. Of the second, duntaxàt, scilicèt, videlicèt, ilicèt, &c. The instances given under the next head will serve for those which are *the same* in orthography with the cases of particular nouns or the persons of particular verbs.

2. To accentuate such only as in orthography alone might *actually* represent the case of some noun, or the person of some verb. Of the former are, modò, fortuitò, quàm, bellè, enucleatè, tantùm, tantillùm, oppidò; as also for a similar reason, præterea, admodùm, tantummodò, obviàm, adamussìm, &c. of the latter, licèt, estò, cedò, amabò, putà, &c.

3. To accentuate *all* Indeclinable Particles whatever.

The first of these rules, considered in all its parts, has nothing in it even specious, much less reasonable: the last is at once extravagant and absurd: the second *appears* so far reasonable, that all persons will do well to comply with it, for some time at least.

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[1] I say *generally*, because some have been known to proceed upon a plan so vague and confused, as to accentuate *adverbs* on account of some particular termination, and yet not allow that reason to extend to *conjunctions*; to mark *conjunctions* and yet not *prepositions*, and so on. Though, perhaps, this is scarcely worth the mentioning.

[2] Under the head *noun* is implied *pronoun* also, and *adjective*.

For our own part, as we are persuaded that the system has had its origin *in toto* with the Grammarians, we should, in company with most continental scholars, and a good part of our own, prefer relinquishing it entirely. The cases in which the distinctive mark is of real use are few, very few indeed. None but beginners will find the context insufficient for this.

NO. II.

> Vilibus in scopis, in mappis, in scobe quantus
> Consistit sumtus! neglectis, flagitium ingens. HORAT.

Before we close this article, we will call the attention of our younger readers to a construction, which was once a stumbling-block to no less a man than Gilbert Wakefield; through which circumstance he had the misfortune to come under the censure of several of his learned contemporaries, and, amongst the rest, of Professor Porson. The passage, we apprehend, is in the Preface to his *Bion and Moschus;* though, as we have nothing at this moment but our memory to refer to, we do not feel quite certain that it is not in the Preface to his *Tragœdiarum Delectus.*[1] Be that as it may, it is of this nature, "Video has chartas *consummatas* iri." We need not say he should have written *consummatum.* Compare Terence, "Et sine operâ tuâ illam *deductum* iri domum." The mistake arose from considering that as a participle, which is in reality a supine.

But if Gilbert Wakefield errs, he errs at least in high company, as the following passage from the fourth book of Sir William Jones's *Poëseos Asiaticæ Commentarii* indisputably shows — "Denique naturam sibi parere autumat, et ad desiderium suum levandum *conversam* iri sperat."

Not that we think much worse either of Sir William Jones, or even of Gilbert Wakefield, for having been led into a mistake like this. They have their merits to support them; and a flaw of this nature, trifling by itself, will very nearly vanish, if brought into comparison with the accurate and the creditable part of what they have left behind them. Yet, this is no excuse for a beginner. A learner, once taught to understand this, ought not to need being told twice.

1814. *V. L.*

[1] It is in neither. ED.

REMARKS

On the Greek Inscription upon the Rosetta Stone, containing a decree made in the reign of Ptolemy Epiphanes, Son of Philopator, a copy of which is inserted in the 16th Vol. of Archæologia; and also on the two translations and annotations annexed to them in that volume.

A FAC SIMILE of this inscription, distributed by the Society of Antiquaries to various persons, accompanied with a request of receiving remarks upon it, has, after seven years, produced only one Latin translation by Professor HEYNE, and another in English by the Rev. Stephen WESTON, together with learned annotations by both of them, and also additional ones by Mr. Taylor COMBE. On all these I shall take the liberty of making some remarks, and I hope without any dissatisfaction to those annotators; as it seems to be the wish of that society to receive farther explications, by their distributing copies of the Greek inscription separately from the 16th Vol. These Greek copies seem to have been revised by Mr. Raper; and the society appears to be rather disappointed at not receiving a greater number of remarks on this curious relic of Egyptian antiquity so unexpectedly discovered.

The first eight lines upon the stone itself are employed in forming the first long period, which contains a kind of *Introduction*, together with the date of the subsequent *Decree;* but has so much intricacy of construction, as renders it difficult to ascertain the sense of several parts of it. This arises chiefly from the intervention of so much hyperbolic and verbose flattery, that those Greek words are too far disjoined from one another, which convey to us the *principal* information contained in that period. This distant dislocation of words, which are very closely connected in sense, has forced Mr. Weston, in his English translation, to include three portions of that period in three parentheses, and one of them containing no less than six of his own lines; yet still the meaning is sometimes ambiguous: therefore I shall attempt a different method, which is, to *omit* altogether such phrases as are irrelevant to the *principal* sense and matter of the period, but to preserve scrupulously the original arrangement of the Greek words; because the original

arrangement will not only show the causes of the doubtful meaning of some phrases; but also assist readers in ascertaining better what, in their own opinion, is the right sense of those doubtful and ambiguous sentences. By this method the principal parts of that period will be brought near to one another, and the disjoined words of it placed at once under the eyes of readers according to their original arrangement.

Βασιλεύοντος τοῦ Νέου, καὶ παραλαβόντος τὴν βασιλείαν, παρὰ τοῦ πατρὸς—εἰκονος ζώσης τοῦ Διὸς υἱοῦ τοῦ Ἡλίου Πτολεμαίου αἰωνοβίου—ἔτους ἐνάτου ἐφ' Ἱερέως Ἀέτου—μηνὸς Ξανθικοῦ τετράδι Αἰγυπτίων δὲ Μεχεὶρ ὀκτωκαιδεκάτῃ ψήφισμα οἱ Ἀρχιερεῖς καὶ προφῆται—καὶ πτεροφοραι καὶ ἱερογραμμάτεις καὶ οἱ ἄλλοι ἱερεῖς πάντες οἱ ἀπαντήσαντες—εἰς Μέμφιν τῷ βασιλεῖ πρὸς τὴν πανήγυριν τῆς παραλήψεως τῆς βασιλείας Πτολεμαίου—ἣν παρέλαβεν παρὰ τοῦ πατρὸς αὐτοῦ συναχθέντες ἐν τῷ ἐν Μέμφει Ἱερῷ τῇ ἡμέρᾳ ταύτῃ εἶπαν.

It is not to be expected, that when the above long period (of which I have *omitted* more than half) was translated into this provincial Greek, it could be rendered so as to avoid all equivocal phrases, or that any person should be able now to translate it into pure and perfectly explicit English; all that can be reasonably expected is, to avoid erroneous, and, as much as possible, equivocal, senses. I conceive, then, that the above Greek words, many of which are still too far disjoined from one another, ought to be so connected together as to express the following senses.

"Ptolemy, the living image of Jupiter, the son of the Sun, having, after his father, reigned while under age, and having taken the government into his own hands by inauguration on the fourth day of the month Xanthicus, but, according to the Egyptians, the 18th of Mecheir in the 9th year of his reign, Aetos being high priest, *this decree* by the high priests and prophets, and the Pterophoræ and sacred scribes, and all the rest of the priests who went to Memphis to meet the king, to form a procession on account of the inauguration of Ptolemy to the kingdom, the government of which he *then* took into his own hands after his father, was on *that same* day ordained." Then follows the *Decree* itself, which is too long to be even abridged like the first period, but the chief words of it are not too far disjoined from one another; on the sense of some of which I shall however make some remarks, as they seem to me to have been not rightly explained in the annotations and translations, to which I have alluded.

The situation of *ψήφισμα, decree,* in the *middle* of the period, is such as separates it into two parts, in the *second half* of which the words *ἡμέρᾳ ταύτῃ εἶπαν* prove the date of the *decree,* to be fixed no otherwise than by a repetition of the dates inserted in the first half, by means of the above words *in the same day was this decree*

ordained. Now it appears, that the dates in the *first half* must be those of either the first *accession* of Ptolemy on the death of his father, or else of the time at which he took the government into his own hands, which I will call his *Inauguration*, he being only about four years old at his father's death: and on first reading the words παραλαβόντος, παραλήψεως, παρέλαβεν, one might be apt to conceive them to relate to the first *accession* of the king on the death of his father; but this is afterwards disproved, by the word παράληψις being employed when mention is made of the *procession, or concourse of people and priests, to meet the king at Memphis,* (for there could be no such procession at his father's death) and also of the *decree* being dated on that *same day.* So that only his *inauguration* can be meant by those words wherever they occur, and to that alone the *dates* can refer likewise in the first half of that long period. Nevertheless it does not follow hence that those same dates *may* not express likewise the time of his first *accession,* it being very probable, that his *inauguration* would be fixed on the anniversary day of his *accession,* and I believe that no evidence exists to the contrary: we may therefore consider the date of the *day* in the inscription, as the *commencement* of the *ninth year* of his reign. The words *ninth year* are, however, placed so ambiguously in the inscription itself, and also in Mr. Weston's translation, that they may be mistaken to mean the ninth of the priesthood of Aetos; but will be seen with certainty to mean the ninth of Ptolemy, when we inquire with what Julian dates those of the inscription correspond, beside that his *eighth* year is mentioned in line 24, and again afterwards.

These first doubts then being removed concerning the sense of such ambiguous words as παραλαβόντος, and the dates there being ascertained to be those of the *inauguration* as well as *decree* and *possibly* of the king's *accession* likewise, another doubt presents itself concerning the sense of βασιλεύοντος τοῦ νέου, which Mr. Weston translates *a decree of the young king:* yet it was not so, it being a decree *of the high priests.* The translation by Heyne, likewise, is at least very obscure, if not as erroneous; for what does his *Regnante novo Ptolemæo* mean? It can neither mean *young,* nor *newly* come to the throne, it being the king's ninth year. I have had some doubt, then, whether Heyne did not mean the same as by νέου in Greek inscriptions on coins of the Roman Emperors, where ἐπὶ ἔτους νέου ἱεροῦ signify *on the sacred anniversary or new year of any Emperor's accession;* which the Romans imitated by *novus annus imperii.* If this sense of νέου could be here maintained, it would prove that the *inauguration* had actually been fixed on the anniversary *day* of his *accession* in his ninth year: but unless this meaning of *regnante novo* can be better ascertained, βασιλεύοντος τοῦ νέου seem to mean, agreeably to Mr. Combe's sense, that

the king had reigned while *under age*, in order that readers might more readily conceive the propriety of what is often afterwards mentioned, his *inauguration*, by the word παραλήψει and such others; for as he was then only 13, *young* would equally well apply to him after inauguration as before.

We have next to inquire concerning the dates of *year*, *month*, and *day*, at which the inscription fixes this inauguration, and the decree also at the very *same* dates; these are "on the fourth day of the Macedonian month Xanthicus, and the 18th day of the Egyptian month Mecheir in the 9th year of the reign of Ptolemy." Heyne is the annotator, who has chiefly inquired concerning the dates in the Julian Calendar, to which the above correspond, and although he is not far from the truth, yet he has fallen into some errors, which ought to be corrected, lest others should be misled by such an eminent author: his determination is, "that the day of the inscription on the 18th of Mecheir and 4th of Xanthicus, which answered to our February and March, fell upon the 4th year of Olympiad 145, and near the end of it, which was the year 197 before the vulgar æra of Christ." pp. 236, 237. The other annotators express no objection to any of these dates, and Mr. Raper, I think, accedes to the year 197 of Heyne. Now Heyne's date of *near the end* of the 4th year of Olympiad 145 is right, but this was not in the year 197 before Christ, but in 196, at the midsummer of which that Olympic year ended. Neither is he sufficiently accurate in saying that Xanthicus corresponded with our February and March, since it was rather with March and April, at least in the year 196. If indeed he conceived the solar year of the Macedonians to have subsisted at the time of this inscription, in this solar year Xanthicus began every year on Febr. 22; but this solar year was not introduced in Asia or elsewhere until *after* the Julian Calendar, and in imitation of it, therefore 150 years *after* the date of the inscription; at which time the Macedonians and all other Greeks made use of lunar months which began *at* or *near* the new moons, therefore fell sooner or later just as the new moons did. So that it is not *possible* to know on what Julian day or month in any year whatever the 4th of Xanthicus fell, not even by calculating how the new moons fell in any given year; because it would fall sooner or later through another cause, that is, according to the years, in which the intercalary month was inserted, of which we know nothing, and this was generally once in *about* every three years. We must therefore despair of being able to ascertain either the right Julian *day* or even *month*, if we had no other guide than the above Macedonian date. But Heyne has not observed, that both day and month may be ascertained with accuracy, by means of the Egyptian date on the 18th of their month *Mecheir*, to have been on March 27 in 196.

. In order to prove the inscription to be thus dated, it must be remembered, that the Egyptian year was a solar one of 365 days only, and remained fixed, like our Julian year, except that by having no intercalary day on every 4th year, it began one day sooner in the Julian Calendar in every 4th year. Now it is known from Ptolemy's astronomy, that at the epoch of Nabonassar, the Egyptian new year's day coincided with the 26th of February in the Julian Calendar reckoned backward: hence it has been computed by Petau in his *doctrin. temp.* that in the 197th before Christ it would commence so much sooner than February (at the rate of one year in every four) as to fall on the 11th of October for the first time in the 197th before Christ, by its having gone backward so far into the preceding Julian year between 747 the first of Nabonassar and that 197th; it would therefore remain stationary on Octob. 21 during the four years 197, 196, 195, 194, because 197 was a leap year in the Julian Calendar extended backward, and the intercalary day had been inserted in February before the 11th Octob. at which the Egyptian year commenced. It only remains then to inquire on what Julian day the 18th of Mecheir must fall in those four years; now the first five months of thirty days each amount to one hundred and fifty, to which when we add the first eighteen days of the 6th Egyptian month Mecheir, they amount to one hundred and sixty-eight; and one hundred and sixty-eight days, reckoned from October 11 inclusively, will not end until March 27 inclusively, in the subsequent year, 196. This then was the Julian day of the inscription, if it was made in any of the above four years. Here the Macedonian date on the 4th of Xanthicus will give us assistance to determine in which of those four years the ninth of Ptolemy Epiphanes fell. For the true ninth year must have been one, in which the fourth day of a new moon coincided exactly or *nearly* with the 27th of March: but this could not have been in 197 before Christ, for in this year there was no new moon until about the 30th of March. In the subsequent year however, 196, it would consequently happen about 11 days sooner, which would be the 19th or 20th day, and thus the 4th day of it would be about the 24th day of March, two or three days only before the 27th, but in the 195th still eleven days sooner. This confirms what I said before, that Heyne had erroneously made the 4th of Olympiad 145 *end* in 197, instead of 196, and thus fixed the 9th of Ptolemy one year too early.

The same error will appear again, if any one turns to the tables by Petau or Riccioli, both of whom fix the first of Epiphanes in the 204th before Christ; now if we should even allow his first year to *end* so early as with 204, yet still his ninth will not begin *before* 196; and Heyne himself, at p. 236, does accordingly fix the accession of Epiphanes in 204, in which Philopator died. Euse-

bius, in his Chronicon, agrees to the same year as being the *first* of Epiphanes; but it is fixed still more demonstratively by the æra of Philip, which may be seen at the end of Petau's *Ration. temp.*, where Philopator ends with the year 119, and Epiphanes began with 120. Now 119, added to the 424 before Alexander, amount to 543 for the corresponding date in the æra of Nabonassar, which, as may be seen in Petau's tables, did not *end* until October 13 in 205 before Christ; therefore the 9th March after this would be March in 196, and not *sooner;* and Heyne himself fixes Xanthicus in March.

This correction then does not depend solely on the above computation of the new moons; neither can the disagreement of the 4th day after the new moon in March of 196 with the 4th of Xanthicus form any objection to this proof of the right 9th year, on account of that 4th day being three days *later* than the 4th of the new moon. We know, that in the most correct mode adopted by the Athenians, the metonic cycle, the new moons would fall two days *later* than they really did after the 236 years from its first adoption to the 196th before Christ; and other Greeks were less accurate than the Athenians. It is then a *sufficient* proof for my purpose that in no other year from 198 to 194 before Christ could the 4th of any Macedonian lunar month fall even *near* to March 27, except in 196. Heyne is inaccurate again in saying at p. 236, that the month *Mesore*, at the end of which Epiphanes was born, coincided chiefly with August, for it was really with September. I do not, however, comprehend what Mr. Raper means at p. 210, by fixing the accession of Epiphanes in the year 200 before Christ, which must perplex readers, who find that Heyne places it in 204, and rightly; unless it was intended by 200 to correct the vulgar æra of Christ, which was needless here at least, but it became necessary for me to notice this to prevent doubts concerning the preceding inquiries relative to the 9th year of Ptolemy Epiphanes.

There are still other *particular* phrases in that long Greek period, which require explication, some of which I have retained in my abridgment of it, but have *omitted* others. Thus in regard to πτεροφόροι Mr. Weston says "that *wing bearers* and water sprinklers were employed in the temples to brush away flies, and lay the dust, like the *muscarum abactores* mentioned by Pausanias in *Eliacis.*" To this he adds "that the sacred scribe had *wings upon his head,* and a book and rule in his hand, as see in Clemens Alexandr." Whether the above persons were all included by Mr. Weston under the name of Pterophoræ does not clearly appear: however, it is a mistake to conceive that any persons of that appellation had *wings upon their heads*—nevertheless Mr. Combe understands those words of Clemens in the same sense, περὶ ἔχων ἐπὶ τῆς κεφαλῆς, *wings being worn on the heads of the*

priests. p. 257.: and in Diodorus again he translates πτερὸν ἱέρακος by *the wing of a hawk being worn on the heads of the sacred scribes.* Heyne, however, may possibly have conceived the *right* sense of πτερὰ in these cases, but he has expressed himself in such an ambiguous and perplexed manner, that it is impossible for any reader to conjecture what he *might* mean, neither can any one conceive the right sense of πτερὰ, who has had no opportunity of seeing the sculpture to which Heyne there refers in the *Admiranda Romæ* by Bellorius, tabl. 16. For after quoting those words of Clemens, he adds: "mihi ex antiquis monumentis Pterophoræ innotuere, in quibus pompæ Ægyptiorum exhibentur; præcedunt enim in iis qui capita habent utrinque *pennâ* ornata; tenent illi volumen, ut appareat esse eos ex genere scribarum: exemplum ejus *videre* licet in pompâ Isiacâ, vel in *Admirandis Romæ*, tab. 16." Now will readers of these ambiguous words conceive Heyne to mean by *penna* &c., any *different* sense from those other annotators, i. e. *wings on their heads?* as to what he himself really *meant* he has not sufficiently explained to others, but in order to know the *right* sense of πτερὸν *penna*, it is indeed necessary to *see* that sculpture in the *Admiranda* to which he refers, where, instead of *wings*, are found two *feathers*, stuck upright one behind each ear; whence it appears, that in the above quotations from Diodorus and Clemens πτερὰ does not mean *wings*, nor yet here in this inscription the word Pterophorai, but only *feathers:* and Heyne may have *meant* the same, but this he has not communicated to his readers clearly enough for them to comprehend what he did mean; and no reader can discover the truth who has never *seen* the above sculpture.

It is again ambiguous as to what meaning a reader is to affix to his words *in pompa Isiaca vel in Admirandis Romæ.* Did he mean by *pompa Isiaca* only the *same* Isiac procession exhibited in that sculpture, or did he include in it any *other* Isiac processions? If he meant other processions, and included in his phrase any reference to the *Isiac table,* it may be observed, that in this no one priest or priestess has either *wings* or *feathers* annexed to the head. The sense, however, of πτερὰ adopted by Mess. Weston and Combe must be a mistake, owing to the doubtful sense of that word, which may mean either *wings* or *feathers.* In the Isiac table, indeed, the Goddess Isis herself is represented with a hawk perched on her head, the wings of which hang down very low on each side of it, a hawk being the symbol of divinity, as Clemens says, Σύμβολον θεοῦ ὁ Ἱέραξ, strom. 6, and Horapollo the same, *Deum cum volunt significare Ægyptii accipitrem pingunt.* lib. 1. But wings are never seen there on the head of any *mortal* person; and it is only to the *deified* animals and monsters to which they are there ever found annexed, and sometimes also a pair of wings tied with a ribband are seen in the air hovering over those deified animals as a

token of their *divinity*, just as a pair of wings so tied together are described by Diodorus. It was probably from this practice of the Egyptians that the Greeks borrowed the method of denoting such celestial beings as Genii, and Cupids, and others by annexing wings to them, which they also absurdly fixed to their shoulders, as if they were to fly through the air, the symbolical meaning of the *wings of a hawk* being lost among them.

For the same reason it probably was, that the above Pterophoræ stuck a hawk's *feather* behind each ear, as a token of their *sacred* office as scribes, for Diodorus expressly informs us that it was the feather of *a hawk;* and his whole account is so explanatory of the sculpture in the *Admiranda*, that I will quote the whole of it, Mr. Combe having quoted only a part; it will be equally explanatory also of the Egyptian procession in Clemens, which is often so similar to that in the sculpture, that they all confirm one another, and prove that nothing more was meant by πτερὰ, or by Pterophoræ, than those *feathers* at the ears of *some* of the scribes. The origin of this practice is thus related by Diodorus: "tradunt vetustis temporibus Librum filo puniceo circumligatum Sacerdotibus Thebas allatum esse, in quo *Deorum* cultus scripti fuerunt, quam ob causam *sacri notarii* (ἱερογραμμάτεις) nunc quoque purpureum licium et *accipitris pennam* πτερὸν in capite gestent." *lib.* 1. In that sculpture accordingly are to be plainly seen the ribband tied round the head of the scribe, with a roll of papyrus in his two hands, and a *feather* stuck upright behind each ear. The same *roll* or *book*, as described by Diodorus, is also mentioned by Clemens, as being in the hands of a similar scribe with *feathers at his head*, πτερὰ ἔχων ἐπὶ τῆς κεφαλῆς. Two of the other persons in the procession on the sculpture are likewise the same as in Clemens, and I will enumerate them all that the reader may compare them with the account in Clemens. The last of them is a musician with a *Sistrum* as in Clemens. Before him a Priest holding a large pitcher or Hydria within his arms, as in Clemens, supposed to be symbolical of the Nile; and before him the Pterophoros as described above, the foremost figure being apparently a priestess of Isis by having a serpent twined about her arm. There are only these four persons in the sculpture, which represents apparently a procession relative to Isis; in Clemens are several more persons, and no priestess: but he expressly calls one *propheta*, and the Pterophoros he calls only *Hierogrammateus;* so here, in this inscription, the propheta is ranked with the *high priests*, while the Pterophoros is only ranked with the other *sacred scribes*, as being of an *inferior* degree.

Another phrase in the inscription, not yet rightly explained, is an appellation given to the king, which I have before *omitted*, viz. κύριος τῶν τριακονταετηρίδων, in the second line; this Mr. Weston translates *Lord of the festival of 30 years*, yet in his note he rend-

ers it by *the festival of* 30 *days*, and afterwards explains it as relating to five *days* added to the year. But as ἔτη is the foundation of the word ἐτήριδες, this word must imply *periods of years* not *days*. Thus τετραετήριδες was the word in use with the Greeks to signify the Julian periods of four years, and in a fragment of Theon, subjoined to Dodwell's *Dissert. Cyprian.* Egyptian periods of twenty-five years are called εἴκοσι πενταετήριδες: Heyne then rightly translates by *periodi* 30 *annorum*; yet with little probability supposes that appellation to allude to the 30 gods mentioned by Herodotus in *lib.* 2. Mr. Weston is again not sufficiently accurate in saying "that there were Trieterides, Hepterides, and Enneaterides, or feasts of every three, seven, and nine years of Bacchus the same with Osiris." vide Plutarch's *Quæst. Græc.* Here, however, he rightly conceives *years* to be meant, but his reference to Plutarch relates to Apollo, not Bacchus; and no *Hepterides* are there mentioned, but only *Septerion*, not deduced from ἑπτὰ but from σεπτὸς, *sanctus*. Whether any more plausible explication can be given of the above appellation I will not promise, but there is one passage in Syncellus, which seems to throw some light upon it at p. 51. He there quotes, from what he calls the *vetus chronicon* of the Egyptians, an account of the *reigns* of the gods in Egypt, "the first of whom was Vulcan, the second his son the Sun, who reigned τρεῖς μυριάδας, the third was Saturn." Now three myriads are 30,000 years, which is the same sum as 1000 times 30, and as the rotation of Saturn is in 30 years, the Sun may on this account have had the vast multiple of this period assigned to him, Saturn being not deemed an Egyptian deity. So among the Hindoos *divine years* are always some vast multiple of the years of *mortals*. Here also we find in the inscription a similar *genealogy* or *succession* at least of *great kings of all Egypt*, assigned to Vulcan, the Sun, and the god Ptolemy: for Ptolemy in that first Greek period is called "Son of the Sun, Lord of the periods of 30 years, *as was Vulcan the great king, as was the Sun the great king and of all Egypt*." So that the same vast period is here assigned to Vulcan, and to the Sun, as is promised to his *son* Ptolemy, and all three are deemed *great kings* over all Egypt. Those reigns then of the gods in Syncellus have at least some similitude to the successive reigns of the gods in this inscription; and it is very possible both that the *vetus Chronicon* may not have given quite an accurate account of such hidden mysteries, and also that Syncellus through contempt may have abbreviated it too much by assigning to the Sun three myriads of years instead of a thousand periods of thirty years, for his reign. The Greek words are, *Κυφίου τριακονταετηρίδων καθάπερ ὁ Ἡφαιστος ὁ μέγας βασιλεὺς, καθάπερ ὁ Ἥλιος ὁ μέγας βασιλεὺς τῶν τε ἄνω καὶ κάτω χώρων (Αἰγύπτου)—εἴκονος ζώσης τοῦ Διὸς υἱοῦ τοῦ Ἡλίου Πτολεμαίου.* Mr. Weston's translation does not

make out the same sense, which I have given to the words, but (as I believe) it at least agrees with me in Ptolemy being here styled *Son of the Sun*, and not that these words are to be applied to Jupiter, as in Heyne's translation, for I never knew that the Sun was the reputed father of Jupiter; by the arrangement of the Greek words they become here ambiguous, and Heyne erroneously translates them *Ptolemæo imagine viva Jovis filii Solis.* It is only by degrees, that the right sense can be thus affixed to every sentence of this difficult inscription.

At line 45 occurs another sentence, which has much perplexed both translators, and to which neither of them has given a coherent sense; the difficulty has arisen from the doubtful meaning of κατὰ τὸ προειρημένον βασίλειον—Mr. Weston understands it to mean *of the aforesaid Crown;* and Heyne also as signifying *juxta prædictum Diadema regium;* but I am persuaded that the right sense is *of or belonging to the aforesaid royal shrine.* I shall not state what different and incoherent translations have been produced by the first sense, but proceed to justify my own, in order to which we must look back to line 41, after previously stating, that ἱερὸν is the word uniformly here in use to mean *a temple,* and ναὸς always denotes *a shrine* or *small portable* house, in which the gods were placed when carried in processions, and which Heyne always and properly translates by *ædicula;* Mr. Weston sometimes also by *a shrine,* yet in lines 43 and 44 he erroneously changes its sense to *a temple.* Βασιλεία, beside a *kingdom,* is here used to mean *a crown or diadem;* but it is doubtful what the above τὸ βασίλειον means, which word occurs no where else. Both translators say it means *a crown* like βασιλεία, and Heyne justifies this sense by a reference to Plutarch; but βασίλειον may mean likewise *a royal house,* like βασιλικὴ, and I shall show this to be its actual sense here, and to refer to ναὸν *before-mentioned* in the sense of τὸν προειρημένον βασίλειον ναὸν, *royal shrine.*

Now in line 41 the decree directs *to place a golden shrine* (ναὸν) for King Ptolemy (βασιλεῖ Πτολεμαίῳ) in the sanctuaries along with the other shrines (μετὰ τῶν ἄλλων ναῶν).

In line 43 it directs again, *that when processions of the shrines* (ναῶν) *are made, to place on the shrine* (τῷ ναῷ) *the ten crowns of the king, on which the figure of a serpent shall be formed as upon the crowns placed on the other shrines* (τῶν ἄλλων ναῶν), *and in the middle of them the crown called Pschent* (αὐτῶν δὲ ἐν τῷ μέσῳ ἡ καλουμένη βασιλεία ψχέντ).

Then in line 45 it directs still farther, ἐπιθεῖναι δὲ καὶ ἐπὶ τοῦ περὶ τὰς βασιλείας τετραγώνου κατὰ τὸ προειρημένον βασίλειον φυλακτήρια χρυσᾶ. Here the difficulty is to conceive to what the phrase κατὰ τὸ προειρημένον βασίλειον refers by *before-mentioned.* Both translators say to the βασιλεία ψχέντ before-mentioned, but by adopting this

reference to that βασιλεία, or *crown*, neither translator makes out any probable sense for the whole sentence, although they make a *different* one; therefore I apprehend that the word προειρημένον refers to τῷ ναῷ (βασιλέως) in line 43, which is afterwards called τὸ βασίλειον in order to show that the *royal shrine* was meant, and not any of the τῶν ἄλλων ναῶν—for, in the first place, why should βασιλεία be changed here to τὸ βασίλειον, when βασιλεία had been every where in use before for *a crown*? Secondly, by its thus referring to ναῷ *before-mentioned* in line 43, we get a good sense for τετραγώνου, to which the translators have given no plausible meaning, but which may thus mean the tetragon, or *square top of the aforesaid shrine*. Thirdly, a similar phrase occurs again in line 52, viz. τὸν προειρημένον ναὸν; here ναὸν is actually inserted, which was before called only τὸ βασίλειον, but no-where does ναὸν occur *before* until we go back to τῷ ναῷ in line 43. The sense will, by these means, be this; the decree directs "to fasten golden Phylacteries upon the tetragon or square top *of the aforesaid royal shrine*, which tetragon goes *round* those crowns placed upon it, περὶ τὰς βασιλείας." The tetragon then here meant was the *square top of, or belonging to, the shrine*, and not that the *crown* in question had *four corners*, as Mr. Weston translates the sentence: accordingly Heyne does so far accede to my sense, as to conceive that those crowns were placed upon *some* tetragon or other, but does not understand it to mean the *square top* of the shrine. His translation is this, "ponere *supra* tetragono, quod ea regia insignia includit, *juxta prædictum insigne* ψχὲντ, amuleta aurea." But thus, like Mr. Weston, he makes προειρημένον βασίλειον refer to the βασιλεία ψχὲντ before-mentioned, not to the royal ναὸς before-mentioned, and κατὰ to mean *near it, juxta*, instead of *of, or belonging to, that royal* ναὸν, called in this sentence τὸ βασίλειον, as if he had said κατὰ τὸν προειρημένον βασίλειον ναὸν to distinguish it from the ἄλλων ναῶν.

In order still farther to confirm this proposed sense, it may be observed, that, as Mr. Combe informs us here in his note, "it is remarkable, that no Egyptian *shrine* has been figured in any works concerning Egyptian antiquities, one however is thus described in the catalogue of John Kemp, "templum tetrastylum in quo sedet Dea, forsan Isis, cujus *fastigii quatuor angulis* totidem hostiæ insident, quincuncem altum." Here express mention is made of the *four corners of the square top*, and it was these which were apparently meant by τετραγώνου. In support of this I may add, that a similar shrine may be seen in Denon's Egypt, vol. ii. pl. 40. fig. 3., with an Egyptian Deity in it, and carried in a boat in a procession by water. In the Isiac table moreover the three Deities, Isis, Horus, and Osiris, appear as inclosed within a figure, which on Paper is like a parallelogram, because only one side of the shrine is represented, but I have no doubt it meant to represent such a

shrine, although there it may be thought by some to be a *throne*; and that of Isis has also a raised Carp on the top, which probably went round the square top, and would prevent the *insignia* placed upon it from falling off in processions. This may have been the tetragon in the inscription, which thus went *round* the ten crowns or diadems placed there, περὶ τὰς βασιλείας; in the middle of which was to be placed that Diadem called ψχὲντ, which Mr. Weston has first changed into πσοχὲντ, and then conjectures it to be so called from Mercury, styled Σῶχος in Homer; and this, notwithstanding his other supposition, that the first letter ψ was a corruption of πι, the Egyptian article for *the*. But what business can Mercury have in Egypt, or to have an Egyptian article prefixed to his name? the whole word must have been Egyptian; accordingly Heyne here more rightly refers us for its meaning to the Coptic language—"hujus vocis interpretatio ex Copticis fœnerabitur."

As to the meaning of ψχὲντ, I have explained it to signify a Diadem of Cotton, p. 157, 9th vol. *Cl. Jl.* to which sense the word περιβέμενος refers soon after, as being *bound round the head*, which sense Heyne has preserved, but Mr. Weston has lost it by his word *wore*. I shall at present, however, confirm this sense still farther and the antiquity of the word in the Egyptian language by a similar one, expressed by Greek letters in Plutarch's *Isid. et Osir.*, where he informs us, that "Ivy was called by the Egyptians χὲν Ὄσιριος." i. e. *the tree of Osiris;* here we find the very same Egyptian word *Tche* preserved in a Greek dress in the sense of a tree, viz. *Tche n' Osiris*, and it was probably the Egyptian *ni, of*, which, by adhering to the end of *Tche*, changed it into *Tchen* among the Copts, of which adhesion of such particles innumerable other examples exist in the Coptic; just as in *Tche n' siphi* to mean *wood of Cedar*, and *Tche n' aloli* for *wood of a vine* in the Coptic translation of scripture, but there may possibly have been the same difference between *Tche* and *Boo*, as between *arbor* and *lignum* in latin. However I have traced, there at least, the antiquity and genealogy of the Egyptian *she* and *shen* from the Hebrew of Moses to the Rosetta inscription 200 years before Christ, and to the Coptic version, and now to the age of Plutarch 100 after that æra. In what other language will *Tche*, or *Sche* be found to mean *wood* or *tree*, and hence *Cotton*, just as ξύλον does in Greek? The Hebrews borrowed the *original* Egyptian word *sche*, as meaning cotton, without manifesting any knowledge of its primitive sense, but the Greeks literally and rightly translated its primitive sense by ξύλον. These two words ψχὲντ and χὲν both in a Greek dress confirm moreover that the ψ is only the Greek mode of expressing the Egyptian π' for *the*.

In this place I may also observe, that although both translators render in the first Greek period εἴκονος Διὸς by *image of Jupiter*, yet it is doubtful whether that was its meaning, because the Egyp-

tian word seems to have meant only *Deity* in general, or possibly originally *the Sun*, as I have shown in a former paper. To this I may now add, that Diodorus says expressly, that the Egyptians themselves called Thebes the "*City of the Sun*," lib. 1., which was afterwards called Dios-polis. In your Journal, likewise, mention is made that even the Greeks did sometimes mean *the Sun* by ὁ θεός. Jupiter has as little concern with an Egyptian inscription as Mercury: and *oo* the word for Διὸς in the Egyptian letters, together with *Hou* still the modern name in Egypt for *Dios-polis* confirm, that the Egyptians themselves rather meant *the Sun*, than Jupiter by the word Διὸς; to which the account in Syncellus, and also here in the inscription itself corresponds, of the Sun having been deemed the μέγας βασιλεὺς of all Egypt, next after *Phtha* the first μέγας βασιλεύς. The Greeks gave the name of Jupiter to the chief Deity of every country, and Herodotus, having visited Egypt before Greek mythology was known there, found himself at great loss to give Greek names to Egyptian Deities, which was the cause of his confused statement of Egyptian mythology, by his intermixing two incongruous accounts. But it is evident from this inscription, that the Egyptians themselves never admitted any Greek mythology to be mixed with their own: I presume, therefore, that the temple of the Theban Jupiter, (as Herodotus pretends) was no other than a temple of the Sun at Thebes, as was also that of Jupiter Ammon in the desert, where Herodotus himself mentions a spring of water to have been called the fountain of the *Sun*. The vanity of the Greeks, in giving the names of their own gods to those of other nations, has obscured the native mythology of all of them; but this inscription has recovered for us one genuine specimen of that current in Egypt, and which at the same time proves, that some degree of credit is to be given to the *vetus chronicon* preserved by Syncellus, although it may be sometimes erroneous.

Heyne, moreover, in a note here observes, that as the name *Phtha* occurs sometimes in this inscription and at other times *Hephaistos*, this seems to contradict the general opinion, that the Egyptian *Phtha* meant the same as the Greek Vulcan; but he could not have read Akerblad's letter concerning this inscription, which removes the objection, for it says, that in the Egyptian letters the same forms are found where *Phtha* occurs in the Greek, as where *Hephaistos* occurs; so that this translator likewise into Greek has sometimes Grecianized the Egyptian names, and he may have done the same in regard to Διὸς, which, however, ought not to mislead us from the original Egyptian sense of the word.

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these two days of the same name, it has been decreed by the high priests." But Heyne has more accurately represented the sense of ἐπωνύμους to be 'nomine ejus [Ptolemæi] consecrarunt sacerdotes:' for just as at Athens the Archon, whose name was affixed to the *year,* was called the *eponymos* Archon, so here those *two days* are called ἐπωνύμοι, to which the name of Ptolemy was affixed by the priests, in one of which he was born, and in the other inaugurated; agreeably to this, Plutarch informs us that the Egyptians affixed the name of some deity to each of the last five days of their year, and the later Persians did the same to every day of the year. We need not be surprised then that the decree directs, in line 48, τὰς ἡμέρας ταύτας ἄγειν ἑορτὴν κατὰ μῆνα, which Mr. Weston translates *to hold a festival on those days, monthly,* but Heyne makes no plausible sense by rendering κατὰ μῆνα *in mense;* and as κατ' ἐνιαυτὸν occurs in the inscription as meaning *yearly,* surely κατὰ μῆνα must signify *monthly.* Upon the whole it is to be wished, that a new translation, with a selection of notes, may be undertaken; a translation, which will be more easy in Latin than in English.

The Greek copy appears to have been revised by Mr. Raper, and in general accurately, yet there are some accidental errors in it, as at line 23, χϱ(ό)νου has (o) placed between crotchets, but it is the *rho* which is omitted, and it should be χ(ρ)όνου. I see also no propriety in altering by conjecture letters clearly visible, because they may be thought errors by the sculptor, for this takes away the right of private judgment. Thus, in line 44, ἀσπιδοέϱδων is perfectly visible, which in the Greek copy is changed to ἀσπιδοε(ί)δων intentionally; whereas the former may be the most proper, for the crowns were not made *in forms* of serpents, but only the form of a serpent *made upon* the front of each of them, and some how there *represented,* which ἕϱδων may express. But at least such letters as are thus altered merely by conjecture, ought to be distinguished from those which are really defaced, or, if not defaced, yet written with a wrong letter; but in all the *three* cases the doubtful letter is here included within the *same* kind of crotchet as (o). This renders it impossible for readers to know exactly what is the reading on the stone itself. For what reason, moreover, is the word ἐπιγϱαφὴ prefixed? there is no such word on the stone, and yet this is not placed between crotchets. The addition of accents was at least superfluous, and through all these means together a reader is prevented from knowing the exact state of the original words, which all persons may wish to know, in order better to ascertain the meaning of them.

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Heyne, moreover, in a note here observes, that as the name *Phtha* occurs sometimes in this inscription and at other times *Hephaistos*, this seems to contradict the general opinion, that the Egyptian *Phtha* meant the same as the Greek Vulcan; but he could not have read Akerblad's letter concerning this inscription, which removes the objection, for it says, that in the Egyptian letters the same forms are found where *Phtha* occurs in the Greek, as where *Hephaistos* occurs; so that this translator likewise into Greek has sometimes Grecianized the Egyptian names, and he may have done the same in regard to Διὸς, which, however, ought not to mislead us from the original Egyptian sense of the word.

At line 46 the two translations are again somewhat different, and neither of them quite accurate: the words are, καὶ ἐπεὶ τριακάδα τοῦ Μεσορὴ καὶ ὁμοίως [τοῦ Μεχεὶρ ὄκτω καὶ δέκατον] ἐπωνύμους νενομίκασιν οἱ ἀρχιερεῖς; which Mr. Weston renders thus, "And when, *during*

these two days of the same name, it has been decreed by the high priests." But Heyne has more accurately represented the sense of ἐπωνύμους to be 'nomine ejus [Ptolemæi] consecrarunt sacerdotes:' for just as at Athens the Archon, whose name was affixed to the *year,* was called the *eponymos* Archon, so here those *two days* are called ἐπωνύμοι, to which the name of Ptolemy was affixed by the priests, in one of which he was born, and in the other inaugurated; agreeably to this, Plutarch informs us that the Egyptians affixed the name of some deity to each of the last five days of their year, and the later Persians did the same to every day of the year. We need not be surprised then that the decree directs, in line 48, τὰς ἡμέρας ταύτας ἄγειν ἑορτὴν κατὰ μῆνα, which Mr. Weston translates *to hold a festival on those days, monthly,* but Heyne makes no plausible sense by rendering κατὰ μῆνα *in mense;* and as κατ' ἐνιαυτὸν occurs in the inscription as meaning *yearly,* surely κατὰ μῆνα must signify *monthly.* Upon the whole it is to be wished, that a new translation, with a selection of notes, may be undertaken; a translation, which will be more easy in Latin than in English.

The Greek copy appears to have been revised by Mr. Raper, and in general accurately, yet there are some accidental errors in it, as at line 23, χρ(ό)νου has (ο) placed between crotchets, but it is the *rho* which is omitted, and it should be χ(ρ)όνου. I see also no propriety in altering by conjecture letters clearly visible, because they may be thought errors by the sculptor, for this takes away the right of private judgment. Thus, in line 44, ἀσπιδοέρδων is perfectly visible, which in the Greek copy is changed to ἀσπιδοε(ί)δων intentionally; whereas the former may be the most proper, for the crowns were not made *in forms* of serpents, but only the form of a serpent *made upon* the front of each of them, and some how there *represented,* which ἔρδων may express. But at least such letters as are thus altered merely by conjecture, ought to be distinguished from those which are really defaced, or, if not defaced, yet written with a wrong letter; but in all the *three* cases the doubtful letter is here included within the *same* kind of crotchet as (ο). This renders it impossible for readers to know exactly what is the reading on the stone itself. For what reason, moreover, is the word ἐπιγραφὴ prefixed? there is no such word on the stone, and yet this is not placed between crotchets. The addition of accents was at least superfluous, and through all these means together a reader is prevented from knowing the exact state of the original words, which all persons may wish to know, in order better to ascertain the meaning of them.

Norwich. *S.*

PRIZE POEMS FOR 1814.

ODE GRÆCA

[illegible] ANNUO DIGNATA,

[illegible] CANTABRIGIENSI RECITATA.

[illegible] *Regionem Gallicam, Pyrenæis Montibus subjectam, despiciens.*

ΚΑΛΛΙΝΙΚΟΣ ἀελίου πότ' ἄκτις
γαῖ' Ἰβαρίας πεδίοις ἐφάνθης,
ταμπτος φλόγ' ἐκτοπίαν μένος τ' ἐχ-
θρῶν ἀνύσασα.

οὔπετ' ἐν γᾷ νῦν ὑπέροπτα φοιτᾷ
δαΐων ἀνδρῶν δύναμις· τάδ' ἤδη
φροῦδα, κοίμασεν δὲ βοὰν ὅπλων ἀ-
δεῖα γαλάνα.

καὶ δρόμον παλίντροπον αὖ βέβακεν
κῦμ' ἐπηλύδων· ζύγον αὖθις αἶα
δούλιον πέφευγεν, ἀνάνεμος χεί-
μωνος ἅπαντος.

Τίς δ' ἄρ' οὗτος ἐκ κορυφᾶν ὀρειᾶν
εἰσορᾷ κόραισι πολυπλάνοισι
Γαλλίαν, καὶ πασὶ μεταπρέπων ἥ-
ρωσι γέγαθεν;

εὖ κάρα τόδ' οἶδα τὸ καλλίνικον
καὶ φύαν· πρέπει γὰρ ὁρᾶν ἄριστος
ἀνέρων, ὅσοισι μάχα γελᾷ τι
κυδιάνειρα.

" Γαλλία, τὸ δ' οὐκέτι νῦν κεκλήσει
" τῶν ἀπορθήτων πόλις· ἐμβατεύει
" ἀμφίπληξ σὲ τλάμον' Ἄρης, Ἔρις δὲ
" ἀεροφοῖτις.

" οὐράνῳ στήριξε μεσῳ κάρανον·
" ἐν δ' ἀέλλαισι στεροπαῖς Ἐνύω
" ὄρνυται, δειναὶ δ' ἅμ' ἀναπλάκητοι
" Κῆρες ἕπονται.

" οὐκέθ' ἱππεύων νεφέλαις ἐπ' αἶαν
" τάνδ' ἐπενθρώσκει φοβερὸν λελακὼς
" αἰετος· [1] πτήσσει πτέρυγας, τρομεῖ δὲ
" γυῖα, πάρος περ

" γᾶς ὕπερ ῥιπαῖς ἀνέμων ἀίσσων·
" ἄστρον ὡς τὸ Ζεὺς Κρονίδας ἀμόλγῳ
" νυκτὸς ἐκ χερῶν ἐτίναξ' ἀπ' αἰγλά-
" εντος Ὀλύμπω.

" ἀλλὰ πῶς Ἐλευθερίας τις αἴγλαν
" ἄφθιτον πάγαν τε κατασβέσει' ἄν;
" οὐκ ἀνὴρ οἷός τε· Διός νιν αἶσα
" ὄμματα λεύσσει.

" εἰ δὲ μάντις εἰμὶ σόφος, μέτεισιν
" ἃ Δίκα χρόνῳ βραδύπους περ οἶσα·
" οὐδὲ γηράσκει νέμεσις Διὸς, σκηπ-
τός τις ἄφυκτος.

" οὐ μόνος γὰρ ἔγχος ἔχεις, τύραννε,
" καὶ βέλος, τόδ' ἄμμιν ἴσον· τί δ' ἄνδρα
" θνατὸν ἂν φοβοίμεθ', ὅσοις μέγας Ζεὺς
" σύμμαχος ἔσται."

ὣς φάτ', οὐδ' ἔβριψε ματὰν τόδ' εὖχος·
οὖς γὰρ εὐμένεσσι Δίκα προσεῖδεν
ὄμμασιν, τοῖς εὗρε πόρον θεὸς τε-
λέσφορος αἰέν.

ὡς ὅτ' ἐν πέτρᾳ χίονος τιθάνᾳ
ἀγέμων Φοίνιξ [2] κατάχαλκος ἔστα,
γᾶν ἐπισκοπῶν πολύκαρπον, ἄνπερ
Ἠριδάνοιο

νᾶμα καπεῦον δροσεροῖς ῥεέθροις,
τοὺς γύας ἄρδει χλοεροὺς, ἵν' αὔξει
ἔκγονα [3] κλυτοῖς Ἰτάλοις ἀεὶ ζεί-
δωρος ἄρουρα.

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[1] Ἔπτηξα θυμόν. Soph. Œdip. Col. 1465.

[2] Φοίνιξ Hannibal scilicet. Ita Pindarus de Pœnis, Pyth. I. 138. Vid. Heynium ad locum.

[3] Œdip. Tyr. 170.

CAMBRIDGE PRIZE POEMS FOR 1814.

ODE GRÆCA

NUMISMATE ANNUO DIGNATA,

ET IN CURIA CANTABRIGIENSI RECITATA.

WELLINGTONUS *Regionem Gallicam, Pyrenæis Montibus subjectam, despiciens.*

ΚΑΛΛΙΝΙΚΟΣ ἀελίου πότ' ἄκτις
γᾶς Ἰβαρίας πεδίοις ἐφάνθης,
πάματος φλόγ' ἐκτοπίαν μένος τ' ἐχ-
θρῶν ἀνύσασα.

οὔκετ' ἐν γᾷ νῦν ὑπέροπτα φοιτᾷ
δαΐων ἀνδρῶν δύναμις· τάδ' ἤδη
φροῦδα, κοίμασεν δὲ βοὰν ὅπλων ἀ-
δεῖα γαλάνα.

καὶ δρόμον παλίντροπον αὖ βέβακεν
κῦμ' ἐπηλύδων· ζύγον αὖθις αἶα
δούλιον πέφευγεν, ἀνάνεμος χεί-
μωνος ἅπαντος.

Τίς δ' ἄρ' οὗτος ἐκ κορυφᾶν ὀρειᾶν
εἰσορᾷ κόραισι πολυπλάνοισι
Γαλλίαν, καὶ πασὶ μεταπρέπων ἥ-
ρωσι γέγαθεν;

εὖ κάρα τόδ' οἶδα τὸ καλλίνικον
καὶ φύαν· πρέπει γὰρ ὁρᾶν ἄριστος
ἀνέρων, ὅσοισι μάχα γελᾷ τι
κυδιάνειρα.

" Γαλλία, τὺ δ' οὐκέτι νῦν κεκλήσει
" τῶν ἀπορθήτων πόλις· ἐμβατεύει
" ἀμφίπληξ σὲ τλάμων' Ἄρης, Ἔρις δὲ
" ἀεροφοῖτις

" οὐράνῳ στήριξε μεσῳ κάρανον·
" ἐν δ' ἀέλλαισι στεροπαῖς Ἐνύω
" ὄρνυται, δειναὶ δ' ἁμ' ἀναπλάκητοι
" Κῆρες ἕπονται.

" οὐκέθ' ἱππεύων νεφέλαις ἐπ' αἶαν
" τάνδ' ἐπενθρώσκει φοβερὸν λελακὼς
" αἰετος· [1] πτήσσει πτέρυγας, τρομεῖ δὲ
" γυῖα, πάρος περ

" γᾶς ὕπερ ῥιπαῖς ἀνέμων ἀΐσσων·
" ἄστρον ὡς τὸ Ζεὺς Κρονίδας ἀμόλγῳ
" νυκτὸς ἐκ χειροῖν ἐτίναξ' ἀπ' αἰγλά-
" εντος Ὀλύμπω.

" ἀλλὰ πῶς Ἐλευθερίας τις αἴγλαν
" ἄφθιτον πάγαν τε κατασβέσει' ἄν ;
" οὐκ ἀνὴρ οἷός τε· Διός νιν αἰὲν
" ὄμματα λεύσσει.

" εἰ δὲ μάντις εἰμὶ σόφος, μέτεισιν
" ἃ Δίκα χρόνῳ βραδύπους περ οἶσα·
" οὐδὲ γηράσκει νέμεσις Διὸς, σκηπ-
τός τις ἄφυκτος.

" οὐ μόνος γὰρ ἔγχος ἔχεις, τύραννε,
" καὶ βέλος, τόδ' ἄμμιν ἴσον· τί δ' ἄνδρα
" θνατὸν ἂν φοβοίμεθ', ὅσοις μέγας Ζεὺς
" σύμμαχος ἔσται."

ὣς φάτ', οὐδ' ἔβριψε ματὰν τόδ' εὖχος·
οὓς γὰρ εὐμένεσσι Δίκα προσεῖδεν
ὄμμασιν, τοῖς εὗρε πόρον θεὸς τε-
λέσφορος αἰέν.

ὡς ὅτ' ἐν πέτρᾳ χίονος τιθάνᾳ
ἀγέμων Φοίνιξ [2] κατάχαλκος ἕστα,
γᾶν ἐπισκοπῶν πολύκαρπον, ἄντερ
Ἠριδάνοιο

νᾶμα καπεῦον δροσεροῖς ῥεέθροις,
τοὺς γύας ἄρδει χλοεροὺς, ἵν' αὔξει
ἔκγονα [3] κλυτοῖς Ἰτάλοις ἀεὶ ζεί-
δωρος ἄρουρα.

[1] Ἔπτηξα θυμόν. Soph. Œdip. Col. 1465.

[2] Φοίνιξ Hannibal scilicet. Ita Pindarus de Pœnis, Pyth. I. 138. Vid. Heynium ad locum.

[3] Œdip. Tyr. 170.

Χαῖρ' Ἰβαρία, τὺ γὰρ εἶ μάκαιρα
ἐκ κακῶν συθεῖσα μεσῶν, πάλιν τὺ
ἐγγελᾷς τι δακρυόεν, φυγοῖσα
δούλιον ἆμαρ.

ἀβραὶ δ' εἰλίσσων χόρος αὖ χορεύει,
τὸν στέφει χλίδα ῥοδόεσσ'· ἔτ' αὖθις
ἐντὶ κούφας ἀφροσύνας ἰδεῖν νε-
άνιδος ὥρας.

αὖθις Οὖρως ἐν μαλακαῖς παρειαῖς
παρθένων ὅσσοις τε παναμερεύει,
εἰσάγων νεοῖσι πόθον, χάριν τε
ἱμερόεσσαν.

Ἀλλὰ νῦν ὥρα μένεος σὲ θούρου,
Γαλλία, μνάσασθαι· ἴδ' ὡς ἐπ' αἶαν
σὰν κατασκήπτοισα φλέγει Βρετάννων
ἄσπετος ἴλα.

ὡς ὅτ' ἀστραπαῖσι κυκῶν μέγιστον
οὐρανον, βροντὰν ἐνοσίχθονα Ζεὺς
ἐκ χεροῖν ἵησι, δόμον ταράσσων
μακρὸν Ὀλύμπω,

ὡς καταιβατὰς κορυφᾶν ἀπ' ἀκρᾶν
ὤρνυτο πνοαῖς Ἄρεος καχλάζων
λαὸς, ἅδε χθὼν κονάβιζ' ὕπερθε
πόλλα βρέμοισα.

ἀλλ' ἄλις μογήσαθ', ἄλις δὲ νίκας
χρυσέας, ἥρωες, ἐδρέψατ' ἄνθος·
κἀππεσεν[1] σάκτωρ Ἀΐδου, καλῶν ἄ-
τιμος ἀπάντων.

πῶς ἄρ' ἀσεῦμαι κελαδῶν πεσόντας,
οὗ θανεῖν νεοῖς καλὸν ἦν· ἀγράπτῳ
κἀσφαλεῖ θεοῦ νομίμῳ ποθεινὸν
δάκρυον ἕρπει

ὀσσότεγκτον,[2] εἰ πότ' ἄμησε κώραν
νερτέρων κοπὶς, βιότου πρέποισαν
ἠρινῷ καιρῷ· τίνα δ' ἄρα θρήνων
ἤσομεν ᾠδαν

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[1] Persæ 925. [2] Idem quod ὀφθαλμότεγκτον, Alcest. v. 184.

νῦν ὅτ' ἐν νεκροῖσι παραγκάλισμα
ψυχρὸν, ὕστατον πόνον ἐκπόνησεν,
κἀν σπόδῳ κεῖται νεότης, Βρετάννων
φέρτατον ἔρνος.

ἀλλὰ κούφα χθὼν ἐπάνω πέσειεν
ὕμμιν, ὦ ἥρωες· ἐγέρσιμον δὲ
ὕπνον εὕδοιτ' ἐν κονίᾳ ξένᾳ περ
τηλόθι πάτρας.

εἰ γὰρ, ὡς λέγοντι σόφοι, τις ἐστὶν
χῶρος ἄγλαος μακάρων ἔνερθεν,
οὐδὲ γᾶ τε κοὐδὲν ἐὼν, ἄφαντος
ἐν χθονὶ κοίλᾳ

κεῖσεται τάλας ὁ θανὼν, ἔτ' αὖθις
ὄλβιον νεμεῖσθε βίον· Χέλυν δὲ
εἴ τις ἀγήτωρ μελέων ἐράνναν
λῇ ποτ' ἐγείρειν,

ὕμμας ἐν χορδαῖσι κλυταῖσι μέλψει
ἐγκαθηβῶντας στυγερῷ παρ' Ἅϊδᾳ,
"εἰ γὰρ ἐν ζώοισι," λέγων, "ἔτ', ἦσαν"
ἔρκος ὀδόντων,

φεῦ· μάταν πέφευγεν ἔπος· φέριστον
ἄνθος οἴχεται πεσόν· εὖ βέβακεν
ὑστάταν ὅδον νεότης, λιποῖσ' ἥ-
βας ἀδρότητα.

JOANNES HUTTON FISHER,

Coll. Trin. alum.

In Comitiis Maximis.
A. D. MDCCCXIV.

ODE LATINA

NUMISMATE ANNUO DIGNATA,

ET IN CURIA CANTABRIGIENSI RECITATA.

Germania Lipsiæ vindicata.

QUALEM in reductis tigrida saltibus
Venator urget plurimus Indicam,
Clamore latratuque cœcos
Exagitans siluæ recessus;

Mox illa, apertam prospiciens viam,
Effræna fertur per juvenum manus,
Per tela, per rivos, et ipso
Strata pedum fruticeta pulsu:

Tales catervæ prælia Gallicæ
Gessere; testis sanguine decolor
Albisque, vicinæque turres,
Quas rapido prope plangit amne.

Ter inde Gallus prosilit impetu
Frustra, ter idem pallet ut obvias
Cernit cohortes, ter recurrens
Solicito latet urbe vultu.

"Ergo peractum est? ibimus, ibimus,
Quod fors malorum cunque minabitur
Tentemus," exclamat; "triumphum
Vel fugere hinc potuisse credam."

Eheu! futuri mens malè provida,
Instans periclum dum cavet, invenit;
Imbresque devitans viator
Fulmineo cadit ictus igne.

Ultro sinistrâ Gallus avi petit
Periculosæ mœnia Lipsiæ,
Arcesque turritas salutans
Ipse suam properat ruinam.

Non sic quiesces—te Tanais premit,
Rhenique potor, te gravis Austria,
Te, siqua gens litus pererrat
Ulterius propiusve Balthis.[1]

Quid semper audax in vetitum ruis?
Quid tu serenum solem aquilonibus
Mutare festinas, et agros,
Quos vitreâ Liger ambit undâ,

Fastidiosi deseris ingenî?
Nil te choreæ, nil citharæ juvant,
Vitisque projectum sub umbrâ
Purpureo bibere ore nectar?

[1] Mare Suevicum sive sinus Codanus *Balthis* vocatur apud Casimirum Sarbievium. Lib. iv. 8. 15.

Nunc danda ventis ista. Necessitas
Quodcunque retro est carcere comprimit,
Non lenis infectum precanti
Reddere quod semel hora vexit.

At vox tubarum est missa,—phalangibus
Cerno phalanges oppositas rapi,
Signisque respondere signa, et
Fulmina fulminibus lacessi.

Illos, suorum vulnera civium
Umbræque, et ægris Patria fletibus,
Ad ausa pugnantes, ad ausa
Magna ciet, stimulatque vires.

Hos, prisca gentis gloria, et imminens
Discrimen urgent, urget in impetum
Testisque laudatorque Princeps
Insolitos acuens furores.

Sed quid Tyrannus, fama quid Imperî
Possint? coruscam concutit ægida
Adversa Libertas, et hostem
Ecce! sui pudet, ecce! partes

Non indecorus transfuga deserit
Inauspicatas; et, vice mutuâ,
Servire dediscens, Tyranno
Servitium minitatur ipsi.

Adhuc supremam nutat in aleam
Fortuna pugnæ: signa fugacium
Jam versa, ductorisque tergum
Cernere erat, refluumque Martem.

Nunc pande portas, Gallia, nunc tuis
Sparsas cohortes excipe mœnibus.
Cessasne? mox miles sequaci
Qui superest rapietur ense.

Audis ut instans ingruit hostium
Tumultus? audis quo fremitu canit
Pœana pubes, et tremendam
Destinat ingeminare cladem?

" Nunc Urbis arces, nunc ego Sequanam
Visam triumphans,—non patrios Lares,
Non templa, non turpi parentum
Busta sinam violâsse dextrâ

reference to that βασιλεία, or *crown*, neither translator makes out any probable sense for the whole sentence, although they make a *different* one; therefore I apprehend that the word προειρημένον refers to τῷ ναῷ (βασιλέως) in line 43, which is afterwards called τὸ βασίλειον in order to show that the *royal shrine* was meant, and not any of the τῶν ἄλλων ναῶν—for, in the first place, why should βασιλεία be changed here to τὸ βασίλειον, when βασιλεία had been every where in use before for *a crown*? Secondly, by its thus referring to ναῷ *before-mentioned* in line 43, we get a good sense for τετραγώνου, to which the translators have given no plausible meaning, but which may thus mean the tetragon, or *square top of the aforesaid shrine*. Thirdly, a similar phrase occurs again in line 52, viz. τὸν προειρημένον ναὸν; here ναὸν is actually inserted, which was before called only τὸ βασίλειον, but no-where does ναὸν occur *before* until we go back to τῷ ναῷ in line 43. The sense will, by these means, be this; the decree directs "to fasten golden Phylacteries upon the tetragon or square top *of the aforesaid royal shrine*, which tetragon goes *round* those crowns placed upon it, περὶ τὰς βασιλείας." The tetragon then here meant was the *square top of, or belonging to, the shrine*, and not that the *crown* in question had *four corners*, as Mr. Weston translates the sentence: accordingly Heyne does so far accede to my sense, as to conceive that those crowns were placed upon *some* tetragon or other, but does not understand it to mean the *square top of* the shrine. His translation is this, "ponere *supra* tetragono, quod ea regia insignia includit, *juxta prædictum insigne* ψχὲντ, amuleta aurea." But thus, like Mr. Weston, he makes προειρημένον βασίλειον refer to the βασιλεία ψχὲντ before-mentioned, not to the royal ναὸς before-mentioned, and κατὰ to mean *near it, juxta*, instead of *of, or belonging to, that royal* ναὸν, called in this sentence τὸ βασίλειον, as if he had said κατὰ τὸν προειρημένον βασίλειον ναὸν to distinguish it from the ἄλλων ναῶν.

In order still farther to confirm this proposed sense, it may be observed, that, as Mr. Combe informs us here in his note, "it is remarkable, that no Egyptian *shrine* has been figured in any works concerning Egyptian antiquities, one however is thus described in the catalogue of John Kemp, "templum tetrastylum in quo sedet Dea, forsan Isis, cujus *fastigii quatuor angulis* totidem hostiæ insident, quincuncem altum." Here express mention is made of the *four corners of the square top*, and it was these which were apparently meant by τετραγώνου. In support of this I may add, that a similar shrine may be seen in Denon's Egypt, vol. ii. pl. 40. fig. 3., with an Egyptian Deity in it, and carried in a boat in a procession by water. In the Isiac table moreover the three Deities, Isis, Horus, and Osiris, appear as inclosed within a figure, which on Paper is like a parallelogram, because only one side of the shrine is represented, but I have no doubt it meant to represent such a

shrine, although there it may be thought by some to be a *throne*; and that of Isis has also a raised Curp on the top, which probably went round the square top, and would prevent the *insignia* placed upon it from falling off in processions. This may have been the tetragon in the inscription, which thus went *round* the ten crowns or diadems placed there, περὶ τὰς βασιλείας; in the middle of which was to be placed that Diadem called ψχὲντ, which Mr. Weston has first changed into πσοχὲντ, and then conjectures it to be so called from Mercury, styled Σῶχος in Homer; and this, notwithstanding his other supposition, that the first letter ψ was a corruption of πι, the Egyptian article for *the*. But what business can Mercury have in Egypt, or to have an Egyptian article prefixed to his name? the whole word must have been Egyptian; accordingly Heyne here more rightly refers us for its meaning to the Coptic language—"hujus vocis interpretatio ex Copticis fœnerabitur."

As to the meaning of ψχὲντ, I have explained it to signify a Diadem of Cotton, p. 157, 9th vol. *Cl. Jl.* to which sense the word περιθέμενος refers soon after, as being *bound round the head*, which sense Heyne has preserved, but Mr. Weston has lost it by his word *wore*. I shall at present, however, confirm this sense still farther and the antiquity of the word in the Egyptian language by a similar one, expressed by Greek letters in Plutarch's *Isid. et Osir.*, where he informs us, that "Ivy was called by the Egyptians χὲν Ὄσιριος." i. e. *the tree of Osiris;* here we find the very same Egyptian word *Tche* preserved in a Greek dress in the sense of a tree, viz. *Tche n' Osiris*, and it was probably the Egyptian *ni, of*, which, by adhering to the end of *Tche*, changed it into *Tchen* among the Copts, of which adhesion of such particles innumerable other examples exist in the Coptic; just as in *Tche n' siphi* to mean *wood of Cedar*, and *Tche n' aloli* for *wood of a vine* in the Coptic translation of scripture, but there may possibly have been the same difference between *Tche* and *Boo*, as between *arbor* and *lignum* in latin. However I have traced, there at least, the antiquity and genealogy of the Egyptian *she* and *shen* from the Hebrew of Moses to the Rosetta inscription 200 years before Christ, and to the Coptic version, and now to the age of Plutarch 100 after that æra. In what other language will *Tche*, or *Sche* be found to mean *wood* or *tree*, and hence *Cotton*, just as ξύλον does in Greek? The Hebrews borrowed the *original* Egyptian word *sche*, as meaning cotton, without manifesting any knowledge of its primitive sense, but the Greeks literally and rightly translated its primitive sense by ξύλον. These two words ψχὲντ and χὲν both in a Greek dress confirm moreover that the ψ is only the Greek mode of expressing the Egyptian π' for *the*.

In this place I may also observe, that although both translators render in the first Greek period εἴκονος Διὸς by *image of Jupiter*, yet it is doubtful whether that was its meaning, because the Egyp-

tian word seems to have meant only *Deity* in general, or possibly originally *the Sun*, as I have shown in a former paper. To this I may now add, that Diodorus says expressly, that the Egyptians themselves called Thebes the "*City of the Sun*," lib. 1., which was afterwards called Dios-polis. In your Journal, likewise, mention is made that even the Greeks did sometimes mean *the Sun* by ὁ θεός. Jupiter has as little concern with an Egyptian inscription as Mercury: and *oo* the word for Διὸς in the Egyptian letters, together with *Hou* still the modern name in Egypt for *Dios-polis* confirm, that the Egyptians themselves rather meant *the Sun*, than Jupiter by the word Διὸς; to which the account in Syncellus, and also here in the inscription itself corresponds, of the Sun having been deemed the μέγας βασιλεὺς of all Egypt, next after *Phtha* the first μέγας βασιλεύς. The Greeks gave the name of Jupiter to the chief Deity of every country, and Herodotus, having visited Egypt before Greek mythology was known there, found himself at great loss to give Greek names to Egyptian Deities, which was the cause of his confused statement of Egyptian mythology, by his intermixing two incongruous accounts. But it is evident from this inscription, that the Egyptians themselves never admitted any Greek mythology to be mixed with their own: I presume, therefore, that the temple of the Theban Jupiter, (as Herodotus pretends) was no other than a temple of the Sun at Thebes, as was also that of Jupiter Ammon in the desert, where Herodotus himself mentions a spring of water to have been called the fountain of the *Sun*. The vanity of the Greeks, in giving the names of their own gods to those of other nations, has obscured the native mythology of all of them; but this inscription has recovered for us one genuine specimen of that current in Egypt, and which at the same time proves, that some degree of credit is to be given to the *vetus chronicon* preserved by Syncellus, although it may be sometimes erroneous.

Heyne, moreover, in a note here observes, that as the name *Phtha* occurs sometimes in this inscription and at other times *Hephaistos*, this seems to contradict the general opinion, that the Egyptian *Phtha* meant the same as the Greek Vulcan; but he could not have read Akerblad's letter concerning this inscription, which removes the objection, for it says, that in the Egyptian letters the same forms are found where *Phtha* occurs in the Greek, as where *Hephaistos* occurs; so that this translator likewise into Greek has sometimes Grecianized the Egyptian names, and he may have done the same in regard to Διὸς, which, however, ought not to mislead us from the original Egyptian sense of the word.

At line 46 the two translations are again somewhat different, and neither of them quite accurate: the words are, καὶ ἐπεὶ τριακάδα τοῦ Μεσορὴ καὶ ὁμοίως [τοῦ Μεχεὶρ ὄκτω καὶ δέκατον] ἐπωνύμους γενομίκασιν οἱ ἀρχιερεῖς; which Mr. Weston renders thus, "And when, *during*

these two days of the same name, it has been decreed by the high priests." But Heyne has more accurately represented the sense of ἐπωνύμους to be 'nomine ejus [Ptolemæi] consecrarunt sacerdotes:' for just as at Athens the Archon, whose name was affixed to the *year,* was called the *eponymos* Archon, so here those *two days* are called ἐπωνύμοι, to which the name of Ptolemy was affixed by the priests, in one of which he was born, and in the other inaugurated; agreeably to this, Plutarch informs us that the Egyptians affixed the name of some deity to each of the last five days of their year, and the later Persians did the same to every day of the year. We need not be surprised then that the decree directs, in line 48, τὰς ἡμέρας ταύτας ἄγειν ἑορτὴν κατὰ μῆνα, which Mr. Weston translates *to hold a festival on those days, monthly,* but Heyne makes no plausible sense by rendering κατὰ μῆνα *in mense;* and as κατ' ἐνιαυτὸν occurs in the inscription as meaning *yearly,* surely κατὰ μῆνα must signify *monthly.* Upon the whole it is to be wished, that a new translation, with a selection of notes, may be undertaken; a translation, which will be more easy in Latin than in English.

The Greek copy appears to have been revised by Mr. Raper, and in general accurately, yet there are some accidental errors in it, as at line 23, χρ(ό)νου has (ο) placed between crotchets, but it is the *rho* which is omitted, and it should be χ(ρ)όνου. I see also no propriety in altering by conjecture letters clearly visible, because they may be thought errors by the sculptor, for this takes away the right of private judgment. Thus, in line 44, ἀσπιδοέρδων is perfectly visible, which in the Greek copy is changed to ἀσπιδοε(ί)δων intentionally; whereas the former may be the most proper, for the crowns were not made *in forms* of serpents, but only the form of a serpent *made upon* the front of each of them, and some how there *represented,* which ἔρδων may express. But at least such letters as are thus altered merely by conjecture, ought to be distinguished from those which are really defaced, or, if not defaced, yet written with a wrong letter; but in all the *three* cases the doubtful letter is here included within the *same* kind of crotchet as (ο). This renders it impossible for readers to know exactly what is the reading on the stone itself. For what reason, moreover, is the word ἐπιγραφὴ prefixed? there is no such word on the stone, and yet this is not placed between crotchets. The addition of accents was at least superfluous, and through all these means together a reader is prevented from knowing the exact state of the original words, which all persons may wish to know, in order better to ascertain the meaning of them.

Norwich. *S.*

CAMBRIDGE PRIZE POEMS FOR 1814.

ODE GRÆCA

NUMISMATE ANNUO DIGNATA,

ET IN CURIA CANTABRIGIENSI RECITATA.

WELLINGTONUS *Regionem Gallicam, Pyrenæis Montibus subjectam, despiciens.*

ΚΑΛΛΙΝΙΚΟΣ ἀελίου πότ' ἄκτις
γᾶς Ἰβαρίας πεδίοις ἐφάνθης,
πάματος φλόγ' ἐκτοπίαν μένος τ' ἐχ-
θρῶν ἀνύσασα.

οὔκετ' ἐν γᾷ νῦν ὑπέροπτα φοιτᾷ
δαΐων ἀνδρῶν δύναμις· τάδ' ἤδη
φροῦδα, κοίμασεν δὲ βοὰν ὅπλων ἀ-
δεῖα γαλάνα.

καὶ δρόμον παλίντροπον αὖ βέβακεν
κῦμ' ἐπηλύδων· ζύγον αὖθις αἶα
δούλιον πέφευγεν, ἀνάνεμος χεί-
μωνος ἅπαντος.

Τίς δ' ἄρ' οὗτος ἐκ κορυφᾶν ὀρειᾶν
εἰσορᾷ κόραισι πολυπλάνοισι
Γαλλίαν, καὶ πασὶ μεταπρέπων ἥ-
ρωσι γέγαθεν;

εὖ κάρα τόδ' οἶδα τὸ καλλίνικον
καὶ φύαν· πρέπει γὰρ ὁρᾶν ἄριστος
ἀνέρων, ὅσοισι μάχα γελᾷ τι
κυδιάνειρα.

" Γαλλία, τὺ δ' οὐκέτι νῦν κεκλήσει
" τῶν ἀπορθήτων πόλις· ἐμβατεύει
" ἀμφίπληξ σὲ τλάμον' Ἄρης, Ἔρις δὲ
" ἀεροφοῖτις.

" οὐράνῳ στήριξε μεσῳ κάρανον·
" ἐν δ' ἀέλλαισι στεροπαῖς Ἐνύω
" ὄρνυται, δειναὶ δ' ἀμ' ἀναπλάκητοι
" Κῆρες ἕπονται.

" οὐκέθ' ἱππεύων νεφέλαις ἐπ' αἶαν
" τάνδ' ἐπενθρώσκει φοβερὸν λελακὼς
" αἴετος· [1] πτήσσει πτέρυγας, τρομεῖ δὲ
" γυῖα, πάρος περ

" γᾶς ὕπερ ῥιπαῖς ἀνέμων ἀΐσσων·
" ἄστρον ὡς τὸ Ζεὺς Κρονίδας ἀμόλγῳ
" νυκτὸς ἐκ χερῶν ἐτίναξ' ἀπ' αἰγλά-
" εντος Ὀλύμπω.

" ἀλλὰ πῶς Ἐλευθερίας τις αἴγλαν
" ἄφθιτον πάγαν τε κατασβέσει' ἄν;
" οὐκ ἀνὴρ οἷός τε· Διός νιν αἰὲν
" ὄμματα λεύσσει.

" εἰ δὲ μάντις εἰμὶ σόφος, μέτεισιν
" ἃ Δίκα χρόνῳ βραδύπους περ οἶσα·
" οὐδὲ γηράσκει νέμεσις Διὸς, σκηπ-
τός τις ἄφυκτος.

" οὐ μόνος γὰρ ἔγχος ἔχεις, τύραννε,
" καὶ βέλος, τόδ' ἄμμιν ἴσον· τί δ' ἄνδρα
" θνατὸν ἂν φοβοίμεθ', ὅσοις μέγας Ζεὺς
" σύμμαχος ἔσται."

ὣς φάτ', οὐδ' ἔβριψε ματὰν τόδ' εὖχος·
οὓς γὰρ εὐμένεσσι Δίκα προσεῖδεν
ὄμμασιν, τοῖς εὗρε πόρον θεὸς τε-
λέσφορος αἰέν.

ὡς ὅτ' ἐν πέτρᾳ χίονος τιθάνᾳ
ἀγέμων Φοίνιξ [2] κατάχαλκος ἕστα,
γᾶν ἐπισκοπῶν πολύκαρπον, ἄνπερ
Ἡριδάνοιο

νᾶμα καπεῦον δροσεροῖς ῥεέθροις,
τοὺς γύας ἄρδει χλοεροὺς, ἵν' αὔξει
ἔκγονα [3] κλυτοῖς Ἰτάλοις ἀεὶ ζεί-
δωρος ἄρουρα.

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[1] Ἔπτηξα θυμόν. Soph. Œdip. Col. 1465.

[2] Φοίνιξ Hannibal scilicet. Ita Pindarus de Pœnis, Pyth. I. 138. Vid. Heynium ad locum.

[3] Œdip. Tyr. 170.

Χαῖρ' Ἰβαρία, τὸ γὰρ εἰ μάκαιρα
ἐκ κακῶν συθεῖσα μεσῶν, πάλιν τὸ
ἐγγελᾷς τι δακρυόεν, φυγοῖσα
δούλιον ἆμαρ.

ἀβρὰ δ' εἰλίσσων χόρος αὖ χορεύει,
τὸν στέφει χλίδα ῥοδόεσσ'· ἔτ' αὖθις
ἐντὶ κούφας ἀφροσύνας ἰδεῖν νε-
άνιδος ὥρας.

αὖθις Οὖρως ἐν μαλακαῖς παρειαῖς
παρθένων ὅσσοις τε παναμερεύει,
εἰσάγων νεοῖσι πόθον, χάριν τε
ἱμερόεσσαν.

Ἀλλὰ νῦν ὥρα μένεος σὲ θούρου,
Γαλλία, μνάσασθαι· ἴδ' ὡς ἐπ' αἶαν
σὰν κατασκήπτοισα φλέγει Βρετάνναν
ἄσπετος ἴλα.

ὡς ὅτ' ἀστραπαῖσι κυκῶν μέγιστον
οὐρανον, βροντὰν ἐνοσίχθονα Ζεὺς
ἐκ χεροῖν ἧησι, δόμον ταράσσων
μακρὸν Ὀλύμπω,

ὡς καταιβατὰς κορυφᾶν ἀπ' ἀκρᾶν
ὤρνυτο πνοαῖς Ἄρεος καχλάζων
λαὸς, ἅδε χθὼν κονάβιζ' ὕπερθε
πόλλα βρέμοισα.

ἀλλ' ἄλις μογήσαθ', ἄλις δὲ νίκας
χρυσέας, ἥρωες, ἐδρέψατ' ἄνθος·
κἀππεσεν[1] σάκτωρ Ἀΐδου, καλῶν ἄ-
τιμος ἁπάντων.

πῶς ἄρ' ἀσεῦμαι κελαδῶν πεσόντας,
οὗ θανεῖν νεοῖς καλὸν ἦν· ἀγράπτῳ
κἀσφαλεῖ θεοῦ νομίμῳ ποθεινὸν
δάκρυον ἕρπει

ὀσσότεγκτον,[2] εἰ πότ' ἄμησε κώραν
νερτέρων κοπὶς, βιότου πρέποισαν
ἡρινῷ καιρῷ· τίνα δ' ἆρα θρήναν
ἥσομεν ὦδαν

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[1] Persæ 925.

[2] Idem quod ὀφθαλμότεγκτον, Alcest, v. 184.

νῦν ὅτ' ἐν νεκροῖσι παραγκάλισμα
ψυχρὸν, ὕστατον πόνον ἐκπόνησεν,
κἀν σπόδῳ κεῖται νεότης, Βρετάννων
φέρτατον ἔρνος.

ἀλλὰ κούφα χθὼν ἐπάνω πέσειεν
ὔμμιν, ὦ ἥρωες· ἐγέρσιμον δὲ
ὕπνον εὕδοιτ' ἐν κονίᾳ ξένᾳ περ
τηλόθι πάτρας.

εἰ γὰρ, ὡς λέγοντι σόφοι, τις ἐστὶν
χῶρος ἄγλαος μακάρων ἔνερθεν,
οὐδὲ γᾶ τε κοὐδὲν ἐὼν, ἄφαντος
ἐν χθονὶ κοίλᾳ

κείσεται τάλας ὁ θανὼν, ἔτ' αὖθις
ὄλβιον νεμεῖσθε βίον· Χέλυν δὲ
εἴ τις ἀγήτωρ μελέων ἐράνναν
λῇ ποτ' ἐγείρειν,

ὔμμας ἐν χορδαῖσι κλυταῖσι μέλψει
ἐγκαθηβῶντας στυγερῷ παρ' Ἅϊδᾳ,
"εἰ γὰρ ἐν ζώοισι," λέγων, "ἔτ', ἦσαν"
ἔρκος ὀδόντων,

φεῦ· μάταν πέφευγεν ἔπος· φέριστον
ἄνθος οἴχεται πεσόν· εὖ βέβακεν
ὑστάταν ὁδὸν νεότης, λιποῖσ' ἥ-
βας ἀδρότητα.

JOANNES HUTTON FISHER,

Coll. Trin. alum.

In Comitiis Maximis.
A. D. MDCCCXIV.

ODE LATINA

NUMISMATE ANNUO DIGNATA,

ET IN CURIA CANTABRIGIENSI RECITATA.

Germania Lipsiæ vindicata.

QUALEM in reductis tigrida saltibus
Venator urget plurimus Indicam,
Clamore latratuque cœcos
Exagitans silüæ recessus;

Impune Gallos."—Parce tamen, precor,
Ah! parce captæ (vel capere est satis)
Urbi, nec admoto ruinam
Igne sacræ meditare sedi,

Quam semper Artes, et soror Artium
Discincta amavit Gratia, quâ frequens
Graiumque Romanumque marmor
Spirat adhuc, veteresque gazæ.

Non vana fovi vota—manet, manet
Antiqua sedes; stat caput Imperî,
Portæque nequicquam minaces
Cardinibus patuere versis,

Non fœderatorum agmina Principum
Ausæ morari; qui, generosiùs
Pugnare quærentes, vetustæ
Rite colunt monumenta famæ.

Quo nunc triumphi, Gallia, pristini?
Quo fugit ardor? quo jocus insolens?
Princepsque Regnatrixque, et Infans
Spes dubii malè firma regni?

Ergo paterni litoris exulem
Tandem vocavit post hyemes Ducem
Multas, redonavitque avito
Imperio popularis aura?

Ridet benignâ Phœbus adoreâ,
Ridentque campi; jam gladium novas
Conflabis in falces, nec Arcton,
Galle, tremes, neque tu Britannos.

O Pax, inaccessi ætheris incola,
Quæ sæcla quondam Justitiæ comes
Ferrata fugisti, retrorsum
Usque timens iterare cursus!

Ergo revises, tarda nimis, genus
Mortale, et almo regna supervolans
Vultu, fatigatum duellis
Dona ferens recreabis orbem?

Felix redibis; nam neque lubricâ
Decepta Veri rursus imagine
Tu, Diva, debebis Tyranno
Ludibrium facilesque risus.

At cana tecum perveniet Fides,
Cornuque pleno Copia; te colent
Legesque, Libertasque Legum
Auspiciis stabilita dextris.

JOANNES JACOBUS BLUNT,
Coll. Div. Joann. Alum.

In Comitiis Maximis,
A. D. MDCCCXIV.

BOADICEA.

A POEM,

WHICH OBTAINED THE CHANCELLOR'S MEDAL AT THE CAMBRIDGE COMMENCEMENT, JULY 1814.

TYRANT of earth! whose banner wide unfurl'd
Wav'd o'er the ruins of a conquer'd world;
O Rome, beneath yon heav'n what region lies,
But calls on thee the vengeance of the skies?
What favor'd shore where ne'er thy legions dread
Have crush'd the flow'rs of Peace with iron tread?
But now—an outcast band, a robber horde,
And now—of half the globe the scourge and lord.
Ausonia's plains beneath thy bondage groan,
And Carthage sinks, and leaves her place unknown;
E'en fair Athena sees her sacred fane
Shrink at thy touch, and mourns her ægis vain:
For thee the East her sparkling treasures spreads,
For thee her mountains lift their spicy heads;
Ungorg'd with all the teeming Orient yields,
Thou ask'st the North her bleak and barren fields;
Indignant Ister rolls his subject flood,
And feels his eddies warm with native blood;
Albion looks fŏrth from all her cliffs—thy oars
Bear war and bloodshed to her peaceful shores,
Impatient still while Peace and Freedom own
One single spot beneath the starry zone.
And thinks thy soul, elate with conquest's glow,
Thy widening reign no bounds on earth shall know?

Think'st thou the Deluge of thy power shall spread
Till not one islet shows its verdant head;
Till, like the dove the olive-branch that bore,
Fair Peace shall seek in vain a friendly shore,
And banish'd Liberty on soaring wing
Back to her native skies indignant spring?—
Vain thought! beyond thy empire's sweeping bound
Shall Freedom find some hallow'd spot of ground;
Driv'n from the climes where fervid summer glows,
She seeks the northern wastes and polar snows,
There, though the bleak blasts rend th' inclement sky,
Shall Nature smile beneath her cheering eye,
Unfading there her blooms and flow'rs remain,
Till thy vast empire shrinks to naught again.
What though thou deem that thine is Albion's shore,
Her day of freedom gone, her battles o'er;
Deem thou may'st smiling hear around thee rise
Her groans of anguish, her accusing cries,
And see her Queen in widow'd sorrow stand,
Red from thy scourge, and bleeding from thy hand,
Destin'd in vain her country's wrongs to mourn,
Slave to thy slaves, insulted and forlorn;
Perhaps e'en yet her patriot arm may stay
Thy mad Ambition on his crimson'd way.
E'en now—while 'mid the calm that slumbers wide,
Thou view'st the prospect round in swelling pride,
Inhal'st each breeze, and think'st for thee they bear
Their ripening fragrance through the balmy air;
E'en now the coming tempest loads the gales,
Waves through the woods, and breathes along the vales;
It comes—it comes—I hear the boding sound
That calls the spirits of the storm around;
O'er all the sky their sable wings they spread,
And point the bolts of Vengeance at thy head.
Ye Pow'rs that guard your Albion's rude domains,
Her trackless wilds and grey-extending plains,
Untrod since Nature's hand in ruin hurl'd
The bands of rock that chain'd her to the world;
Whom the rapt Druid sees in terrors rove
'Mid the deep silence of his gloomy grove,
Or where your temples vaulted by the skies,
A frowning band of giant columns rise;
And ye who haunt the shores where Mona rides
Securely moor'd amid the rocking tides,
Bend from your cloudy car. If e'er your force
Check'd Julius' steps, and stay'd his victor course;

If urg'd by you Caractacus's car
Swept down Silurian steeps the torrent war;
If fir'd by you his captive eye could roll
Its freeborn glance and awe a despot's soul;
Now bid each arm in injur'd freedom strong,
Avenge a Country's woes, a Monarch's wrong.
Lo! through the surge the Roman chargers bound,
That girds your sacred Mona's woods around;
In vain your hoary Druids on the shore
Their torches toss and imprecations pour;
In vain your fearless tribes, a faithful band,
Before your shrines unyielding fall or stand:
The victors stride above the ranks of dead,
Your hallow'd vistas shrink before their tread;
Fall'n are your sacred groves where silence reign'd,
Your altars ruin'd and your shrines profan'd;
Your priests, their silver hair with gore defil'd,
Lie on the strand in ghastly carnage pil'd;
And lie they unreveng'd? with impious hand,
Shall Rome deal woes around the groaning land,
And shall no pow'r that guards the injur'd good
Look from yon azure skies, and mark her deeds of blood?
Yes, they have mark'd; and speak in [1] portents dread
The wrath that trembles o'er th' oppressor's head.
Push'd from its base his idol Vict'ry falls,
Unbodied furies howl along the walls,
Empurpled Ocean glows with slaughter dy'd,
And hoary Thames beneath his glassy tide,
Unseen before, his shadowy tow'rs displays,
And wrecks of palaces of former days;
As if some nation once that rose sublime,
Once proud like Rome, and deep like her in crime,
Would lift its head and break its long repose,
To warn the tyrant of impending woes.
O sinking Albion, yet again arise,
Rear thy fair front, and lift thy gladden'd eyes;
Feel all a mother's joy thy sons to see
Grasp the red blade for freedom and for thee.
Pour'd from the pathless glen, the forest's gloom,
Fierce as their native bands of wolves they come;
Dark-frowning chiefs, and shaggy forms appear,
Burning for blood, and shake the thirsty spear,
While, 'mid the throng, like whiten'd foam that laves
The restless ocean's darkly-rolling waves,

[1] Tacitus, An. XIV. 32. Dio Cass. LXII. 1.

The hoary Bards and white-rob'd Druids fling
The song of battle from the trembling string.
But why above the throng observant strains
Each eager gaze o'er all the crowded plains?
'Tis she!—above the countless thousands seen
Lifts her exalted form the Warrior-Queen:
Her lofty forehead mark'd with high command,
And stamp'd with majesty by nature's hand;
Indignant Freedom glows upon her cheeks,
But on her front no milder passion speaks,
Severe and stern;—not her's the gentler grace,
The melting eye, the fascinating face,
The charms that o'er each speaking feature rove,
And fix the gaze, and steal the soul to love;
No—would'st thou view fair Woman's softer mould?
Then by her side those sister forms behold;
Bright o'er the wavy crowd as western beams
That gild with trembling light pleas'd Ocean's streams.
Oh! though each bosom there, each untaught mind,
By social arts untutor'd, unrefin'd,
Knew but the feelings Nature gives her child,
Rude as her savage scenes, and harsh, and wild,
Yet think not there might Beauty shed her rays
Unmark'd, unfelt, by ev'ry careless gaze.
No—as each Briton's eye was thither turn'd,
Each swelling breast with keener vengeance burn'd,
Each firmer grasp'd his spear and inly swore
To write their injuries in Roman gore.
O Beauty! heav'n-born Queen! thy snowy hands
Hold the round earth in viewless magic bands;
From burning climes where riper graces flame
To shores where cliffs of ice resound thy name,
From savage times ere social life began
To fairer days of polish'd, soften'd man,
To thee, from age to age, from pole to pole,
All pay the unclaim'd homage of the soul.
Though not, Bonduca, thine the dove-like eye
That asks, omnipotent, for sympathy,
Yet to that stately form, that regal brow
Might free-born Pride, and fearless Valor bow.
All hail, thy Albion's much-loved Queen, to thee,
Daughter of Monarchs! Monarch of the free!
Heiress of Kings whose patriarchal sway
Th' untam'd Icenian triumphs to obey!
Oft have thy Britons seen a female hand
Pour life and gladness round a grateful land,

Oft have they seen a woman's prowess guide
The storm of war, and stem the battle's tide;
E'en now they feel thy words, thy looks impart
Indignant courage to each free-born heart,
And bid thee lead them on, where Freedom cries,
And Vengeance beckons from the angry skies.
  Heard'st thou, O Rome, that shout, whose deepen'd shock
Shook to its base the isle's eternal rock?
Thy steel-clad watchman from his turret high,
Has heard it burst the lurid eastern sky,
As when the tempest which th' horizon shrouds
Rolls in the centre of his gather'd clouds,
And up the concave from the south afar
The distant Thunder drives his rapid car;
And as his fiery steeds impetuous come,
And glance with ruddy track across the gloom,
So, red with blood and Desolation's stains
The path of Ruin sweeps across thy plains.
  Haste, Roman, haste! lo, bending to its fall,
Destruction trembles o'er Augusta's wall,
Thy rising cities wildly shriek dismay'd
And ask thy guardian hand, thy parent aid;
Go—bid the surge of insurrection bide
In midway course, and backwards roll its tide;
No—bid thy angry Adria's waves obey
Thy chiding voice, and call their storms away;
Push backwards up thy red Vesuvius' steep
The lava torrent pouring to the deep;
Alike thy might is vain; 'tis thine to fear,
Imperious despot! thine to tremble here.
  Woe to thy towns! amid their shrieking walls
Quick in the work of death the falchion falls;
Exulting there Destruction's Demons rise,
And on the steaming carnage mount the skies;
And nodding ruins in a lake of blood
Mark the sad place where peopled cities stood.
  Speak not of mercy;—of the kindly glow
That warms the heart to spare a fallen foe.
Would'st thou to pity soothe with suasive tongue
The raging lioness who seeks her young,
And bid her if her course the spoiler meet,
Fawn at his knees, and harmless kiss his feet?
Frenzied with wrongs they seek revenge alone,
Mercy to beg or give alike unknown.
  But ah! not yet 'tis theirs to view the foe
Crush'd at their feet, and laid for ever low:

Though droop his eagle crest and ruffled plumes,
Still stern revenge his fiery eye illumes;
Driv'n from his quarry, watchful yet he sails,
And wheels in distant circles on the gales,
And nearer sweeping still, in balanced flight,
Prepares to stoop with renovated might.
Heard ye the clang of mingling armies there,
Mix'd with the groans of Anguish and Despair,
And all the piercing sounds of battle roar,
Loud as the deep that yawns on Norway's shore;
When o'er the Ocean's voice of thunder rise
The shrieking vessel's agonizing cries.
Lo! chiefs sublime amid the storm of death
Buffet the raging surge that roars beneath,
While through the mangled files the scythe-arm'd car
Tears its red path across the opening war,
And naked bosoms bar'd to danger feel
The mailed legion's points of gleaming steel:
Ah, mourn not, warriors, for the life ye leave,
Grieve for your Albion, for your country grieve;
For lo! the whirlwind blast of battle veers,
And backwards bends that grove of patriot spears,
And louder swell above the mingled cry
The Roman's pealing shouts of Victory.
In vain above the shatter'd throng is seen
With terror-darting eye the Warrior-Queen,
While wet with blood her long bright tresses toss'd
Float like a standard o'er the rallying host;
In vain the conqu'ring legions pause and stand
In mid career, check'd by a woman's hand:
Borne down the cataract that sweeps the ground,
O'er falling ranks her fiery coursers bound,
Fling from their rapid wheels the crimson spray,
As Death and Fate in vain might stop their way,
And like some meteor red that shoots afar,
Across the gloom of elemental war,
Deep purpled o'er from head to heel with blood,
They dart and vanish in yon blacken'd wood.
Unheard thy seraph notes, O Pity, rise,
Where War's stern clamor raves along the skies;
In vain would sex, would youth, demand thy aid
To stay the Victor's slaughter-blunted blade.
With tiger port along the carnag'd ground
Glad Triumph stalks, and rolls his eyes around;
And Freedom, lingering ere she onward sweeps
To Caledonia's wilds and rugged steeps,

Sheds o'er her sons and daughters, there who fell,
A mournful tear, and breathes a sad farewell.
But deep within that wood, where branches throw
A vaulted, monumental gloom below,
So still that all the battle's distant scream
The tumult of another world might seem,
Lo! where its leafless arms yon blasted tree
Waves o'er the form of fallen Majesty.
Grasp'd in her hand that empty chalice tells,
Why on her forehead death's damp chilness dwells,
Why at her feet her children pale are seen,
Lovely in death with marble looks serene.
It seems as on her brow the changeful strife
Would soon for ever close, of Death and Life;
It seems as Life but linger'd there to cast
One mother's look before she look'd her last.
And near, a Druid's sacred brow is rear'd,
White on his harp is toss'd his silver beard,
While sad and wild amid the waving trees
The death-song floats upon the sighing breeze,
And seems in tones of sadden'd praise to shed
A grateful influence round her dying head.
Though o'er the strings his hands have ceas'd to stray,
And left the plaintive notes to die away,
They melt as if some spirit of the air
With notes of triumph lov'd to linger there.
Well may the Druid mark that vivid glow,
That lightning glance which fires her pallid brow;
As if those sounds that breath'd around had cast
On life's warm embers one reviving blast;
As if those floating notes on wings sublime
Had borne her soul across th' abyss of time:
While her fix'd gaze in air appears to spy
Unearthly forms conceal'd from mortal eye,
And her pale lip triumphant smiles at death,
In accents wild she pours her parting breath:
"—Yes, Roman! proudly shake thy crested brow,
'Tis thine to conquer, thine to triumph now;
For thee, lo! Vict'ry lifts her gory hand,
And calls the Fiends of Terror on the land,
And flaps, as tiptoe on thy helm she springs,
Dripping with British blood, her eagle wings.
"Yet think not,-think not long to thee 'tis giv'n
To laugh at Justice, and to mock at Heav'n;
Soon shall thy head with blood-stain'd laurels crown'd
Stoop at the feet of Vengeance to the ground.

I see amid the gloom of future days
Thy turrets totter, and thy temples blaze;
I see upon thy shrinking Latium hurl'd
The countless millions of the northern world;
I see, like vultures gathering to their prey,
The shades of states that fell beneath thy sway;
They leave their fall'n palaces and fanes,
Their grass-grown streets, and ruin-scatter'd plains,
Where lonely long they viewless loved to dwell,
And mourn the scenes that once they lov'd so well;
Triumphant, lo! on all the winds they come
And clap th' exulting hand o'er fallen Rome,
And hovering o'er thy domes that blazing glow,
Their waving pinions fan the flames below;
They view rejoic'd the conflagration's gleams
Shoot their long glare o'er Tiber's redden'd streams;
And snuff the carnage-tainted smokes that rise
An incense sweet, a grateful sacrifice.
—"Sad Tiber's banks with broken columns spread!
Fall'n every fane that rear'd to heav'n its head!
Poor heap of ashes! Grandeur's mould'ring tomb!
Art thou the place, was once Eternal Rome?
"Yes, Roman; snatch thy triumph whilst thou may,
Weak is thy rage, and brief thy little day:
Vanish'd and past the momentary storm,
Albion, my Albion, brighter shows her form.
Far o'er the rolling years of gloom I spy
Her oak-crown'd forehead lifted to the sky,
Above the low-hung mists unclouded seen,
Amid the wreck of nations still serene;
She bursts the chains, when hands like thine would bind
The groaning world, and lord it o'er mankind.
Amid yon glitt'ring flood of liquid light,
Float regal forms before my dazzled sight;
Like stars along the milky zone that blaze,
Their sceptred hands and gold-bound fronts they raise:
My Sons!—my Daughters!—faint, alas, and dim,
Before these failing eyes your glories swim,
Mix'd with the mists of death.—'Tis yours to throw
Your radiance round, while happier ages flow;
I smile at storms of earthly woe, and rise,
Shades of my sires! to your serener skies."

July, 1814.

WILLIAM WHEWELL,
Trinity College.

BISHOP PEARSON'S
Minor Tracts
CHRONOLOGICALLY ARRANGED.

NO. IV.

SCHISME unmaskt; or a conference between Mr. *P. Gunning*, and *J. Reison* on the one part, and two disputants of the Romish profession on the other. Paris 1658, 8vo.

As this report purporting to be set forth at Paris is apocryphal, the testimonies of contemporaries concerning it will be produced in an appendix to the tracts.

NO. V.

A PREFACE
TO THE
Ensuing Paraphrastical Exposition; [1]
BY
THE MOST WORTHY AND LEARNED
MR. JOHN PEARSON,
Minister of St. Clements Eastcheape.

IF the Eunuch in the Acts, having a Prophet in his hand, and being asked this question, *Understandest thou what thou readest?* could give no better answer than that, *How can I, except some man should guide me?* If this were the best account which could there be given where the original language was familiarly * understood; what need of an Interpreter must they have, who, far distant both in time and place, can read the Prophets in no other than their mother language, and that most different from the tongue in which those holy authors wrote? As therefore the generality of Christians could not read the Scriptures at all, except they were first translated: so when they are, many parts of them cannot yet be understood until they be interpreted. And, as of all the holy writers the Prophets are confessedly most obscure; so amongst them the smallest must necessarily be most intricate: brevity always causing some obscurity.

[1] A Paraphrasticall explication of the twelve Minor Prophets. By Da. Stokes. D. D. 4to. London, 1659.

Now, though there be many commentators, who have copiously written on the Prophets: yet we shall not find that light which might be expected from them; because some have undertaken to expound those oracles, being themselves either altogether ignorant of their language, or * very little versed in it. Others enlarge themselves by way of doctrines or common place, which may belong as well to any Authors as to those to which they are applied. Wherefore if any man hath really a desire to understand the Scriptures, I commend unto him those Interpreters, whose expositions are literal, searching and declaring the proprieties of the speech of the Author, and the scope and aim which he that wrote had in the writing of it.

Of these literal Interpreters, useful to all readers, those are most advantageous to the unlearned, who contrive their expositions by way of paraphrase, and so make the Author speak his own sense plainly, and perspicuously; which is the greatest life that can be given unto any writing originally obscure. For if the Interpreter truly understand the mind of the Author, then without any trouble or circumlocution it becomes the same thing as if the writer * had clearly at first exprest himself. And therefore proportionably to our opinion of the knowledge of the Paraphrast we may rely upon the understanding of the Author.

Thus in these smaller Prophets acknowledged by all, especially by such as know most, to be obscure, that Interpreter who shall be able to deliver their mind, and contrive the same as if it proceeded immediately from themselves, must necessarily be confessed the best expositour. And no man can be able to perform this but he who is exactly knowing of all the idioms of the Hebrew tongue, and familiarly acquainted with, and constantly versed in the Prophets themselves, and the writings of the Jews.

Now such a person, as this is, hath taken the pains to benefit the church of God with a paraphrase of this nature. The Reverend and learned Dr. *Stokes*, who hath from the happy beginning of his studies been known most industriously to have prosecuted * that of the Oriental languages, and hath for more than forty years constantly made remarks upon the Hebrew text, from which he hath raised unto himself a body of critical observations ready and most fit for public view. Amongst many advantages accruing especially to the understanding of the Scriptures, he hath made choice to publish this paraphrase of the small prophets: a work of more real than seeming value. Which I cannot sufficiently commend to the reader, neither in respect of itself, (it is of so great use and benefit) nor in reference to his other works, which we may hope to see according to the entertainment given to this. And that (Christian reader) he desires may be found correspondent to the desert thereof; who is the Author's

Most affectionate Friend,
but in this more thine,
JOHN PEARSON.

NO. VI.

AN EXPOSITION
OF THE
CREED,
BY
JOHN PEARSON.—4°.
LONDON:
CIↃIↃCLIX.

NO. VII.

GOLDEN REMAINS
OF THE
EVER MEMORABLE
MR. JOHN HALES,
OF
EATON COLLEGE, etc. 4°. 1659.

To the Reader.

If that Reverend and worthy person, Mr. *Faringdon*, had not died before the impression of this book, you had received from that excellent hand an exact account of the *Author's Life*, which he had begun, and resolved to perfect, and prefix to this edition. And as the loss of him is great in many particulars, so especially in this; because there was none to whom *Mr. Hales* was so thoroughly known as unto him, nor was there any so able to declare his worth, partly by reason of his own abilities eminently known; principally he learn'd his authour from an intimate converse, who was a man never to be truly express'd but by himself.

I am therefore to entreat thee, reader, being deprived of the *proper Plutarch*, not to expect any such thing as a life from me, but to accept so much onely as is here intended. If Mr. *Hales* were unknown unto thee, be pleased to believe what I know and affirm to be true of him; if he were known, then onely be satisfi'd that what is published in his name did really proceed from him: and more then this needs not to be spoken in reference to the advancement of this work; because he which knew or believeth what an excellent person Mr. *Hales* was, and shall be also perswaded that he was the authour of this book, cannot chuse but infinitely desire to see and read him in it.

In order to the first of these, I shall speak no more than my own long experience, intimate acquaintance, and high veneration grounded upon both, shall freely and sincerely prompt me to. Mr. *John Hales*,

sometime Greek Professor of the University of *Oxford*, long Fellow of *Eaton College*, and at last also *Prebendary of Windsore*, was a man, I think, of as great a sharpness, quickness, and subtility of wit, as ever this, or, perhaps, any nation bred. His industry did strive, if it were possible, to equal the largeness of his capacity, whereby he became as great a master of polite, various, and universal learning, as ever yet convers'd with books. Proportionate to his reading was his meditation, which furnished him with a judgement beyond the vulgar reach of man, built upon unordinary notions, rais'd out of strange observations, and comprehensive thoughts within himself. So that he really was a most prodigious example of an acute and peircing wit, of a vast and illimited knowledge, of a severe and profound judgement.

Although this may seem, as in itself it truly is, a grand *elogium*; yet I cannot esteem him less in any thing which belongs to a good man, then in those intellectual perfections: and had he never understood a letter, he had other ornaments sufficient to endear him. For he was of a nature, (as we ordinarily speak) so kind, so sweet, so courting all mankind, of an affability so prompt, so ready to receive all conditions of men, that I conceive it near as easie a task for any one to become so knowing as so obliging.

As a Christian, none more ever was acquainted with the nature of the Gospel, because none more studious of the knowledge of it, or more curious in the search, which being strengthened by those great advantages before mentioned, could not prove otherwise then highly effectual. He took indeed to himself a liberty of judgeing, not of others, but for himself: and if ever any man might be allowed in these matters to judge, it was he who had so long, so much, so advantagiously considered, and which is more, never could be said to have had the least worldly design in his determinations. He was not only most truly and strictly just in all his secular transactions, most exemplary, meek and humble, notwithstanding his perfections, but beyond all example charitable, giving unto all, preserving nothing but his books, to continue his learning and himself: which when he had before digested, he was forced at last to feed upon, at the same time the happiest and most unfortunate *helluo* of books, the grand example of learning, and of the envy and contempt which followeth it.

This testimony may be truly given of his person, and nothing in it liable to the least exception, but this alone, that it comes far short of him. Which intimation I conceive more necessary for such as knew him not, then all which hath been said.

In reference to the second part of my design, I confess, while he lived none was ever more solicited and urged to write, and thereby truly to teach the world, than he; none ever so resolved (pardon the expression, so obstinate) against it. His facile and courteous nature learnt onely not to yield to that sollicitation. And therefore the world must be content to suffer the loss of all his learning with the deprivation of himself: and yet he cannot be accused for hiding of his talents, being so communicative, that his chamber was a church, and his chair a pulpit.

Onely that there might be some taste continue of him, here are some of his *Remains* recollected; such as he could not but write, and such as when written were out of his power to destroy. These consist of *Sermons, Miscellanies,* and *Letters,* and each of them proceeded from him upon respective obligations: this impression is further augmented with the addition of some *Authentic Letters,* relating to the same transaction. His letters, though written by himself, yet were wholly in the power of that honourable person to whom they were sent, and by that means they were preserv'd. The Sermons preach'd on several eminent occasions were snatch'd from him by his friends, and in their hands the copies were continued, or by transcription dispers'd. Of all which now published for *his,* there is need to say no more than this, that you may be confident they are *his.*

This, Reader, is all the trouble thought fit to be given thee,

BY JOHN PEARSON.

Correction, by conjecture, of EURIPIDES *in the 336th line of the* PHŒNISSÆ, *Ed. Valckenaer 4to. 1755, Franequeræ. Barnes and Beck 335. Porson. v. 340.*

πόθον ἀμφιδάκρυτον ἀεὶ κατέχων
ἀνῆξε μὲν ξίφους
Ἔπ' αὐτόχειρά τε σφαγὰν
ὑπὲρ τέρεμνά τ' ἀγχόνας.

Œdipus being blind, ὀμματοστερὴς, and regretting exceedingly the division of the brothers, that is, the absence of Polynices, rushed upon his sword above the beam of suspension, or from which he had suspended himself, groaning and cursing his children; that is, he stabbed himself first, and hanged himself afterwards—but this is not the meaning of the place, and it is useless and unnecessary for me to show the improbability of such an interpretation. The professed critics and scholiasts have labored in vain to clear the passage of its difficulties, which is inexplicable as it stands, but on reading τέρεινά τ' ἀγχόνας for τέρεμνα it will be intelligible, and signify, that he drove the sword to his own destruction beyond the tender parts of strangulation. Compare v. 1467 Phœniss. διὰ μέσου γὰρ αὐχένος Ὠθεῖ σίδηρον. V. Il. Δ. τέρενα χρόα. V. 237. and Cressæ in fragmentis

——τέρειναι σάρκες. ix. 4.

ἀνῆξε μὲν ξίφους he went, or leaped, or fell upon the sword, ὑπὲρ τέρεινά τ' ἀγχόνας against the throat, that is, he stuck himself in the neck: ὑπὲρ, with an accusative, has the force of παρὰ, trans, ultra, contra.

S. WESTON.

MANUSCRIPT OF ÆSCHYLUS,

Compared with Pauw's Edition.

NO. I.

Those ingenious men of letters, who compiled the Catalogue of Manuscripts belonging to the King of France, have indicated as curious, on account of its various readings, a copy of Æschylus preserved in the Bibliothèque du Roi, at Paris, and numbered 2789. "hunc codicem consulere operæ pretium foret, utpote qui varias lectiones non contemnendas exhibeat." Mons. Vauvilliers, a distinguished French critic, was induced to examine this MS. which he found to be of the sixteenth century, written on paper, in a quarto form, and containing the Prometheus, the Seven at Thebes, and the Persians: a life of Æschylus is prefixed, which with the difference of a few words, more or less, is the same that we find printed in Pauw's edition.

The MS. having recorded the inscription placed on Æschylus's tomb by the inhabitants of Gela, gives another comprised in one pentameter verse as follows:

Αετὸν ἐξ ὀνύχων βρέγμα τυπεὶς ἔθανεν.

These words, which but vaguely describe the manner of our poet's death, appear like the conclusion of an epigram. We may certainly correct Αετὸν and read Αετοῦ.

In the Prometheus, verse 42, the printed editions have

Αἰεί τε δὴ νηλὴς σὺ καὶ θράσους πλέως.

perhaps the poet would have written αἰεὶ σὺ δὴ νηλής τε, the MS. reads αἰεί τι, which may be rendered in our language, "you have a certain character of harshness."

In verse 87, the editions have τύχης, which but faintly expresses the actual state of Prometheus, fettered by the hand of Vulcan: τέχνης in the MS. describes with much more truth and precision the chains forged by that able artist whom Homer denominates χλυτοτέχνης, (Iliad A. 571.)

In verse 219, μελαμβαφὴς instead of μελαμβαθὴς written in the text, as in our editions, is perfectly according to the style of Æschylus.

Ἰπούμενος ῥίζαισιν Αἰτναίαις ὑπὸ, (verse 365.) seems as good a reading as that commonly received ἰπνούμενος, for the poet has already said that Typhon had been burnt by the thunderbolt; he then mentions his being reduced to cinders: ἰπούμενος, placed between the two passages, is still the same idea under another word. Such a repetition appears to argue the sterility of Æschylus, but ἰπούμενος would present, by a new image, Typhon overwhelmed beneath the weight of Ætna, which Pindar calls

Ἶπον ἡνεμόεσσαν ἑκατογκέφαλα Τυφῶνος,

"pressuram onus præcelsum centipitis Typhonis." (Olymp. 5.): Ἶπος, according to Julius Pollux, signifies properly "a fuller's press."[1] So that the reading of our MS. would have the merit of combining the images employed on the same subject by two poets most bold in their use of metaphors.

Verse 389. θακοῦντι παγκρατεῖς ἕδρας, prevents the homonymy of our editions κρατοῦντι παγκρατεῖς ἕδρας: and in verse 430. ὑποστενάζει expresses more happily the weight which overwhelms Atlas than ὑποβαστάζει, as we read in the printed copies.

Neither προσηλούμενον (in verse 437.) nor προσελούμενον suffice to the measure, but it comes near προστηλούμενον, a fortunate conjecture if any examples of this compound verb could be discovered, and which should not be rejected even though none appear. This presents a second conjecture: might we read ὧδε πῶς στηλούμενον, "*Sic quasi cippum factum*," for this image would perfectly express Prometheus chained and immoveable as Caucasus.

In verse 479, we read, according to the printed editions,

οὐκ ἦν ἀλέξημ' οὐδὲν, οὐδὲ βρώσιμον
οὐ χριστὸν, οὐδὲ πιστόν.

"Nullum erat remedium, neque esculentum, non unguentum neque poculentum," this is evidently a defective reading, although Mr. Heath says that Æschylus did not trouble himself on the subject of grammatical exactness, but the phrase appears perfectly regular, if we adopt the reading of our MS.

οὐκ ἦν ἀλέξημ' οὐδὲν, οὐδὲν βρώσιμον
οὐ χριστὸν, οὐ πότιστον.

Perhaps in verse 638. ὥς τ' ἀποκλαῦσαι, according to the MS. may not be right; but the common reading is certainly bad, the passage wants correction. M. Brunck has printed ὥστ' ἀποκλαῦσαι.

In verse 839. κεκλήσεται is, perhaps, better than κληθήσεται, because it presents to Io, as more near, the glory of bestowing her name on the Bosphorus.

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[1] We refer our correspondent to Mr. E. H. Barker's dissertation about the word ἰποῦν inserted in No. XVII.—Ed.

Αὐθάδη φρενῶν (in verse 906.) appears fully equal to the reading αὐθάδης φρενῶν, but in verse 970. πράγμασι seems much better than πήμασι, for Mercury says to Prometheus (as we read in the printed editions),

χλιδᾷν ἔοικας τοῖς παροῦσι πήμασι.

It is thus but a simple expression: if we substitute πράγμασι, "*deliciari videris rerum tuarum statu,*" becomes a most bitter taunt, and the answer of Prometheus χλιδῶ· χλιδῶντας ὧδε τοὺς ἐμοὺς ἐγὼ ἐχθροὺς ἴδοιμι, "I do enjoy it, and may I behold my enemies enjoy the same," is a cutting repartee to the cruel irony.

In verse 1056. εἰ τάδ' εὐτυχῆ would re-establish the measure and render unnecessary the conjectures of Canter, Stanley, and Pauw, dividing the diphthong ευ so as to read εἰ τάδ' ἐὔτυχῆ which would be the plural neuter of εὐτυχὴς, for it is a solecism to suppose it of the subjunctive of εὐτυχέω, as the conjunction εἰ can only be in construction with the indicative or optative.

The measure of verse 1070 is destroyed in our printed editions by the reading ἄττ' ἐγώ. We find in the MS. ἄτ' ἐγὼ which restores the measure.

We now proceed to the *Seven at Thebes.* In verse 55, ἔλιπον is not absolutely necessary, the printed editions have ἔλειπον. They also read (verse 83.)

ἐλεδέμας πεδιοπλόκτυπός
τ' ἐγχρίμπτεται βοά.

The MS. has πεδιοπλόκτυπός τε ὧσι χρίμπτεται, and ὧσι is much better: this Mr. Brunck has adopted. "*Armorum sonitus tremendus e campo auribus appropinquat.*"

In verse 104. πάταγος οὐχ ἑνὸς δορὸς gives a very regular iambic: φόβων (at verse 136.) instead of φόβου, more poetical certainly. The word πανδίκους in verse 178. signifies nothing, the MS. reads πανδίκως, which is very correct, κλύετε πανδίκως λιτὰς, "hear our prayers conformably to justice."

In verse 250. φόνῳ βροτῶν. Mars delights rather in the carnage than the fears of men.

Verse 274. παιάνισον.

In verse 314. εὐτραφέστατον seems preferable to the εὐτρεφέστατον of our copies.

At verse 503. the printed editions have ἔνθεος δ' ἄρην, a form of which it would be difficult to find an instance, the MS. reads ἔνθεος δ' ἄρει, "*afflatus autem marte.*" This reading is adopted by Brunck.

In verse 667. φοίτῳ φρενῶν is, without doubt, the expression of Æschylus; because, the word being very rare, we cannot suppose that the copyist would have substituted it for τύφῳ, more commonly used.

The printed editions at verse 1003. read ἰὼ πόνος οὐφ' ἡμῖν: this perhaps may be ascribed to the interlineary scholium ὁ ἐν ἡμῖν, which has since crept into the text slightly altered, the MS. has ἰὼ πόνος ἰὼ κακά.

In verse 1008. πολυπονώτατοι is not, in itself, preferable to πολυστονώτατοι; but it is, perhaps, better adapted to the circumstance. Τίς οὖν ταῦτα πίθοιτο (verse 1073.) according to the printed copies, is certainly incorrect, for, as Mr. Dawes observed long ago, the optative never has a conditional power without the particle ἄν. Our MS. therefore is right; it gives τίς ἂν οὖν.

In the *Persians* we discover but few variations of importance: πελαγίας ἁλὸς (verse 467.) is infinitely better than the common reading πλασγίας, which seems to have been admitted without any reason whatever.

We find also, in verse 677, δυνάστα, δυνάστα, instead of δυνάτα, which the printed editions give, and which is not a proper expression for characterising the Persian Monarch.

We must not forget πόλεις (at verse 866.) which Mr. Brunck has judiciously printed instead of πόλις, and περὶ πύργον (in verse 875.) which that learned editor has likewise adopted in place of περὶ πύργοι. Above all, αὐχόμεναι (verse 878.) presents a fine image that must have pleased the good taste of Mr. Brunck, "*maxime placet*," says he, in designating those cities whose pride was humbled before the Sovereign of Persia. The printed editions have ἐχόμεναι, a miserable reading.

In place of Ἰκάρου θ' ἕδος, at verse 893, Mr. Brunck is astonished (and with reason) why the modern editions have preferred ἕλος, as if the island of Icarus had ever been called the Marsh of Icarus.

We shall close these observations by returning to verse 162, where Atossa, consulting the chorus of ancient Persians, on the subject of a dream which had terrified her during the night, expresses herself thus, according to the printed editions.

ἐς δ' ὑμᾶς ἐρῶ
μῦθον, οὐδαμῶς ἐμαυτῆς οὖς ἀδείμαντος, φίλοι
μὴ μέγας πλοῦτος κονίσσας οὖδας ἀντρέψῃ ποδὶ
ὄλβον, &c.

The MS. reads οὖς ἀδείματος which is evidently a fault, but a person accustomed to the perusal of manuscripts knows how frequently the words and accents are misplaced, separated, and confounded, and if he reflects, that this form ἐμαυτῆς οὖς ἀδείμαντος does not seem very proper to express what it is supposed to signify, and how weak and vague, in this case, is its sense, he will be almost tempted to follow the letters of the MS. and read

οὐδαμῶς ἐμαυτῆς οὖσα δείματος,

an elegant and appropriate phrase; and thus, from a glaring fault, he would derive not only a very good, but perhaps the only true, reading.

We now proceed to the examination of another Manuscript preserved in the Bibliothèque du Roi, or Imperial Library at Paris. It contains the Prometheus of Æschylus, the Ajax of Sophocles, a Treatise on Dialects, a Letter of the Pythagorean Lysis, and an Essay on Anoma-

lous Verbs, all in one quarto volume, written on paper during the 16th century, and numbered 2790. Of this MS. Monsieur Vauvilliers says, that it abounds in faults of the transcriber, but that from various circumstances it appears to have been collated with more ancient copies, which gives considerable authority to many of its readings. We confine our observations to the Prometheus of Æschylus, as the Letter of Lysis to Hipparchus or Hippasus differs only from the printed edition in some few errors of the copyist; the same may be said of the Treatise on Dialects, which has been published by Aldus and by Henry Stephens, in the fourth volume of his Greek Thesaurus, and the Essay on Irregular Verbs is a most meagre and trifling performance.

In the 87th verse of the Prometheus we find τέχνης for τύχης as in the manuscript before noticed.

Ἀδήχητον, in v. 105, confirms the testimony of Hesychius against the authority of several modern critics, who have wished to efface this word, and the verb as well as the substantive primitive, from the number of Greek words. Monsieur Vauvilliers cannot persuade himself that δήρη, δηρήσασθαι, ἀδηρήτην in Hesychius, and δήρης in Panyasis, are to be considered barbarisms. He thinks such a proscription very unjust, if we allow credit to the ἅπαξ λεγόμενα, many of which appear extremely liable to suspicion.

In verse 108, ἐνέζευγμαι is not, perhaps, better than ὑπέζευγμαι, but ὑπερέχοντας in verse 213 is preferable to the common reading ὑπερεξόντας.

Συρίζων φόβον (sibilans terrorem) in verse 355, speaking of Typhon's combat with the Gods, is more exact than φόνον, because the hissing of a serpent terrifies but does not kill.

In verse 411, ἔποικοι—in the printed editions we read ὅποσοι ἔποικον ἁγνᾶς Ἀσίας ἕδος νέμονται. As there is not probably an example of this word employed in a passive sense, the reading of our MS. may suggest a necessary correction, "*quicunque advenæ sacræ Asiæ sedem incolunt.*"

We shall point out a difference of punctuation in verse 536, &c. The printed edition reads

ἡδύ τι θαρσαλείας
τοῦ μακροῦ τείνειν βίον ἐλπίσι,
φαναῖς θυμὸν ἀλδαίνουσαν ἐν εὐφροσύναις.

"*Dulce est fidenti spe vitam longam producere manifestis voluptatibus animum oblectantem.*" The MS. points thus

ἡδύ τι θαρσαλείας
τοῦ μακροῦ τείνειν βίον, ἐλπίσι
φαναῖς, θυμὸν ἀλδαίνουσαν ἐν εὐφροσύναις.

"*Dulce est securis inter spes manifestas, longam vitam producere animum oblectantem in voluptatibus.*"

The sense of both is good—the latter would perhaps be preferable, if the construction were not a little embarrassed.

Verse 866. ἀλλ' ἀπαμβλυνθήσεται γνώμην.

In verse 957, the MS. has

τρίτον τόνδε τὸν νῦν κοιρανοῦντ' ἐπόψομαι.

here τόνδε is an evident fault: but if we read

τρίτον δὲ τὸν νῦν κοιρανοῦντ' ἐπόψομαι

the sense will be perfect: whereas the printed editions have

τρίτον δὲ τὸν νῦν τυραννοῦντ' ἐπόψομαι,

a defective line, which gives a trochee at the third and a spondee at the fourth foot of an iambic verse.

In the same collection (the Bibliothèque du Roi, at Paris) which contains the MSS. of Æschylus, noticed in the preceding communications, Monsieur Vauvilliers discovered another copy marked No. 2782.—This is a quarto volume of the 16th century, and comprises, besides the Prometheus, and Seven Chiefs at Thebes, of Æschylus, a Treatise on Greek Syntax, and an Essay on the Fabulous Gods—all transcribed by a most inaccurate and ignorant copyist; yet we must remark in the Prometheus, at verse 602, that the MS. reads

ὅτι μ' ἐπαμμένει, ποθεῖν τί με χρὴ

instead of μὴ which the printed editions have.

V. 638 appears happily restored by the Manuscript, which has

ὡς καποκλαῦσαι, καποδύρασθαι τύχας.

In verse 677, κεγχρείας ῥέος is the true name of the port of Corinth, called Cenchréa.

In verse 866, ἀπαμβλυνθήσεται γνώμην is the form used.

Homer says, ἀχυμένος κῆρ ——

In the *Seven at Thebes* we find at verse 284, ἀγνοῖς νόμοις. Although ἀγνοῖς δόμοις of the printed editions yield a good sense, yet the dwellings of the Gods, where the spoils of enemies should be offered, have been just designated by the words ἑστίας θεῶν: so that δόμοις becomes an unnecessary repetition; ἀγνοῖς νόμοις, therefore, expresses the religious use of this consecration.

Περιεγγυμένων φαρέων restores the measure in verse 335.

The printed editions at verse 630 have

παρ' ἀσπίδος γυμνωθὲν ἁρπάσαι δόρυ,

which is translated "*extra clypeum nudatum arripere hastam,*" an unmeaning passage. The MS. reads δόρι, and the sense thus becomes "*clypeo nudatum corpus haurire hastâ*"—this would suffice, were there no other *various reading*, to prove that even from the worst manuscripts some help towards a new edition may be derived.

The word τροχαλὸν in verse 766 appears better than the τρίχαλον of our printed copies, for although it is easy to comprehend the sense of *fulmen trisulcum* or *lingua trisulca*, one does not so readily under-

stand the meaning of "*fluctus trisulcus.*" Homer uses the word κυρτὸν to describe a wave that becomes convex as it swells; τροχαλον which signifies *rotundum* seems to convey the same image.

We read in the modern editions, at verse 772,

τέλεια γὰρ παλαίφατοι ἀραί:

The ancient Scholiast has remarked that τελείαι would be necessary for the Syntax, but that Æschylus cut off the ι on account of the measure—this was a most unfortunate remark, for τέλειαι is not more necessary to the syntax than *tristis* in Virgil's *Triste lupus stabulis*, but on the contrary the measure requires α long instead of α short, to render equal in metre the verse of the strophe and that of the antistrophe; and Aldus's edition (as M. Brunck has observed) reads τέλειαι like our manuscript.

At verse 832, ἀσινεῖ σωτῆρι cannot terminate an anapest. The second Scholiast appears to have read σωτηρία which we find in the MS. before us.

In verse 1067, μήτε προπέμπειν. Mr. Brunck, on the authority of another copy, has adopted this, because it restores the measure of the anapest, which is disfigured in the common editions thus, μήτε σε πρὸπέμπειν. After this we find πολιτῶν δεῖμα at the end of the line, which is a very bad transposition of verse 1069.

Monsieur Vauvilliers on examining another MS. of Æschylus, preserved in the same great Library, and numbered 2788, (containing the Prometheus, the Seven at Thebes, and the Persians) written in the 17th century, found at verse 490 of the Prometheus, πρὸς ἀλλήλους, where the printed edition reads the passage

πρὸς ἀλλήλοις τίνες
ἔχθραι τε καὶ στέργηθρα καὶ συνεδρίαι.

"*quænam inter se odia et amores et societates,*" the MS. is right in using the accusative and not the dative.

The ταῦτα δεῖ μακροῦ λόγου, which the printed copies have at verse 874, is certainly a correct form—but the MS. reads, with more spirit and elegance, ταῦτα δὴ μακροῦ λόγου, "*hæc verò longi sermonis.*"

In the *Persians* (verse 159) χρυσεοστίλβους δόμους seems to be a more brilliant expression than the common reading χρυσεοστόλμους. And the MS. may be followed in verse 753,

δέδοικα μὴ πολὺς πλούτου πόνος
οὑμὸς ἀνθρώποις γένηται τοῦ φθάσαντος ἁρπαγή.

"*Timeo ne magnis meis laboribus acquisitæ opes fiant hominibus occupantis præda.*" In the printed editions we find πόρος, the simple expression, and perhaps to be preferred in Homer, but Pindar and Æschylus looked far around them for images and metaphors.

A remarkable form occurs in verse 337 (of the *Persians*): our printed copies have,

πλήθους μὲν ἂν σάφ' ἴσθ' ἔχατι, βαρβάρους
ναῦσι κρατῆσαι,

which signifies, "*quoad numerum, certo scito barbaros classe superaturos fuisse*"—this is a very good phrase, but the reading of the MS. seems more lively and more elegant,

πλήθους μὲν ἦν, σάφ' ἴσθ', ἔκατι, βαρβάρων
ναῦσι κρατῆσαι.

"*Quod ad multitudinem pertinet, erat, certo scias barbarorum navibus vincere.*" Those who are well acquainted with Æschylus know that these broken forms are quite in his style, as in that of Thucydides.

PETTINGAL'S LETTER TO J. TAYLOR.

ORIGINAL.

DEAR SIR,

WHEN I saw you last, you showed me Dr. Mead's emendation on that verse of Juvenal, Sat. xiv, 97.

Nil præter nubes et cœli numen adorant;

where instead of *numen* he reads *nomen,* with the approbation of Bentley.

Upon considering the passage I think *numen* will best answer the intention of the poet, and the true meaning of the words. My reason for this opinion is, that the Rabbins ascribed ten names to God, one of which was, שמים, *Shamaim,* 'the heaven,' Cunæus de Repub. Heb. lib. 3, c. 6. It was likewise another tenet amongst them, that God's name *was God*—from the Old Testament, where *his Name* is frequently used for his Essence. By this name of Heaven they worshipped him, and by this name they swore, Matt. v. James v. which our Lord reprehended them for: Swear not by Heaven, as by a God, for it is no more than his throne, and therefore not worthy that honor. This Shamaim the Chaldeans in their language called שמן, *Samen,* as in the word Balsemen, *the Lord of Heaven,* from whence the Etruscans and Latins formed their Summan-us, which Varro lib. 4. L. l. says, Sabinorum linguam olet, &c. Hence Summanalia liba farinacea, Festus: these were the *cakes made to the Queen of Heaven, i. e. the Host of Heaven,* Jer. 7, 18. and 44, 19.

This notion of calling the Heaven, God, perhaps took its rise from his being called the Lord of the Host of Heaven, and Sabaoth, and this word Sabaoth the Basilidian Jews inscribed on their Abraxas, and supposed them to have a divine energy from having

that name. Chifflet and Montfaucon supply many of these amulets.

We see from hence that the Rabbins worshipped God under the name שמים and צבאות *Shamaim* and *Sabaoth*, 'the Heavens and the Host of Heaven;' which was the Cœli numen that Juvenal here alludes to; and surely nothing could be more proper than to ascribe divinity to the object of worship—so that cœli numen seems to me to deserve to keep its place, and the old reading to remain.

Dear Chancellor,—Fungar vice cotis,—only—you know best of any man how to judge of this hint, which is at your service, as is every thing that falls within the small compass and good wishes to literature of your affectionate humble Servant,

J. PETTINGAL.

Westminster, 26th Jan. 1762.

P. S. Perhaps the *nubes et cœli numen* might have some reference to what Aristophanes objected to Socrates concerning mental devotion—which was also the worship of the Jews.

ὦ δέσποτ' ἄναξ, ἀμέτρητ' Ἀήρ, ὃς ἔχεις τὴν γῆν μετέωρον,
λαμπρός τ' Αἰθήρ, σεμναί τε θεαὶ Νεφέλαι βροντησικέραυνοι.

Again,

αὗται γάρτοι μόναι εἰσὶ θεαί, τἄλλα δὲ πάντ' ἐστὶ φλύαρος.

ORATIO NORVICENSIS.

EDITORI CLASS. EPH. S. P. D. *E. V.*

HANC orationem ex annuo instituto apud Prætorem Senatumque Norvicensem nuper habitam, tibi mitto; quam si tanto honore dignam judicaveris, fac in proximis commentariolis tuis ascribendam cures. Nullus moror, si fortè quædam in eâ minùs accuratè, aut parum perpolitè, aut etiam non satis Latinè dicta deprehenderis. Si qua tamen scintillula ingenii videatur; si aliquantulum elegantiæ veteri Latio non prorsus indignæ, si animus ingenuarum artium studio accensus, si denique quædam in rerum cognitione et judicio ultra annos maturitas appareat, non est profectò cur hanc orationem in tenebris esse ablegandam censeas. Boni et sapientis hominis est, ingenia alere, fovere, et laudis dulcedine ad majores

conatus excitare. Quantum autem hoc tui moris semper fuerit probè scio, atque igitur spero fore, ut istum pueri quindecim annos nati partum summâ benevolentiâ accipias. Paucissimis, vel potius nullis immutatis, totam orationem ille sibi suam asserit. Optimæ sanè indolis et spei puer est, qui cum aliquot aliis, æqualibus suis, et eodem ferè ingenio præditis, in nostro ludo literario operam in veterum monumentis investigandis et cognoscendis impendit. Neque id dico quasi nascentibus ingeniis adulari velim; neque existimes, quæso, me in meæ vitæ institutis et laboribus laudandis nimium esse. Semper enim in animo persuasum habui, magnum vel potius summum cujuscunque, qui studiis juventutis moderandis præsit, esse munus, ut nullam unquam occasionem prætermittat, quâ ingenii acumen, mentis in excogitando vigorem, et in antiquorum voluminibus evolvendis puerorum diligentiam, ultro hortari, blandè tractare, amicè collaudare, summâ ope provehere, et in lucem educere licitum fuerit. Eo igitur animo cùm sim, vix ullâ excusatione opus est, quòd tibi hanc orationem mittam, quam si edideris, mihi pergratum feceris. Neque ille egregius puer unâ tantùm in re laudari promeruit; Græcè enim, Latinè, et Anglicè, quod quidem eodem tempore, nonnisi rarò, et viris eruditissimis contingit, carmina luculenter scribit. Quædam etiam lyrica apud me servantur, quæ cum aliquibus aliis tum Græco, tum nostro sermone versiculis conscriptis, tuo judicio limatiori fortasse posthac subjiciam. Vale.

Dat. 7. *Kal. Septemb. Norvici.*

Prætor dignissime, Prætor designate, et Senatores utriusque ordinis:

Ex instituto majorum hoc in more positum est, diuque invaluit consuetudo, ut e nobis quispiam in hunc locum quotannis ascenderet, et quam posset politissimam haberet orationem. Sapientissimè profectò majores decrevere; eo sanè, ut, et quæ literarum essent ratio et disciplina signis clarioribus intelligerent, et eloquentiæ doctrinæque studium pro viribus promoverent. Rursus, igitur, annuo orbe revoluto, præstituta dies rediit, dies tantâ apud cives nostros lætitiâ concelebrata; rursus igitur mori paremus, atque apud vos,

auditores gravissimi, munus nobis assignatum, quantumvis licet impares, suscipimus. Quis autem, quàm in præsentiâ, præclariorem concionandi occasionem unquam nactus est? Cuinam enimverò, qui literarum vel prima elementa labris attigerit, cùm tot adeòque repentinas rerum vicissitudines conspeximus, cùm tot præclara, tot admiranda, tot fere incredibilia, nisi ipsorum quasi præ oculis versata, extiterunt, argumentum aut facultas defuerit dicendi? Quò terminetur, non unde incipiat oratio, in dubio erit. Uberrima sanè patet materia dicendi, et facundissimorum studio et eloquentiâ dignissima! Sed quanto dignior, quanto uberior materia, tanto magis est verendum, ne altiora ingenii culpâ deprimamus. Si quid igitur per infantiam nostra lapsa fuerit oratio, si quid levius et inconditius ab ore exciderit, quàm quod locus hicce ornatissimus, auresque vestræ benignæ postulant, pro humanitate vestrâ, vos, auditores gravissimi, obtestamur, nostris erroribus atque imprudentiæ benevolè ignoscatis.

Vidimus profectò, vidimus tyrannum, ad aliena per cruorem et injurias grassatum imperia, cùm totam ferè Europam, dementi furens audaciâ atque ambitione, devastâsset, sanguine immersisset, crudelitate infestâsset, casu repentino, seu potius fulmine divinitus immisso, è male partâ potestate actum præcipitem, atque ipsâ vitâ graviores quàm morte pœnas dedisse. Neque enim cœlesti absque numine hoc evenisse reor; mirabuntur posteri, et meliùs ac nos de re judicabunt, quæ ut nobis propior ante oculos versatur, ita minus animum commovet, nec videre sinit, quàm mirè, et ex quantis periculis erepti evaserimus. Vidimus contrà reges, patriâ et regno exulantes, in sedem majorum restitui; libertatem prostratam humi, lætiori auspicio instaurari; vidimus denique Pacem, quæ discordiâ et tyrannide perterrita discesserat, in terras redeuntem sua gaudia secum reportare. Salve! alma felicitatis parens, belli vulnerumque medicina, hominum divina conciliatrix; commoreris diu apud mortales propitia; sera, aut potiùs nunquam in cœlum revertaris. Te adveniente, haud ampliùs labores agricolæ stridor lituorum perrumpit; haud ampliùs exercituum strepitu, saxa, viæ, nemora repercussa sonant; agri, quos modò ferrum et ignis terribilem in modum devastaverant, segete flavescenti vestiuntur; rates ipsæ, per quas commercia tamdiu diremta fuerant, per fluctus tranquillatos transmittunt merces; viæ frequentiâ hominum celebrantur; negotiatorum multitudine strepunt provinciæ. Pectora, curis discruciata, fracta servitudine, benigniori lumine rursus libertas accendit; mercatura, prægrande scilicet vectigal, opulentiam reducit; certum domicilium atque sedes occupat Scientia. Concordiæ fœdere conjuncti homines inter se invicem securi commiscentur; in irritum ceciderunt insidiæ; fraus constringitur; conciliatur pax atque confirmatur; "redeunt Saturnia regna!" Cur autem in re tam copiosâ, tam latè patenti mihi diutius moran-

dum? Si quis enim omnia pacis bona numerare sibi propositum habuerit, quanta oratio—oratio autem? imò haud mediocre volumen inde conderetur!

Quamvis è bello tot pæne mala sint derivata, quot è pace bona unquam effluxerint, in bello nihilominus pleraque eximiâ patrata fortitudine enituerunt, quæ famam et laudes majorum novis quasi laureis, singulari gloriâ atque honoribus decoraverunt, auxerunt, amplificaverunt. Nonne enim Britannicos illos heroas, nullis casibus dejectos, nullo labore perfractos, nullis periculis exanimatos, ad propositum virtute et pertinaciâ instructos proruisse, et reliquos Europæ populos è somno et desidiâ ad jugum servile discutiendum suscitâsse, vidimus? Hæc procul dubio manes eorum, qui olim pro patriâ fortiter pugnando mortem oppetiere, ovantes prospexisse mihi videntur: neque ipsam Britanniam natorum pœnituisse. Nonne Russos ex Hyperboreis illis regionibus, apud quas, si non alia, fortitudo saltem inprimis maturescit, armis ultricibus in tyrannum prorupisse? Nonne manus strenuissimorum, in eâ ipsâ tellure, quâ Cæsar pro imperio et ambitione dimicavit, pro patriâ et libertate decertare admirati conspeximus? Multa alia hujusmodi, modò tempus superesset, liceret memorare, quæ in omnem posteritatis memoriam consecrata, novâque in æternum gloriâ cumulata innotescent.

Jam verò nostræ omnium lætitiæ quæ oratio par potest inveniri? quæ facundia, quæ verba perpolitè adeò limata, gloriæ splendorem Britanniæ circumfusum dignè depingere? Sinite igitur hoc loco, gravissimi auditores, pro temporum felicitate, pro rerum gestarum magnitudine, vestrâque dignitate, me vobis gratulari. Annè ulli enimverò nobis, qui hâc patriâ, hoc sub imperio, hâc ætate vitam agimus, feliciores æstimandi? eâ nostrâ patriâ, quæ jampridem inter Europæ populos primas et illas eximias omnino partes obtinuit; eo imperio, quo libertas omnibus est æquâ ratione sancita; eâ denique ætate, quâ, belli muneribus sopitis, pax redux terras concordiæ fœdere componit. Vos equidem existimo, tamdiu belli, licet externi, terroribus curisque exagitatos, jam tandem divino pacis munere donari, ut philosophiæ studiis dediti, et literarum fautores, senes in tuta otia recedatis.

Quid etenim tempus ad doctrinæ studium pace accommodatius? jam tandem castrorum fremitu composito, imbellis lyra resonabit; rursus in domos, è quibus armorum tumultus eas deturbaverat, nostræ reyertentur Musæ; jam studio literarum est diligentiùs incumbendum, jam ad rerum naturam investigandam summa navanda opera. Dux emeritus in ruris quietem receptus, inter musæi silentia, Cæsarem per Helvetios, Belgas, Germanos, gentesque, quas ipse exploravit, remotissimas sequetur. Cum Cæsare montes superabit, transibit sylvas, flumina; ubi ipse bellum gesserat, penetrabit; illi etiam, locorum haud ignarus, se comitem ubique adjunget. Efferus

bellator pacificis carminibus allicietur. Omnium denique mores, bello duratos, pacis studia emollient.

Liberalis nimirum institutio puerorum, tum ad commoda reipublicæ, tum ad privatorum felicitatem quanti intersit, quis animo expendere atque judicare poterit? Ut juvenes igitur, artibus ingenuis instructi, nec patriæ inutiles, neque necessariis dedecori forent, omnes, neque injuriâ, curam sibi esse adhibendam existimavere. Quâ sententiâ inductus, Eduardus ille, in præsidium doctrinæ, ut qui fuerit humanitatis studiosus, has ædes olim Scientiæ consecravit; has ædes vos hodie, eodem studio accensi, ad animos juveniles literis imbuendos, quæ est vestra beneficentia, haud recusatis. Vos juventutis eruditioni, fovente manu, oculo diligenti invigilatis; et huic civitati omnium bonarum artium tutelam, literarum defensores, patronos denique studiosorum, vosmetipsos præbetis. Vos ingenii latentis vires, ne per obscuritatem indicis indigeant, et silentio indignè obsolescant, in lucem aspectumque omnium proferre dignamini; vos cives honestos literatosque, qui in futurum pace aut bello, forensi sermone aut studio literarum, sint aliquid ad communem fructum allaturi, abhinc, gravissimi auditores, sæpissime in sinum reipublicæ dimittitis. Quæ cura patriæ utilior? quæ vobis honestior?

Quot eximiæ laudis viros, et illos summâ quidem eruditione, singulari sapientiâ atque pietate præstantissimos, hæc schola, nutrix humanitatis, in hoc suo gremio literis ornatos ab oblivione in gloriam et honores vindicavit! Hæc igitur loca quum pervagor, quum circumspicio, videor mihi equidem inter frequentiam virorum præclarissimorum versari: quacunque oculos converto, incidit animo famæ majorum dulcis quædam memoria. Quis ignorat quantâ constantiâ Parkerus ille sanctissimus Cantuarensis, eximiâ virtute, fide intemeratâ vir insignis, his ædibus liberali doctrinâ institutus, ad propositum interritus perrexerit? Neque Cokius, legum Anglicarum interpres, omnium, quos unquam novimus, peritissimus, qui summâ diligentiâ, laboribus, ac laudibus, ad juris pervenit sapientiam, silentio omnino prætereundus. Vivent, in memoriâ bonorum omnium reposita, Caii beneficentiæ monumenta. Vivent, fugâ temporum illæsæ, Clarkii in omni literarum genere summâ cum laude versati, doctrina et scientia! Vivet denique haud tantùm apud historias, verùm etiam in omnium Britannorum mentibus recondita, Nelsoni, fortissimi imperatoris, viri patriæ amantissimi, virtus singularis, inaudita magnanimitas! Illi omnes amplissimi laudatissimique viri, hinc excellentiæ, hinc gloriæ principia, tanquam è fonte purissimo et perenni, deduxere. Hos autem qui vestrâ ope, vobis auspicibus, è primo limine Musas jam salutant, illorum æmulos, à virtute majorum, reor equidem (si quid veri mens auguratur) haud degeneraturos. Erit, erit illud, ni fallor, tempus, atque illucescet aliquando ille dies, cùm ex his haud pauci, variis artibus in-

cumbentes, diversâ quisque ratione, ad commoda reipublicæ promovenda atque adjuvanda intenti, totam ferè Britanniam nominis famâ sui impleverint. Alter fortasse causas agendi jurisque civilis peritissimus, fori lumen et decus enitebit: alter Demosthenem aut Tullium æmulatus dicendo tenebit hominum cœtus, mentes alliciet, potens voluntates audientium impellendi quò velit, unde autem velit deducendi. Hic mirâ verborum facundiâ ornatus, Senatui, quid sit nociturum commonstrabit, quid autem fieri oporteat, persuadebit: ille igne Apollineo accensus lyrâ divinum carmen contexet. Alius singulari in homines benevolentiâ impulsus opem feret supplicibus: excitabit afflictos, dabit miseris salutem; perditos periculis liberabit: alius denique, Episcopi venerandi, hâc regione nostrâ sanctæ religionis ministerio præpositi, exemplum imitatus, sacris pietatis muneribus fungetur; suorum felicitate intentus, succurret inopi, animo dejectos solabitur, nudis vestimenta, cibos esurientibus erogabit. Si hæc olim contigerint, si hujus alumni Gymnasii, in gloriæ curriculo eò fastigii sint aliquando ascensuri, quantum ex illorum factis repercussum vos, auditores gravissimi, laudum decus illustrabit! Famæ pœne dimidium vobiscum partientur. Quæ vobis, in honestam provectis senectutem, dulcior felicitas, quæ fortuna magis expetenda potest contingere, quàm, quos ipsi è tenebris extraxistis, quorum prima vestigia in viâ, quæ ad honores gloriamque ducit, ipsi sublevâstis, metâ, ad quam tanto labore contenderant, tandem potitos intueri? Vos illi tanquam Mæcenates suos, beneficiorum haud immemores, mirati suspicient. Vestrum erit decus, vester honos, cives patriæ idoneos, utiles agris, utiles "et bellorum et pacis rebus agendis," ex hoc seminario in reipublicæ campum transtulisse. Tum denique conscii, vos pro patriâ munera optimè præstitisse, emeriti quiescatis.

Vos igitur cùm intuemur, illustres Musarum nostrarum præsides et custodes, vos qui mirâ omnino curâ et alacritate studia humaniora adjuvatis, quantâ lætitiâ nos perfundi existimatis? Nobis etenim non modò viâ, quæ ad solidiorem eruditionem duceret, præivistis, verùm etiam tot et tam luculenta apud nos collocâstis beneficia, ut nisi illorum memoriam religione sanctissimâ servemus, ingratissimi omnino animi coarguamur. At neque facti gratia ex animo delebitur, neque vos nostrorum (ut spero) laborum pœnitebit. Eodem studio, eâdem diligentiâ, quâ solemus, vestris muneribus (quantum in nobis est spondere) utemur; ea munera eâdem benignitate, in reliquum nobis propria et perpetua confirmate. Sic vobis, civium bonorumque omnium consensu amplissimis honoribus et summâ laude decoratis, vobis fortuna, vobis gratia popularium in perpetuum obsecundet; vos sempiternâ felicitate floreatis. Vestro sub regimine hæc antiqua civitas, fide, mercaturâ, civiumque concordiâ tot per secula insignis, rebus omnibus affluat, pacis muneribus ornetur, opulentiam, qualem antea nunquam, consequatur.

Idem universus populus, idem omnes ordines sentiant: æquo justitiæ (quod nullus dubito eventurum) libramine civitas hæc nostra gubernetur. Tum demum, ad tantas provecti dignitates, quasi ex oceano reipublicæ latiori, in secretos otii recessus vosmetipsos tradatis: at ne tum quidem, Auditores gravissimi, Scholæ alumnos Norvicensis, vestrorum sic usque memores beneficiorum, ex animo funditus abjiciatis.

Scripsit atque habuit
A. BARRON, Norvicensis.

NOTES ON ÆSCHYLUS

BY PROFESSOR PORSON; NEVER BEFORE PRINTED.

NO. III.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

I PROCEED to transcribe, for the use of your publication, the remainder of the notes on Æschylus by Professor Porson, as they occur on the margin of the edition before mentioned by me. B. 1814.

In Choephoras.

236. "ὄνομα Valckenær. ad Eurip. Phœniss. 415. vulgatum tuente Heathio." Vulgo ὄμμα.

490. "ἐκαινίσθην Valckenær. ad Eurip. Phœniss. 1310." Vulgo ἐκαίνισαν.

765. "πῶς φῄς; Valckenær. ad Eurip. Phœniss. 923. τί πῶς; Canter. favente Heathio." Vulgo ἢ πῶς;

1068. "παιδίβοροι Valckenær. ad Eurip. Phœniss. 1576. egregiè, judice Heathio." Vulgo παιδόμοροι.

In Agamemnonem.

6. "Hunc versum Cl. Heathius contra Valckenærium, (ad Eurip. Phœniss. 506.) ut putat, defendit, cùm tamen ille non hunc, sed proximum ὀβελίζει."

50. "ἄλγεσι ob metrum." Vulgo geminatur σ.

346. "ἰὼ σίβουσι. Valckenær. ad Eurip. Phœniss. 1331." Vulgo ἰὼ σίβουσι. Vide Porson. ad Phœniss. 1340.

916. "ὦ ἄναξ.—πορθήτορος Valckenær. ad Eurip. Phœniss. 1518. Sed vulgatum ut Æschyleum defendit Heathius." Vulgo ἄναξ, et πορθήτορα.

In Eumenidas.

44. "μὴν οἵδε Georg. Arnald. apud Valckenær. ad Eurip. Phœniss. 994." Vulgo μεγίστῳ.

1008. "πρεπομενῶν Stanl. probante Bentleio in Phalar. p. 141." Vulgo πρεπομενὸν, quod metrum pessumdat.

1010. "Legit etiam cum Bentleio ἀτηρὸν pro vulgatâ ἀτήριον, postulante metro."

In Supplices.

36. "ὀμβροφόροισιν Bentl. in Phalar. page 134." Vulgo deest ν finalis, contra metrum.

257. "Hunc versum (versui) 253 subjicit Valcken. ad Eurip. Phœniss. 1331. renitente Heathio."

356. "ἡλιβάτοις ἴν' Valckenær. ad Eurip. Phœniss. 215. minus æquo Heathio." Vulgo ἡλιβάτοισιν.

531. "πορσυνῶν Valckenær. ad Eurip. Phœniss. 1082. quod Heathius pro suo venditat." Vulgo πορσύνων.

688. Lectio Porsoniana, ut in editione Glascuensi A. D. 1794 impressa est, hic loci in chartulâ laxâ a docto quodam memoratur. Scriptura Rainii, ni fallor, manus est; cujus post Porsonum, liber fuit, ex quo desumtæ sunt hæ notulæ. Subsignantur literæ S. P. P. Idem factum ad. vv. 945-6, nisi quod ad calcem libri in chartâ albâ notatur.

925. "ἴχω Valckenær. ad Eurip. Phœniss. 712." Vulgo ἰγώ.

1022. "Laudat Heathius Valckenærium ad Eurip. Phœniss. 1331 reponentem ἰνθάρσει." Vulgo ἰν θάρσει.

*** In variis lectionibus, quæ huic editioni subjiciuntur, ad Sept. c. Theb. 790. in v. χρεισσοτέκνων, inquit; "fortè μισοτέκνων, si hoc verbum admitti possit." Immo et lectionis meminit Robortellianæ τάδε pro τὰ ad v. 857 ejusdem fabulæ.—Hæc omnia ad verbum.

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DERIVATION

Of English Words and Phrases from the Spanish and Italian.

YOUR Correspondent S. E. in *No.* 17. p. 120. of your *Journal*, speaking of the obligation which our language appears to owe to the Spanish, asserts, "From *Grana*, scarlet, comes the term "*Dying in Grain.*" If, however, he will consult a Currier, or Shoe-maker, he will be informed that "*Dying in Grain*" has no reference at all to scarlet; but means dressing the leather in the grain, that is the *upper side*, in contra-distinction to the flesh side of the pelt. Thus, black shoe leather so dressed is called "*black on the grain*," and if the words "in grain" mean scarlet, what a laughable tautology our worthy poet Spencer utters, when he says,

> "How the red roses flush up in her cheeks,
> "And the pure snow with goodly vermil stain
> "Like crimson dy'd in grain."

Why *grana* in Spanish signifies *scarlet*, I can inform your correspondent by an extract from an old dictionary in my possession.

"*Grana*—small seeds or grains in Spain which grow to the "holm-oak, and which they gather in the spring: within them "there breed little worms as red as blood, which break out of these "*seeds*, and run up the walls; whence they sweep them down "with hares' feet, and then sprinkle them with white wine; of "which they make little cakes of rich scarlet, to dye cloth, silk, "&c. &c."

It must be obvious that for our word "grain" we are under no obligation to the Spanish; but both English and Spanish must acknowledge their venerable parent *granum*. The Spanish word *deleyte* has no claim on our word delight: S. E. will more naturally trace them to their common origin *delector*. And while for

Tumble - we find -	*tommolen*	Dutch
To comfort - -	*comforto*	Low Latin
To remember - -	*remembrer*	Old French
To scorn - -	*schernen*	Dutch
Hobby - - -	*hoppe*	Teut.

and knowing how great a portion of the ancient Celtic, Saxon, or Gothic tongues is diffused through the modern German, the Dutch and our own language, we must attribute the above word, together with the Italian quoted by your Correspondent, to the same ancient original. They are indubitable vestiges of the northern hordes, who successively ravaged and incorporated themselves with these

respective nations. And, in proportion to the vicinity or distance of the countries whence these savage innovators issued, we perceive the Gothic vocabulary more or less blended. We note their words here and there interspersed in Italy and Spain: they increase in France, from whence proceeding to England, Holland, Germany, Denmark and Sweden, we find their offspring universal.

As to the resemblance in phraseology of the English and Italian, I must join in the opinion of your Correspondent: as to priority of use it is uncertain which nation has it. But two of the phrases which he notices, are not peculiar to the English and Italian. "*Fugir via*" is exactly the "*weg fliegen*" or "*weg laufen*" of the Germans.

The sense of "*stare*" in "*sta in quattro fiorini*" is the "*steterit*" in the following: "Neque hoc periculum ignoro, expertus non "levi documento quanti *steterit* mihi quòd semel imperata non "feci." QUINTILIAN.

What effect the predilection of our early poets, or the temporary possession of the countries in question by our soldiers, may have had on the language, is perhaps difficult to ascertain. In the instances however of the words just noted, your Correspondent, I think, will at least suspend his opinion.

J. W.

Liverpool, 20th Aug. 1814.

The list of Italian Phrases similar to our own might be considerably enlarged. Thus,

Dar via - -	to give way.
Far via - - -	to make way.
Dar ordine -	to give order, &c. &c.

CLASSICAL CONNEXIONS.

No. II.

4. THE *Memoirs of Algernon Sydney* lately published, are wound up and close well with the following paragraph.

"And if, in the revolving annals of her history, that day shall "ever arise, when the despotic prince and the profligate minister "shall again prompt the patriot of noble birth to do or die for his "country; then may the image of Algernon Sydney rise up to his "admiring eye: and against the darkness of fate, whether its smile

" or its frown awaits his ' well-considered enterprise,' let him " fortify his spirit by an example of magnanimity so choice and so " complete."

The sentiments of this passage are wonderfully illustrated by the dying scene of Thrasea Pætus. (Tacitus Annal. xvi. 35.)

" Accepto dehinc senatus consulto, Helvidium et Demetrium " in cubiculum inducit; porrectisque utriusque brachii venis, " postquam cruorem effudit, humum super spargens, propius " vocato quæstore, *libemus*, inquit, JOVI LIBERATORI. " *Specta, juvenis, et omen quidem Dii prohibeant: ceterum in ea* " *tempora natus es, quibus firmare animum expediat constantibus* " *exemplis.*"

5. When Demosthenes contrasts his own birth, fortune, and education, with those of his rival Æschines, in the oration *de Corona*, s. 78. he thus commences the detail of his honorable career.

Ἐμοὶ μὲν τοίνυν ὑπῆρξεν, Αἰσχίνη, παιδὶ μὲν ὄντι, φοιτᾷν εἰς τὰ προσ-ήκοντα διδασκαλεῖα, καὶ ἔχειν ὅσα χρὴ τὸν μηδὲν αἰσχρὸν ποιήσοντα δι' ἔνδειαν· ἐξελθόντι δὲ ἐκ παίδων, ἀκόλουθα τούτοις πράττειν, χορηγεῖν, τριηραρχεῖν, εἰσφέρειν, μηδεμιᾶς φιλοτιμίας μήτε ἰδίας, μήτε δημοσίας ἀπολείπεσθαι, ἀλλὰ καὶ τῇ πόλει καὶ τοῖς φίλοις χρήσιμον εἶναι.

If the free citizen of Athens could thus reflect on the proud possession of that competence which he inherited; well might the nobleman of England look forward with bitterness to the degradation which threatened him.

In a letter from Rome to his father the Earl of Leicester, May 2d, 1661, how touchingly does our exiled patriot speak of his distresses and wrongs! The pathos of the writing is heightened by its dignity. A short extract must suffice.

" By all these means together, I find myself destitute of all help " at home, and exposed to all those troubles, inconveniences, and " mischiefs, unto which they are exposed, who have nothing to " subsist upon, in a place far from home, where no assistance can " possibly be expected, and where *I am known to be of a quality,* " *which makes all low and mean ways of living shameful and* " *detestable.*"

6. Milton in his *Apology for Smectymnuus* makes it one of his objections to academical education as it was then conducted, that men designed for Orders in the Church were permitted to act Plays, " writhing and unboning their clergy limbs to all the antic " and dishonest gestures of trinculoes, buffoons and bawds, prosti- " tuting the shame of that ministry, which either they had or were " nigh having, to the eyes of courtiers and court-ladies, with their " grooms and mademoiselles."

"There," says Milton, "while they acted and overacted, among "other young scholars, I was a spectator: they thought themselves "gallant men, and I thought them fools: they made sport, and I "laughed: they mispronounced, and I misliked: and to make up "the Atticism, they *were out and I hissed.*"

I know not whether Milton's allusion has been remarked before: but it is very clear, where the Atticism was got; if you will but read the following words of Demosthenes to Æschines, in the bitter contrast of their respective fortunes. [*De Corona*, s. 80.]

Ἐδίδασκες γράμματα, ἐγὼ δ' ἐφοίτων· ἐτέλεις, ἐγὼ δ' ἐτελούμην· ἐχόρευες, ἐγὼ δ' ἐχορήγουν· ἐγραμμάτευες, ἐγὼ δ' ἐκκλησίαζον· ἐτριταγωνίστεις, ἐγὼ δ' ἐθεώρουν· ἐξέπιπτες, ἐγὼ δ' ἐσύριττον.

7. In reply to the charge of his rival, that he had been the author of all the troubles and difficulties into which Athens had fallen, Demosthenes tells him, that to maintain the liberties of Greece against tyrants was no peculiar policy or principle of his: it had been the standing rule of his country for ages. (*De Corona*, s. 90.)

Ἐπεὶ ἔμοιγ' εἰ τοῦτο δοθείη παρ' ὑμῶν, τοσαῦτα δι' ἐμὲ ὑμᾶς ἠναντιῶσθαι τῇ κατὰ τῶν Ἑλλήνων ἀρχῇ πραττομένῃ, μείζων ἂν δοθείη δωρεὰ συμπασῶν ὧν τοῖς ἄλλοις δεδώκατε. Ἀλλ' οὔτ' ἂν ἐγὼ ταῦτα φήσαιμι, (ἀδικοίην γὰρ ἂν ὑμᾶς) οὔτ' ἂν ὑμεῖς εὖ οἶδ' ὅτι συγχωρήσαιτε· οὗτός τ' εἰ δίκαια ἐποίει, οὐκ ἂν ἕνεκα τῆς πρὸς ἐμὲ ἔχθρας, τὰ μέγιστα τῶν ὑμετέρων καλῶν ἔβλαπτε καὶ διέβαλλεν.

In that splendid pamphlet in which Burke repels the attacks made upon him and upon his pension, by the Duke of Bedford, he writes energetically thus, in the year 1796.

"But above all, what would he [Lord Keppel] have said, if he "had heard it made a matter of accusation against me, by his "nephew the Duke of Bedford, that I was the author of the war? "Had I a mind to keep that high distinction to myself, as from "pride I might, but from justice I dare not, he would have snatch-"ed his share of it from my hand, and held it with the grasp of a "dying convulsion to his end."

"It would be a most arrogant presumption in me to assume to "myself the glory of what belongs to his Majesty, and to his "Ministers, and to the far greater majority of his faithful peo-"ple," &c. &c.

It is impossible for the intelligent reader to miss a wonderful correspondence in these sentiments of Demosthenes and of Burke. But that correspondence seems to have been the result of similar circumstances, influencing the one orator and the other alike. If the matter was so supplied, the manner yet more forbids the idea of imitation: and the passages above produced would of them-

selves in no slight degree illustrate the different style of two men, matchless in eloquence both, but in politics most widely divided from each other. The comparison of the men, and of the times in which they lived, might afford much matter for curious speculation. And yet after all, Cicero is more properly the counterpart of Burke, than Demosthenes.

J. T.

30th August, 1814.

THE INCEPTIVE POWER OF S.

If a more critical acquaintance with the Latin language has enabled us to detect occasional inaccuracies in earlier writers, it has also tended to excite a spirit of fastidiousness, and ultimately to increase the difficulties, which it ought to have removed.

In prose the prevalence of this spirit is less injurious, because Latin is, with few exceptions, become the medium merely of philological and scientific communication, and the beauty of the style and roundness of the period are consequently of little or inferior importance. The sentence also admits of such variety in its structure, that in all which relates to the usage and position of particular words, the observance may easily accompany the knowledge of the rule.

In poetry, however, where the structure is nearly as important as the sense, and the accuracy of a copy occasionally as necessary as the spirit of an original, we may be allowed to pause before we recognize a law, which not only imposes an additional restriction, but condemns as vicious the practice of all our countrymen, who have most successfully composed in Latin metre.

Terentianus Maurus is usually cited as the decided advocate of this initial power, but on referring to the treatise itself, and not merely to the lines quoted by Dawes and others, we shall find that his opinion has been unfairly represented.

> Quæ sibi tres tantùm poterit subjungere mutas,
> (Si quando scutum, spumas, vel stamina dico)
> Hæc sola efficiet nudo ut remanente trochæo
> Spondeum geminæ possint firmare sonoræ:
> Exemplis an prava sequar vel recta probabo.
> Quisque scire cupit, vel quisque scribere curat,
> Ante stare decet quum dico, et separo verbum;
> Ante Stesichorum vatem natura creavit.
> Ultima vocalis remanens finisque trochæi,
> Excipitur geminis queis proximus exoritur pes,

Quæ quanquam capite alterius verbi teneantur,
Sufficiant retro vires et tempus oportet:
Consona quod debet geminata referre priori.
Nam cur spondeo credas non reddere tempus,
Quæ tali positu (quom dactylus incidit) obstant?
Incipe si dicas, et scire aut scribere jungas,
Creticus efficitur, quis viribus ergo nocebit
Subdita præteritæ, cur isdem viribus æquè
Tempora non præstet, quum sit subjecta priori?
Quin mirum magis invenias, ut tempore duplo,
Semisonans isthæc, pariterque et muta cohærens,
Correptam retro nequeunt augere trochæi.
Nam nisi vocalis producta sequatur utrasque
Tertia, quas dixi, nullum poterunt dare tempus.
Scire etenim quom dico, et stare *spumeus amnis*,
Tertia vocalis producta adjungitur illis,
Atque inde accipiunt vires prosuntque priori.
Si fuerit correpta, nihil præstare valebunt,
Quom scapulam, spatium, stimulum, subjungo trochæo.

The subject is continued for the next 40 lines, but they contain nothing to invalidate what is here admitted, namely, that these consonants, when followed by a short vowel, have no effect on the preceding word.

If then the authority of Terentianus is held to be conclusive, an important and extensive exception is thus established; and even when he tells us that the dactyle becomes a cretic, it is not certain that he interdicts it from the hexameter, as he says in another place,

Creticus in nostris si lævia carmina pangas,
Rarò invenitur: qualis hic Maronis est:
Insulæ Ionio in magno, quas dira Celæno.
Creticus offendit pes primus et asperat aures
Dabo et latentem, sed notandum creticum:
Solus hic inflexit sensus, nam primus et isthic
Pes longiorem tertiam dat syllabam. &c.

79. De Metris Liber.

The words 'rarò invenitur,' &c. prove the existence, though not the propriety, of the usage, and whether Terentianus is right or wrong in his remark on insulæ and solus hic, the inference is still the same; and incipe, when followed by scire or scribere, may claim as a cretic the place which it is denied as a dactyle; unless, indeed, Terentianus is not the proper interpreter of his own words, and his calling incipe a cretic, coupled with his remark on scutum, spumas, and stamina, is decisive of its exclusion, notwithstanding his subsequent observations.

With the research or accuracy of this critic I have no concern, but if his opinion on this topic be thought unsatisfactory or inconsistent, on examination we shall find that it is as explicit and conclusive as that of other grammarians.

The use of insulæ may be accounted for in different ways, but it is the thing, and not the name, that we contend for.

Diomedes (as will be seen on referring to Mr. Gaisford's valuable edition of *Hephæstion*, pp. 207-8.) reckons the position of a final short vowel before two initial consonants, of which S is one, as the fourth among the seven species of common syllables; and in another place, gives the following verse as an example of the 'partipedes:'

Miscent fido flumina candida sanguine sparso.
(De pedibus Metricis, 498. Puts.)

I am not ignorant that it is very easy to transpose sparso and fido, or miscent, but the verse stands in Putschius as I have quoted it; and Diomedes, as has just been mentioned, allows the position. Of the fairness with which alterations are sometimes effected, we may judge from Dawes' remarks on the

Addita styli sublevaret siccioris tædium

of Terentianus, which he changes to

Addita styli levaret, &c.

in pretended compliance with the rule of his author, but in actual contradiction of his very words.

Priscian says, (557. Putsch.) S in metro apud vetustissimos vim suam frequenter amittit. Virgil in XI. Æneid. *Ponite spes sibi quisque.*

Zinzerlingius,[1] however, accounts Diomedes, Priscian, and Terentianus, the chief advocates of this inceptive power, and it is probable, therefore, that I have overlooked the proper passages, for what I have quoted does not countenance his assertion.

Maximus Victorinus, (1963. Putsch.) observes upon

Nam fuerant juvenes subito ex infantibus parvis
Vitâ illâ dignus locoque,

and *Tum lateralis dolor certissimus nuncius mortis,*

"Sic habetur quasi subtractis S litteris: quia licentiùs antiqui et ipsa quasi pro liquente utebantur, inerudità adhuc novitate, quod posteriores poetæ non ferunt. Non quod ista definitio recta non esset, sed quod versus suos liquidiùs discurrere nullis salebris voluerunt," &c.

Marius Victorinus, (2517. Putsch.) after saying that the first foot in Insulæ Ionio in magno is not positively a cretic, proceeds thus:

"Nec te idem pes in illo versu decipiat, velut hujus similis, qui est talis,

Ponite spes sibi quisque:

Nec enim hic, ut in superiore, primus pes Creticus erit propter duas consonantes, sed pes est Dactylus, primo quod pars orationis compleatur cum pede, id est *Ponite*, dehinc quod *spe* sequentis pedis inferre superiori non possunt, quando alium inchoant sensum. Nec unquam consonantes duæ longam syllabam faciunt, nisi in eâdem parte verbi constitutæ: quod et in ceteris observabimus."

Dawes (Mis. Crit.) was at first satisfied with this reasoning, but afterwards discovered its fallacy; for in

[1] Gaisford's *Hephæstion*, p. 209.

Ferte citi ferrum, date tela, scandite muros,

the foot is completed with *tela* as with *ponite*, and *scandite* begins another sentence, but the last syllable of tela is nevertheless long: and besides, Victorinus is at variance with Terentianus.

(Heyne says, Veteres Grammatici Servius, Donatus, Priscianus, Martianus Capella distinxere. Ponite, spes sibi quisque; ut 'sit, deponite. Sed melior, &c.)

It seems not unwarrantable to conclude from hence, that the peculiar privilege of S cannot be established by the testimony of the Latin grammarians. What evidence may be found in the Greek, I know not, but none has been produced from Hephæstion, and if my memory does not fail me, he contains nothing to prove that σκ. στ. or σπ. had more force than σμ. πτ. or similar combinations.

But the principal argument is yet to be examined, and rests not on the canons of the grammarians, but the practice of the poets. It is urged, that as there are numerous violations of this rule in modern, and very few in ancient poets, the latter must purposely and diligently have avoided a position, into which ignorance or inattention has so frequently betrayed the former.

To answer this assertion we must ascertain what the practice of the classics really was, and endeavour to determine the boundary between the laws and the license of their metre.[1]

Lucretius, according to Zinzerlingius, furnishes two instances (one of which however is disputed) in favor of this rule, and seven against it.

Catullus, with the exception of

Testis erit magnis virtutibus unda Scamandri,

has always observed it.

In Virgil we find

Ferte citi flammam, date tela, scandite muros.
Brontesque Steropesque.
Ponite spes sibi quisque.

In Tibullus, ——Pro segete spicas.

In Propertius we find one which supports, and six which contravene the rule.

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[1] Some stress has been laid upon Virgil's never using the word *Scelestus*; if, however, as I strongly suspect, the word does not occur in Lucretius, we need not be surprised at not finding it in Virgil. The same poet is also alledged to have shortened the middle syllable of *steterunt* from a similar reason. The truth is, that in steterunt, as in all other verbs, this syllable was common. Valerius Probus, indeed, says (p. 1434.) "Sunt aliquæ syllabæ apud Virgilium quæ necessitate metricâ, cum vitio βαρβαρισμοῦ, qui apud poetas μεταπλασμὸς appellatur, contra rationem corripiuntur. Sunt aliquæ, quæ cùm breves sint, necessariò producuntur. Corripiuntur in his:

Matri longa decem tulerunt fastidia Menses.

Item, *illius arma*, et *ipsius ante oculos*. Mediam syllabam pronominum, cùm sit longa, corripuit. Item,

Obstupui steteruntque comæ et vox faucibus hæsit:

te syllabam longam in verbo corripuit." But I can produce ample proof in support of my assertion.

ficiency, and Horace himself, so far from thinking the harmony of little consequence, calls Lucilius a clumsy versifier, and censures the old Romans for their foolish admiration of the humor and numbers of Plautus.

The ingenium, the mens divinior, and os magna sonaturum, are expressly disclaimed by him, and if his metre is also incorrect, we must indeed admit that he has no title to the name and honors of a poet. (Vide Fitzosborne's Letters, 37 let.)

Fallible, however, as his judgment may have been, his open ridicule of Lucilius, and avowed attempt to treat the same in better verse, would have hindered him from recommending the labor of revision in a line which actually violated the rules of metre. (Sæpe stylum vertas 1 S. 10. 72.) In his odes he has certainly abstained from this position, but in all his poetry no instance can be found of his lengthening of the vowel, and his practice therefore is wholly in opposition to those who maintain that a short vowel may be used as long before these consonants.

The examination of the different passages in Ovid must be waved for the reason which I lately mentioned, and of which indeed I should have been more mindful.[1]

The frank assertion of Wakefield (" Owners of MSS. have perpetually corrected them, as we see at this day, according to their own fancy." Corresp. 29th Lett.) might perhaps authorize us to suspect some of the various readings; but at all events, Ovid, who not unfrequently substitutes short for long final syllables, has uniformly, and we may therefore say carefully, observed a contrary practice before these consonants; and Heinsius and Burman, the most learned and critical of his editors, are satisfied that he did not acknowledge their inceptive power.

The six passages in Propertius are allowed to bear an undisputed testimony; while on the other hand, in most of the opposite instances, (and they are not many) it is difficult, if not impossible, to prove that the length of the final vowel is to be attributed to these consonants, and not to the cæsura or other causes.

To conclude, had Virgil lived to finish his great work, his excellent genius and skilful assiduity would undoubtedly have made the Æneid the sole standard not only of poetical language but of elegant and correct versification.

Whether the changes in the language of the Latins; the unfinished state of their noblest poem; the partial adoption of Grecian license; or the nature of poetry itself be the cause, considerable doubt and confusion prevail in many points of their metrical system. If this uncertainty may be removed by a careful perusal of the old grammarians, I have

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[1] I must be allowed to mention that Tyrwhitt (Mis. Crit. Burg. 287.) thought the *que* in addidit et fontes *immensaque* stagna lacusque was necessary " Ad soni numerique integritatem :" He also quotes " Ante meos oculos tua *stat*, tua semper imago est" as a parallel instance, and must therefore have been satisfied with the reading.

only to lament and confess my failure: but if it should appear that our usage is founded less on positive precept than on tacit compact, if much not only of questionable purity but of high authority [1] has been relinquished, and nothing of undoubted viciousness retained, why are we called upon for further sacrifices, and to adopt a system of general exclusion, rather than of partial admission? The custom of the ancients is far from authorizing this extreme strictness, for none of them refrained from all licence, though they differed in particulars.

Martial, for instance, has never violated the rule in question, and very seldom, if ever, begins the hendecasyllabic verse with an iambic or trochee.[2] He does not scruple, however, to shorten the final *o* of verbs, which, as Marius Victorinus says, apud omnes veteres semper, et apud Virgilium plerumque pro longâ syllabâ est. I have mentioned this, because the same argument which is used in support of this inceptive power applies with greater force to the final *o*.[3]

This, therefore, will probably be the next point which must be

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[1] The hypercatalectic verse, the monosyllabic termination, the hiatus, and what is called the cæsura, must be ranked among the latter.

[2] "*Ohe* priorem habet communem, ut indicat Phalæcius ille Martialis lib. "4. Epig. 91.

Ohe, jam satis est, ohe libelle,

"Neque enim ignorabile cuiquam esse arbitror, Martialis ævo iambum ac "trochæum a primâ Phalæcii sede exulasse. Docent id epigrammata ejus "ævi: tum autem, quod Plinius in præfatione Historiæ Naturalis, ut durum, "culpet hunc Catulli versum:

Meas esse aliquid putare nugas."

In Horace we find—trecentos inseris: ohe. 1. Sat. v. 23.

In Persius,

Auriculis, quibus et dicas cute perditus ohe.

[3] If we observe how frequently Statius and others have shortened it, we cannot but allow that his predecessors must have avoided a similar conduct with great carefulness.

In Catullus however we find,

Nam unguentum dabo, quod meæ puellæ. Carmen 13. v. 11.
Dic nobis. Volo te ac tuos amores. Car. 6. 16.
Nam quasdam volo cogitationes. Car. 35. 5.
Torquatus, volo, parvolus. Car. 51. 216.

And in other poets,

Cùm veto te fieri, vappam jubeo ac nebulonem. Hor. 1. Sat. 104.
Nunc volo subducto gravior procedere vultu. Propertius 2. 10. 9.
Protinus ut moriar, non ero, terra, tuus. Ovid, Trist. l. iv. el. 10.
Ingenio formæ damna rependo meæ. Sapp. Pha. 32.
Desino, ne dominæ luctus renoventur acerbi. Tibullus, 2. b. 41.

Nescio and scio are allowed to be short. At puto, frequently forms a dactyl in Ovid.

At puto, præposita est fuscæ mihi candida pellex.
At puto, funeribus dotabere, regia virgo, &c. &c.

yielded; the Genitives in ii, of substantives, will follow of course, notwithstanding the authority of Ovid; the usage of the enclitics will be regulated by the nicest notions of harmony; and after we have done all we can to increase the difficulties of school-boys, and to hinder men from cultivating as an amusement what they learned as a task, we shall with laudable consistency deplore the needless attention which is paid to versification in our public schools.

Much time and genius have been employed on Greek metre: let us ask ourselves whether the result be satisfactory, or the fruits proportioned to the labor. If there should be any cause to regret that such time and genius have been so employed, while we, who call ourselves a learned and a wealthy nation, are dependent upon foreigners for the very materials of our studies; let us not augment the evil by insisting on the scrupulous observance of every dubious point, and by mousing for faults in the practice of our forefathers. If the poetry of Buchanan, or May, or Bourne, possesses any merit; if the names of Milton and Cowley [1] are entitled to any reverence; let us not lightly condemn what they so frequently practised; or if the most fastidious are not necessarily the best judges, let us beware of cherishing a species of criticism, which betrays but too plainly the spirit of puritanism, while it still maintains the tone of orthodoxy.

NOTICE

SUR LA VIE ET LES ÉCRITS

DE M. LARCHER,

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M. Pierre-Henri Larcher [2] naquit à Dijon le 12 octobre 1726, d'une très-ancienne famille de robe, alliée aux premiers noms du

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[1] I have not mentioned Cowper, as it may be thought that he implicitly followed the practice of his former instructor and constant favorite, Vincent Bourne. I could add a long list of learned foreigners, but it might be said, "In re non dubiâ utitur testibus non necessariis."

[2] La préface de la seconde édition de la traduction d'*Hérodote*, par M. Larcher, porte pour signature: *Petrus Henricus Larcher, Divionæus, anno ætatis septuagesimo sexto.* Cette signature latine, un peu bizarre peut-être à la fin d'une préface française, prouve que l'auteur du *Tableau des Ecrivains français* a eu tort de donner à M. Larcher le prénom de *Philippe*, et qu'il a corrigé cette faute par une autre, lorsque, dans les *Tablettes biographiques*, il l'a nommé *Pierre-André*.

parlement de Bourgogne;[1] " et ce qu'il y a de plus flatteur dans la généalogie d'un littérateur, à la maison de Bossuet."[2] Son père étoit conseiller au bureau des finances.[3] Il le perdit de fort bonne heure, et resta sous la tutelle de sa mère,[4] femme excessivement sévère, et qui le destinoit à la magistrature; mais il se sentoit une autre vocation. Après avoir fini, chez les Jésuites de Pont-à-Mousson, ses humanités qu'il avoit commencées à Dijon, le jeune Larcher, entraîné vers la littérature par une passion d'autant plus irrésistible qu'on la vouloit contrarier, s'échappa, en quelque sorte, de la maison maternelle, et vint s'établir à Paris dans le collége de Laon, où il put se livrer, sans réserve et sans obstacle, à l'étude des lettres et des sciences. Il pouvoit alors avoir dix-huit ans. Sa mère ne lui fit d'abord que 500 liv. de pension; et, pourtant, avec cette légère somme, il trouvoit le moyen d'acheter des livres. Deux ou trois ans après, sa pension fut portée à 700 liv. " Oh! pour lors," disoit-il en riant à M. de La Rochette, " je me trouvai à mon aise, et je pus *bouquiner* commodément."

Ce fut apparemment vers cette époque que, suivant, au collége Royal, les leçons de grec de Capperonnier, il témoigna très-vivement son indignation, en le voyant se servir, tous les jours, au risque de le gâter, d'un superbe exemplaire du Thucydide de Duker en grand papier.[5] On voit que, dès sa première jeunesse, M. Larcher avoit le goût des beaux livres. Ce goût, augmenté avec l'âge et les moyens de

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[1] La famille de M. Larcher est originaire d'Arnay-le-Duc. Elle a donné, sous Louis XIV. un abbé de Cîteaux. M. l'Archer, conseiller au parlement de Paris, auquel Chavigny dédia, en 1570, son *Hymne de l'Astrée*, appartenoit peut-être à cette maison. *Voyez* Goujet, *Biblioth. franç.* tom. 14. pag. 42. 467.

[2] M. l'abbé de B. dans le *Journal des Débats*, 21 fév. 1803.—*Année littéraire*, 1769, tom. 3, pag. 147.

[3] Selon ce que M. Ranfer de Monceau, neveu de M. Larcher, m'a fait l'honneur de m'écrire. Dans une note de M. Leschevin, qui m'a été communiquée par M. Chardon de La Rochette, il est appelé *trésorier de France*.

[4] Elle étoit une demoiselle Gauthier, selon la note de M. Leschevin.

[5] C'est Jean Capperonnier qui obtint, en 1743, la chaire de grec de Claude Capperonnier son oncle. Il étoit grand amateur des belles éditions hollandoises. Je rapporterai, à ce sujet, un passage curieux de la *Vie de Ruhnkenius*, par M. Wyttenbach (p. 64): *Regiæ bibliothecæ scriptis codicibus præfectus erat Capperonnerius, qui in plerisque eorum excerpendis aut describendis utilem jam operam navaverat Hemsterhusio, Dorvillio, Albertio, ipsi Ruhnkenio, aliis item. Is oblatam gratiæ loco pecuniam solebat, ut illiberalem mercedem, spernere ac recusare, operæque suæ pretium æstimare certo bonorum librorum numero, in primis exemplorum ex optimis recentissimisque veterum auctorum editionibus, veluti Livii Drakenborchiani, Virgilii Ovidiique et aliorum a Burmanno editorum, Aristophanis et Suidæ Kusteriani, Josephi Haverkampiani, Diodori Siculi Wesselingiani, et nullorum non scriptorum græcorum ac latinorum: visus putare hos libros doctis Batavis sponte et gratis venire, nec gravi ære e bibliopoliis emenda esse. Erat vero illud librorum sive pretium sive donum, ut accipienti honestius quam parata pecunia, ita danti molestius multo et gravius.*

le satisfaire, devint une véritable passion; et l'on me permettra de dire que M. Larcher, qui, dans les derniers mois de sa vie, ne vouloit point acheter les *Lexiques* récemment publiés de Photius et de Zonaras, sous prétexte qu'il étoit beaucoup trop vieux pour en faire usage, ne balançoit cependant pas à donner une somme énorme pour un livre qui sembloit devoir lui être encore plus inutile, l'édition *princeps* de Pline le Naturaliste.

Il est probable que, pendant les premières années de son séjour à Paris, M. Larcher avoit déjà rassemblé une assez nombreuse bibliothèque; car, vers cette époque, ayant, à l'insu de sa famille, formé le projet de visiter l'Angleterre, pour y faire connoissance avec les gens de lettres de ce pays, et se perfectionner dans la langue Anglaise qu'il aimoit passionnément, il vendit ses livres pour fournir aux frais de ce voyage.[1] Le Père Patouillet, jésuite auquel les sarcasmes de Voltaire ont donné une sorte de célébrité, favorisa le dessein de M. Larcher, et consentit à recevoir et à faire parvenir à leur destination les lettres que le jeune voyageur écrivoit de Londres à sa mère et à ses parens, mais qu'il datoit de Paris, leur faisant croire par-là qu'il n'avoit pas cessé d'habiter le collége de Laon.

Il ne paroît pas que M. Larcher ait rien publié avant sa traduction de l'*Electre* d'Euripide, laquelle parut en 1750;[2] car le *Calendrier perpétuel* de 1747, qui lui a été attribué,[3] n'est point de lui. Je le peux assurer sur le témoignage de M. Larcher lui-même.[4] Je vois d'ailleurs que ce *Calendrier* ne se trouve pas dans la liste que M. Larcher avoit faite de ses ouvrages; liste qu'il avoit donnée à M. de La Rochette, et que ce savant a eu la complaisance de me communiquer.

M. Larcher ne mit point son nom à cette traduction d'Euripide, et il est à remarquer que la plupart de ses productions ont été données sous le voile de l'anonyme. Le *Mémoire sur Vénus*, le *Xénophon*, l'*Hérodote*, sont, à peu près, avec les *Dissertations académiques*, les seuls de ses ouvrages où il ait voulu se nommer.

L'*Electre* eut peu de succès, et n'a jamais été réimprimée. On la trouve, il est vrai, dans le *Théâtre bourgeois;* mais ce n'est pourtant pas une réimpression. Le libraire Duchesne eut, en 1755, l'idée de réunir en un volume le *Marchand de Londres*, de Clément; le *Momus philosophe*, de Boullenger de Rivery;[5] cette *Electre*, de M. Larcher, et l'*Abailard*, de Guys,[6] dont apparemment il possédoit un grand

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[1] Lettre de M. de Monceau.

[2] La date de 1770, dans les *Siècles littéraires* (tom. 4. pag. 105), n'est qu'une faute d'impression.

[3] Dans le *Tableau des Ecrivains français*, et dans les *Tablettes biographiques*.

[4] *Journal de l'Empire*, 13 mars 1810.

[5] L'auteur du *Dictionn. des Anonymes* (10830) a omis *Momus philosophe*. Dans la *Biographie universelle*, on dit, à l'article de *Boullenger de Rivery*, que son *Momus philosophe* a été réimprimé dans le *Théâtre bourgeois*. Je crois le mot *réimprimé* inexact; c'est *inséré* qu'il falloit dire.

[6] Cette pièce, attribuée à Guys (*Voyez* M. Barbier, *Anonym.*, 10830.), est

nombre d'exemplaires pour lesquels il ne savoit comment trouver des acheteurs. Il fit coudre ensemble ces quatre pièces, sans prendre même le soin d'en changer les dates, et donna à cette collection le titre général de *Théâtre bourgeois, ou Recueil des meilleures pièces de différens auteurs, qui ont été représentées sur des théâtres bourgeois.* Assurément, jamais titre ne fut plus ridiculement imaginé, et l'on ne comprend guère comment il pouvoit convenir à l'*Electre*, qui n'avoit jamais été représentée sur aucun théâtre.

Ce même Boullenger de Rivery passe pour avoir été le principal rédacteur d'un livre qui parut, en 1751, sous le titre de *Lettres d'une Société*, et reparut, en 1752, avec le nouveau titre de *Mélange littéraire.*[1] C'étoit un ouvrage de critique, une espèce de journal littéraire, dont l'idée étoit peut-être prise des *Lettres de la Comtesse* par Fréron, des *Lettres* de Clément de Genève, ou d'autres feuilles périodiques qui avoient été publiées sous la forme épistolaire. Les bibliographes ont nommé Landon et M. Larcher comme les collaborateurs de Boullenger. Il est permis de douter un peu de la coopération de Landon.[2] Quant à M. Larcher, il a fourni à ce recueil la traduction du discours de Pope sur la poésie pastorale. Voici dans quels termes l'éditeur annonce ce morceau (p. 163): "Nous croyons vous obliger en vous envoyant le discours de M. Pope sur la pastorale, traduit par M. Larcher, à qui l'on est redevable de la première et de la seule traduction que nous ayons de l'*Electre* d'Euripide, et qui sait aussi bien l'anglais que le grec."

Le nom de M. Larcher ne reparoît dans aucun autre endroit de ces Lettres; cependant, s'il est vrai qu'il y ait travaillé comme associé de l'éditeur, je crois qu'on peut lui attribuer un article où l'on relève le plagiat d'un écrivain qui s'étoit approprié, sans en rien dire, une dissertation d'Addison. Je le présume, parce que M. Larcher étoit alors tout rempli de sa littérature anglaise. L'annonce du vingt septième Recueil des *Lettres édifiantes* est peut-être encore de la main de M. Larcher, parce que l'éditeur de ce Recueil étoit le P. Patouillet, et que M. Larcher avoit de grandes liaisons avec ce jésuite. Je serois aussi

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on ne peut plus bizarre. Abailard est *apporté dans un fauteuil* après l'opération, et l'auteur établit entre lui et Heloïse une conversation fort ridicule. La situation est d'une absurdité qui passe l'imagination. C'est le premier ouvrage de Guys.

[1] *Voy.* M. Barbier, *Dict. des Anonym.*, 10043, 10129, et M. Beuchot, dans l'article *Boullenger* de la *Biographie universelle.* Mais on peut douter que Boullenger ait eu part à ces *Lettres;* car son *Momus philosophe* y est fort maltraité. *Voyez* pag. 105-113.

[2] Mes doutes viennent de la manière dont Landon est traité dans ce Journal. Il est auteur d'une petite brochure intitulée: *Réflexions d'une Comédienne française*, et le Journaliste en rend compte dans les termes suivants (pag. 114): " Cet ouvrage est celui d'un jeune homme qui n'a point encore acquis de connoissances, et qui prend pour des découvertes les vérités les plus communes, qu'il exprime d'une manière encore plus triviale. Il y a quelques traits saillans; on les a empruntés des La Bruyère et des La Rochefoucault. Loin de nous plaindre de ces plagiats, nous voudrions, pour l'intérêt des lecteurs, que le reste fût puisé dans les mêmes sources."

fort tenté de lui donner l'article sur le *Moréri* de l'abbé Goujet, à cause de l'érudition littéraire qu'on y remarque. Au reste, je ne fais moi-même aucun compte de ces conjectures, et je suis fort porté à croire que M. Larcher ne se chargea, pour les *Lettres d'une Société*, d'aucun travail suivi : car dans la liste de M. de La Rochette,[1] il n'est pas du tout question de ce recueil.

La part que M. Larcher prit à la *Collection académique* est plus connue. Dans le tome second il a traduit, en société avec Roux, Buffon, et Daubenton, les *Transactions philosophiques* de la Société royale de Londres. Les articles qui lui appartiennent sont désignés par la lettre A, mais, en même temps, confondus avec ceux de Roux, qui avoit pris la même lettre.[2] Ce volume est de 1755.

La même année vit paroître la traduction du *Martinus Scriblerus* de Pope,[3] plaisanterie un peu longue contre les érudits, et qu'il convenoit peut-être à M. Larcher de laisser traduire à un autre. Il y a joint un *Discours* de Swift, " où l'on prouve que l'abolition du christianisme en Angleterre pourroit, dans les conjonctures présentes, causer quelques inconvénients, et ne point produire les bons effets qu'on en attend." C'est un chef-d'œuvre de bonne plaisanterie.

C'est encore en 1755 que M. Larcher, qui, dans son voyage d'Angleterre, avoit beaucoup connu le chevalier Pringle, publia la traduction qu'il avoit faite des *Observations* de ce savant médecin, *sur les Maladies des armées*. Cet ouvrage reparut en 1771, considérablement augmenté.[4]

En 1757, M. Larcher, toujours occupé de littérature anglaise, revit le texte de l'*Hudibras*, joint à la traduction française de Townley, et y mit des notes.[5]

La traduction de l'*Essai* de Home *sur le Blanchiment des toiles* parut en 1762. Quoique ce livre ne se soit point trouvé dans la bibliothèque de M. Larcher, il n'en est pas moins vrai qu'il est sorti de sa plume ; car il l'a compris dans cette liste de ses ouvrages qu'il fit pour M. de La Rochette, et que j'ai déjà plus d'une fois citée.

Tous ces travaux n'avoient point détourné M. Larcher de l'étude du grec, et la traduction des *Amours de Chéréas et de Callirrhoé*,[6] qu'il

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[1] *Voyez* plus haut, pag. 132. l. 24.

[2] *Voyez* l'*Avis* du tome second.

[3] Voltaire, tom. 16, pag. 4 ; M. Leschevin, sur *Mathanasius*, tom. 2, pag. 434, 497.

[4] M. Désessarts, dans les *Siècles littéraires*, et M. Ersch, dans la *France littéraire*, attribuent à M. Larcher un *Traité du Scorbut, traduit de l'anglais*, et publié à Paris en 1771. Dans son *Supplément*, M. Ersch dit que " les traductions des *Maladies des armées* et du *Scorbut* sont aussi attribuées, et avec plus de vraisemblance, à Carrère." M. Ersch se trompe sur l'ouvrage de Pringle. C'est très certainement M. Larcher qui en a fait la traduction : elle est comprise dans la liste de M. de La Rochette. Quant au *Traité du Scorbut*, il n'y est point indiqué, et je ne sais quel en est le traducteur : c'est peut-être Savary.

[5] *Voyez* l'article *Butler*, dans la *Biographie universelle*, et l'*Avertissement* du Libraire dans le premier volume de cette traduction d'*Hudibras*.

[6] Voltaire, tom. 16, pag. 4 ; M. Larcher, préf. d'*Hérodote*, p. xxxiv ; M. Harles, *Bibl. Græca*, t. 8, p. 151.

publia l'année suivante, promit à la France un helléniste distingué. Cette traduction, " que Fallet défigura en 1775,"[1] a été réimprimée dans la *Bibliothèque des Romans grecs*, où elle remplit les tomes VIII. et IX. A la fin de ce tome IX. est une note sur les temples que Vénus avoit en Sicile. Cette note, qui ne se trouve point dans la première édition, avoit été faite pour remplacer celle de la page 124 sur la Vénus Callipyge. M. Larcher, devenu très-scrupuleux, la trouvoit indécente, licentieuse même, et ne vouloit pas la laisser subsister. Ses désirs ne furent pas remplis. On lui dit que sa nouvelle note arrivoit trop tard. Cela n'étoit pas tout-à-fait exact; mais ce petit mensonge étoit, en vérité, fort innocent. Rassuré par la pureté de ses intentions, M. Larcher prit aisément son parti sur un mal qu'il voyoit sans remède, et sa note fut placée à la fin de l'ouvrage en forme de supplément.[2]

La *Bibliothèque des Romans* devoit aussi contenir un Mémoire sur Héliodore,[3] que M. Larcher avoit lu, en 1791, à l'Académie des Belles-Lettres, et qu'il avoit consenti à donner aux éditeurs. Ce Mémoire fut imprimé sous le titre de *Remarques critiques sur les Æthiopiques d'Héliodore;* mais des raisons que j'ignore en empêchèrent la publication. Il existe, dans la bibliothèque de M. Barbier, un exemplaire de ce rare opuscule, et M. de La Rochette se propose de le faire réimprimer dans le quatrième volume de ses *Mélanges*.

M. Larcher revint, en 1765, à la littérature anglaise; et, cette fois, il traduisit un ouvrage plus convenable à ses études que ceux de Pringle et de Home, l'*Essai* de Chapman *sur le Sénat romain*. Dans un petit nombre de notes jointes à la traduction, il relève, avec modestie, quelques légères méprises échappées à l'auteur.

L'année 1767 vit commencer les querelles de Voltaire et de M. Larcher. Quoique lié avec plusieurs des écrivains qu'on appeloit philosophes, et même assez favorable à quelques-unes de leurs théories, M. Larcher ne voyoit pas sans une généreuse indignation les coupables excès de Voltaire. Lorsque parut la *Philosophie de l'Histoire*, l'abbé Mercier de Saint-Léger et quelques autres ecclésiastiques, qui savoient que M. Larcher méprisoit fort l'érudition de Voltaire, et qu'il étoit lui-même fort érudit, " allèrent le trouver dans son modeste réduit, l'invitèrent à dîner, et l'engagèrent à réfuter le nouvel ouvrage. Il se défendit long-temps, mais enfin il promit d'y travailler. Ces Messieurs le harcelèrent tant, qu'il leur porta un premier cahier, auquel il ne vouloit point donner de suite. Mais la lecture de cette ébauche les en-

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[1] M. de La Rochette, *Mélanges*, tom. 2, pag. 86.

[2] M. Harles *(ibid.)* dit que la traduction, qui se trouve dans la *Biblioth. des Romans*, est de Mercier; c'est une erreur. L'abbé Mercier de Saint-Léger n'est le traducteur d'aucuns des romans compris dans ce recueil; il n'en est pas non plus l'éditeur, comme l'avoit cru M. Ersch. Le seul morceau de cette collection qui appartienne à l'abbé de Saint-Léger, est le *Mémoire sur la traduction de Parthénius par Fornier*. Voyez les *Mélanges* de M. de La Rochette, tom. 2, pag. 3 et 268.

[3] M. de La Rochette, *Mél.* tom. 2, pag. 86, 270.

[4] Voy. l'*Avis des Libraires-Editeurs*, tom. 1.

chanta; on lui prodigua mille éloges; et comme il vouloit laisser son papier, on le lui enfonça dans la poche, et on l'accompagna jusqu'au bas de l'escalier, en lui faisant promettre qu'il continueroit." "Je rappelois un jour," m'écrit M. de La Rochette dont je viens de copier les paroles, "je rappelois cette anecdote à l'abbé de Saint-Léger, principal acteur de cette scène; il en rit aux éclats, et me dit: "*Il est vrai; nous l'avons un peu escobardé.*" Voltaire avoit sans doute connoissance de cette espèce de complot: il dit dans l'*Avis des éditeurs* au-devant de la *Philosophie de l'Histoire*: "Un répétiteur du collége Mazarin, nommé Larcher, traducteur d'un vieux roman grec, intitulé *Callirrhoë*, et du *Martinus Scriblerus* de Pope, *fut chargé par ses camarades* d'écrire un libelle pédantesque contre les vérités trop évidentes énoncées dans la *Philosophie de l'Histoire*." Ce *libelle pédantesque* est le *Supplément à la Philosophie de l'Histoire*, ouvrage plein d'érudition, de l'aveu de Voltaire lui-même,[1] et qui causa à l'irascible vieillard des accès de fureur. Il tâcha de répondre par la *Défense de mon oncle*; production honteuse où il s'est emporté contre son adversaire aux excès les plus condamnables. La qualité de répétiteur au collége Mazarin, qu'il y donne de sa grâce à M. Larcher, est un de ses mensonges les plus innocents.[2] M. Larcher répliqua par la *Réponse à la Défense de mon oncle*. Il y fait de pénibles efforts vers la plaisanterie; ce n'étoit pas avec cette arme qu'il pouvoit lutter contre Voltaire. Le sarcasme et l'amère ironie étoient les armes de son ennemi: le véritable rôle de M. Larcher étoit d'être érudit et raisonnable.

Ces deux ouvrages de M. Larcher, et le premier surtout, eurent beaucoup de succès; ils commencèrent sa réputation. Le *Supplément à la Philosophie* parvint même à une seconde édition; et, quoique les écrits polémiques survivent rarement à la querelle qui les a fait naître, on peut encore aujourd'hui rechercher ceux de M. Larcher, à cause des discussions savantes qu'il y a répandues; surtout, à cause de la traduction qu'il y a jointe de l'*Apologie de Socrate*, par Xénophon.[3] Au reste, il étoit lui-même peu content de la forme qu'il avoit prise. "Il a toujours," m'écrit M. de La Rochette, "refusé de me prêter le *Supplément*, parce que le ton ne lui paroissoit pas *assez décent*; c'étoit, disoit-il, *le ton d'un homme qui n'avoit pas encore l'usage du monde*: et il me renvoyoit à ses *Remarques sur Hérodote*, où il a pris un ton différent, quoiqu'il eût à combattre les mêmes principes et les mêmes personnages ou leurs adhérens, Voltaire, Raynal, etc."

Voltaire, dont les ressentiments étoient implacables, ne cessa de persécuter M. Larcher qui cessa de lui répondre. M. Larcher étoit

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[1] Tom. 90, pag. 148. "Il y a *beaucoup d'érudition* dans ce petit livre, et les savans le liront."

[2] *Voyez* M. l'abbé de B. *Journal des Débats*, 21 févr. 1803; M. Larcher, *Réponse à la Défense*, pag. 16; et plus bas, pag. 14.

[3] Cette traduction a échappé aux recherches du nouvel éditeur de la *Bibliothèque grecque* de Fabricius.

trop estimé pour que les injures de Voltaire pussent lui nuire ;[1] et M. Brunck, dans la préface de ses *Poètes gnomiques*, l'a témoigné avec une énergique vérité : *Vir*, dit-il en parlant de M. Larcher, *morum probitate, integritate vitæ, doctrinæ elegantia apud bonos omnes maxime commendatus, et supra impurissimorum scurrarum calumnias et convicia immensum quantum evectus.* Les amis même de Voltaire furent choqués de la violence de ses emportements. La Harpe, dans le temps de sa plus grande admiration pour Voltaire, écrivoit au grand-duc de Russie,[2] à l'occasion de la traduction de l' *Expédition de Cyrus*, par M. Larcher : " C'est le même M. Larcher que M. de Voltaire a si durement traité dans la *Défense de mon oncle*, ouvrage d'un homme qui donneroit tort à un homme qui auroit raison, et que les amis de M. de Voltaire ont d'autant plus blâmé, que M. Larcher ne méritoit pas d'être traité ainsi. Il avoit relevé M. de Voltaire sur des méprises de plus d'une sorte, et en cela même il avoit fait son métier d'érudit. D'ailleurs, Larcher, dont M. de Voltaire s'est obstiné à faire un répétiteur au collége Mazarin, est un académicien qui cultive les lettres dans la retraite, et n'a jamais répondu aux outrages de M. de Voltaire :[3] du moins, la seule réponse qu'il fit fut très-douce et très-philosophique. Il se mit à rire de la colère et des injures de son adversaire, et parut n'en voir que le côté plaisant. *Il sera toujours gai*, disoit-il. Ce fut là toute sa vengeance. Dans ce moment, ce me semble, le savant fut au-dessus du grand poète." Ce mot rappelle tout naturellement celui de Caton, qui, persifflé par Cicéron dans l'Oraison pour Muréna, se prit à rire, et se tournant vers ses amis : " Nous avons là, dit-il, un consul bien gai."[4] D'Alembert, à qui l'on peut reprocher d'avoir presque toujours caressé servilement les passions de Voltaire, eut le courage assez remarquable de lui faire l'éloge de M. Larcher. " Il y a déjà quelque temps," écrit-il à Voltaire,[5] " que (l'abbé Coger) alla trouver Larcher, ayant à la main un livre où vous les avez attaqués et bafoués tous deux, et excitant Larcher à se joindre à lui pour demander vengeance. Larcher qui vous a contredit sur je ne sais quelle sottise d'Hérodote, mais qui, au fond, est un galant homme, tolérant, modéré, modeste, et vrai philosophe dans ses sentiments et dans sa conduite, du moins si j'en crois des amis communs qui le connoissent et l'estiment ; Larcher donc le pria de lire l'article qui le regardoit, le trouva fort plaisant, écrit avec beaucoup de graces et de sel, et lui dit qu'il se garderoit bien de s'en plaindre." Cette lettre, qui est de la fin de 1772, fut sans effet sur l'esprit de Voltaire : il n'en laissa pas moins subsister dans son *Epître à d'Alembert*, qui est de la même année, des vers et une note où il attaque M. Larcher avec son insolence accoutumée.

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[1] Rigoley de Juvigny, *de la Décadence, etc.* pag. 377.

[2] *Correspond.* tom. 2, pag. 223.

[3] La Harpe ne connoissoit pas apparemment la *Réponse à la Défense de mon oncle.*

[4] *Plutarch. Cat. Utic.* §. 21, tom. 5, pag. 53, de l'excellente édition de M. le Dr. Coray.

[5] Volt. tom. 90, pag. 403.

M. Larcher avoit prouvé par ses notes sur les *Amours de Chéréas*, et par le *Supplément à la Philosophie de l'Histoire*, qu'il avoit une érudition peu commune, et étoit très familiarisé avec Hérodote. Sur la réputation que ces ouvrages lui avoient faite, des libraires de Paris, possesseurs d'une traduction manuscrite d'Hérodote par l'abbé Bellanger,[1] s'adressèrent à lui pour qu'il voulût la revoir et la disposer pour l'impression ; car l'abbé Bellanger étoit mort sans avoir eu le temps d'y mettre la dernière main. Se figurant qu'il ne s'agissoit que de corriger quelques négligences, et tout au plus d'ajouter quelques remarques, M. Larcher ne refusa point d'en être l'éditeur. " Mais,[2] dit-il, je ne fus pas long-temps sans reconnoître les défauts de cette traduction, et ne pouvant plier mon style à celui de M. Bellanger, je résolus d'en faire une nouvelle."

Il se prépara à cette difficile entreprise par de longues études. Il revit soigneusement le texte d'Hérodote sur les manuscrits de la Bibliothèque royale, et lut, la plume à la main, la plus grande partie des anciens, afin d'y recueillir tout ce qui pouvoit éclaircir les obscurités de son auteur. Il consulta les voyageurs, les critiques modernes, en un mot tous les écrivains où il crut pouvoir trouver quelque secours. Il étoit dans toute la ferveur de ses études historiques, quand M. de Pauw publia ses *Recherches philosophiques sur les Egyptiens et les Chinois*. Cet ouvrage, plein de paradoxes, eut un succès de vogue ; et M. Larcher, voulant ramener le public à des idées plus justes, écrivit, dans le *Journal des Savans* de 1774, une docte réfutation des erreurs de M. de Pauw sur les Egyptiens.

L'année suivante, M. Larcher fit paroître son *Mémoire sur Vénus*, que l'Académie des Inscriptions venoit de couronner.[3] Ce Mémoire, qui étoit le fruit de recherches infinies, et où l'on peut dire que le sujet est à peu près épuisé, fut composé par M. Larcher pendant une grave maladie qui ne lui permettoit pas de se livrer aux travaux sérieux et pénibles qu'exigeoit la traduction d'Hérodote.[4]

L'on doit à une autre interruption la traduction de la *Retraite des dix mille* de Xenophon.

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[1] Il n'y a pas tout-à-fait assez d'exactitude dans ce que l'on a écrit récemment sur l'abbé Bellanger. On a dit que sa traduction des *Antiquités romaines*, de Denys d'Halicarnasse (1723, 2 vol. *in*-4.), a été réimprimée en 6 vol. *in*-8. Il eût été à propos d'ajouter que, dans cette réimpression (1807, *Paris*), on a supprimé les notes et les cartes de l'édition originale. On a dit que le *Supplément aux Essais de Critique* a été publié sous le nom de *Van der Meusen*. Non seulement *le Supplément*, mais même *les Essais*, ont paru sous le faux nom de *Van der Meulen*.

[2] Trad. d'*Hérodote*, tom. 1, pag. xxxiii.

[3] *Voyez* sur ce *Mémoire*, la *Biblioth. critica* de M. Wyttenbach, I. 3. pag. 104.

[4] Brunck, *Anal. Græca*, tom. 1, pag. xxvi.—Je m'abstiens de faire ici l'histoire de certains exemplaires du *Mémoire sur Vénus*, auxquels se trouvent joints un huitième index satirique de la composition de l'abbé Le Blond, et une gravure qui représente l'aventure des deux jeunes filles *Callipyges*, racontée à la page 177. Ces détails, qui ne sont pas parfaitement décents, pourront trouver leur place ailleurs.

Je laisserai ici parler M. Larcher. " Comme je fais, dit-il,[1] copier ma traduction d'Hérodote, et que je ne puis en entreprendre une dernière révision que je n'aie sous les yeux toutes les parties de cet important ouvrage, j'ai cru devoir employer d'une manière utile mes momens de loisir. Je n'ai rien vu qui le fût davantage qu'une traduction de l'expédition de Cyrus le jeune dans l'Asie-Mineure." Cette traduction vit le jour en 1778: elle fit honneur à M. Larcher, mais comme helléniste et érudit, plutôt que comme écrivain; et il est permis de croire que M. de Juvigny a été plus poli qu'exact, quand il a dit[2] que " cette excellente traduction lui paroissoit rendre toutes les beautés et toute l'élégance de l'original." La Harpe[3] l'appelle une *assez bonne* traduction; ce qui est plus juste. Quoique M. Larcher n'eût pas absolument dans le style toutes les qualités que doit avoir un traducteur de Xénophon, son ouvrage n'en est pas moins recommandable à cause de l'exacte intelligence du texte et de l'importance des remarques; et personne, je crois, ne contestera la vérité de ce que disoit M. Wyttenbach dans l'article de la *Bibliotheca critica* (t. 4. p. 97,) où il en rendoit compte: *Larcherus is est quem non dubitemus omnium, qui nostra ætate veteres scriptores in linguas vertunt recentiores, antiquitatis linguæque græcæ scientissimum vocare.*

M. Larcher joignit à cette traduction quelques *Observations* sur la prononciation du grec. Il y soutient contre Guys, que les anciens Grecs prononçoient le β et le η comme on les prononce dans l'université de Paris, et il ne manque pas de tirer un argument de ce vers de Cratinus où le bêlement du mouton est représenté par $\beta\tilde{\eta}$ $\beta\tilde{\eta}$. La question est loin d'être résolue par les *Observations* de M. Larcher, et le vers de Cratinus pourroit bien n'être pas aussi décisif qu'il paroît le croire. Mais ce n'est pas ici le lieu d'entrer dans une telle discussion.

Le *Mémoire sur Vénus* et la traduction de Xénophon augmentèrent singulièrement la réputation de M. Larcher, et l'Académie des Inscriptions le choisit, le 10 mai 1778, pour remplacer M. Le Beau qu'elle venoit de perdre.[4] On a dit que Voltaire, qui étoit alors à Paris, confus apparemment de ses torts avec M. Larcher, s'employa pour le faire recevoir à l'Académie. Le fait est peu vraisemblable. Il est bien vrai que d'Alembert, qui portoit beaucoup d'estime à M. Larcher, le recommanda chez M. de Foucemagne à quelques académiciens. Mais ces recommandations de politesse n'eurent aucune influence sur l'élection. M. Larcher étoit depuis long-temps désiré par l'Académie, et il avoit eu les secondes voix à la nomination précédente;[5] ce qui lui assuroit la première place vacante. Il n'avoit donc pas besoin de la recommandation de d'Alembert; et quant à celle de

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[1] Trad. de *Xénophon*, tom. 1, pag. xl.
[2] *De la Décadence, etc.* pag. 21.
[3] *Correspond.* tom. 2, pag. 223.
[4] Acad. des Inscript. tom. 42, Hist. pag. 5. Procès-verbaux mss. de l'Académie.
[5] La Harpe, *Corresp.* tom. 2, pag. 230, 236.

Voltaire, qui lui étoit tout aussi peu nécessaire, il avoit le cœur trop bien placé pour se laisser protéger par l'homme qui, pendant dix ans, l'avoit si grossièrement outragé. M. Larcher avoit droit d'attendre de Voltaire une réparation publique; et c'étoit, sans aucun doute, tout ce qu'il eût voulu recevoir de lui.

Les travaux de l'Académie auxquels M. Larcher prit une part fort active,[1] le détournèrent peut-être un peu de sa traduction d'Hérodote, qui ne parut qu'en 1786. On peut, sous le rapport du style, faire à M. Larcher d'assez graves reproches; mais la richesse du commentaire, l'importance des recherches géographiques et chronologiques, font de la traduction d'Hérodote un des plus beaux monumens de l'érudition françoise. M. de Sainte-Croix[2] a dit que M. Larcher avoit, par sa chronologie d'Hérodote, mérité la reconnoissance de la postérité. M. Wyttenbach[3] ne s'exprime pas avec moins de force sur le mérite de ce grand ouvrage: *Quo opere quantum incrementi allatum sit, cum ad intelligentiam Herodoti aliorumque scriptorum, tum ad judicium et cognitionem omnis illius historiæ et antiquitatis, si diserta epitome significare velimus, vix nobis centum paginæ sufficiant.* Ailleurs[4] il appelle M. Larcher le plus exact et le plus savant de tous les interprètes d'Hérodote. M. Chardon de La Rochette,[5] se rencontrant avec M. de Sainte-Croix dans l'expression de son admiration, dit que

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[1] Voici l'indication des *Mémoires* qu'il a fournis au Recueil de l'Académie: I. *Sur les Vases thériclèens* (t. 43, pag. 196.)—II. *Sur les Vases murrhins* (*ib.* pag. 228.)—III. *Sur quelques Epoques des Assyriens* (tom. 45, pag. 351.)—IV. *Sur les Fêtes des Grecs omises par Castellanus et Meursius* (*ibid.* pag. 412.) Continué dans le tom. 48, pag. 252.—V. *Sur une Fête particulière aux Arcadiens* (*ibid.* pag. 434.) Il s'agit des *Molies*.—VI. *Sur l'Expédition de Cyrus-le-Jeune* (tom. 46, pag. 14).—VII. *Sur Phidon, roi d'Argos* (*ibid.* pag. 27.)—VIII. *Sur l'Archontat de Créon* (*ibid.* pag. 51.)—IX. *Remarques critiques sur l'Etymologicum magnum* (t. 47, H. pag. 105.) Ces *Remarques* ne sont imprimées que par extrait. Le manuscrit complet a été donné à la Bibliothèque impériale, par les héritiers de M. Larcher, avec plusieurs cartons où sont contenues de nombreuses lettres de M. Brunck, et quelques-unes de M. Wyttenbach.—X. *Recherches et conjectures sur les principaux Evénements de l'histoire de Cadmus* (t. 48, p. 37.)—XI. *Sur l'Ordre équestre chez les Grecs* (*ibid.* pag. 84.)—XII. *Sur Hermias, avec l'Apologie d'Aristote, relativement aux liaisons qu'il eut avec ce prince* (*ibid.* pag. 208.)—XIII. *Sur la Noce sacrée* (*ibid.* pag. 323.)

[2] *Examen des Histor. d'Alex.* pag. 581.—M. Larcher étoit intimement lié avec M. de Sainte-Croix. Les ouvrages de ces deux savants hommes offrent de fréquents témoignages de l'estime mutuelle qu'ils se portoient. Dans le second Livre de la *Philomathie* de M. Wyttenbach (pag. 261), il y a une lettre très intéressante écrite par M. Larcher, après la mort de son ami. M. Wyttenbach a été l'ami de tous deux. Il a loué dignement M. de Sainte-Croix (*Philom.* I. pag. 169); il accordera sûrement un pareil tribut de louanges à la mémoire de M. Larcher. Je lui dirai ce que lui disoit M. Larcher, pour l'engager à faire l'éloge de M. de Sainte-Croix: *Et hoc tuo officio plane dignus est, qui te multum amavit* (*Philom.* II, pag. 20).

[3] *Biblioth. crit.* III, 2, pag. 153.

[4] *Selecta*, pag. 344.

[5] *Mélanges*, tom. 3, pag. 115.

la traduction d'Hérodote mérite toute notre reconnoissance et celle de la postérité. Enfin M. Larcher a obtenu un honneur duquel ont joui fort peu de commentateurs: sa chronologie a été traduite en latin par M. Borheck,[1] en allemand par M. Degen;[2] et ses notes ont paru dans les principales langues de l'Europe.[3]

Au commencement de 1785, le roi créa dans l'Académie un comité de huit membres chargés de faire connoître, par des notices et des extraits, les manuscrits de la Bibliothèque royale. M. Larcher fut nommé; mais il refusa, faute de loisir, et sa place fut donnée à M. de Vauvilliers.[4] Il est à regretter qu'il n'ait pu ou n'ait pas voulu accepter. Ayant une grande connoissance de la langue grecque, une grande habitude de lire les manuscrits, il est hors de doute qu'il eût très-utilement coopéré aux travaux du comité, et nous lui aurions probablement l'obligation de lire aujourd'hui, dans les *Notices*, le Vocabulaire étymologique d'Orion, dont il avoit fait, pour son usage, une copie qu'il a depuis envoyée à M. Wolf. C'est en reconnoissance de ce présent que M. Wolf lui a dédié son édition de quatre Discours de Cicéron. Le mot *ἀντίδωρον*, employé par M. Wolf, ne seroit pas facile à entendre, sans cette explication. M. Wolf a promis de publier Orion, et il est fort à désirer qu'il puisse bientôt tenir cet engagement. Orion peut servir utilement à corriger le grand Etymologique,

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[1] Trad. d'*Hérodote*, tom. 1, pag. xxxix; tom. 7, pag. 7.

[2] M. Ersch, *la France littéraire*, tom. 2, pag. 251.

[3] M. de la Rochette, *Mélanges*, tom. 1, pag. 59; tom. 3, pag. 83.

[4] *Notices des Mss.* tom. 1, pag. iv.—Je ne crois pas que le défaut de loisir fût le vrai motif de ce refus. J'ai entendu dire à M. Larcher qu'il avoit refusé pour n'être pas le confrère de M. de Vauvilliers. Sa mémoire le servoit mal, puisque M. de Vauvilliers fut son successeur. Peut-être craignoit-il d'être associé à M. de Villoison, qui étoit un des huit commissaires, et qu'il aimoit fort peu, parce qu'au fait M. de Villoison étoit fort peu aimable. Quoi qu'il en soit, ce mot de M. Larcher prouve qu'il goûtoit médiocrement la personne de M. de Vauvilliers. Intimement lié avec M. Brunck, M. Larcher avoit épousé les sentiments et les querelles de ce savant, qui a toujours, comme on le sait, parlé de M. de Vauvilliers avec le dédain le plus impertinent. De son côté, M. de Vauvilliers ne paroît pas avoir tenté de se concilier M. Larcher. Il lut même, en pleine Académie, une dissertation, qui n'a point été imprimée, où il essayoit de le réfuter sur un point de la chronologie d'Hérodote (Voyez *Trad. d'Hérod.* tom. 4, pag. 288). Au reste, M. Larcher avoit eu autrefois avec M. de Vauvilliers des relations plus amicales, et il lui avoit fort obligeamment communiqué de nombreuses observations sur Pindare. M. de Vauvilliers les cite souvent et avec reconnoissance, dans son *Essai* sur ce poète (p. 217, 223, 224, 228, etc. Voy. *Trad. d'Hérod.* tom. 5, pag. 283.). M. de Vauvilliers n'est pas le seul à qui M. Larcher ait rendu de ces services littéraires. Il collationna Longin sur le Ms. de Paris pour l'édition de Toup (Voy. *Toup. præf. Longin.)*; et sur plusieurs Mss. quelques idylles de Théocrite, de Bion, de Moschus, avec le second *Autel* de Dosiadas, pour les *Analectes* de Brunck (Voy. *Brunck, præf. Anal.* pag. xxvi.). Brunck lui dut aussi une bonne remarque sur Anacréon (*Od.* 23.), et une annonce très flatteuse de son édition de *Sophocle (Journ. des Sav.* 1783, déc.). En général, personne n'étoit plus obligeant, plus communicatif, plus aimable que M. Larcher.

ou à le compléter : très-souvent il cite les noms des auteurs où il prend ses exemples, et cette exactitude le rend précieux.[1]

Pendant la révolution, M. Larcher vécut dans une retraite profonde, ne s'occupant que de littérature, et particulièrement de la révision de son Hérodote dont il préparoit une seconde édition. Il fut peu tourmenté. On le traduisit devant le comité révolutionnaire ; et ses papiers que l'on visita ne causèrent pas un médiocre embarras aux commissaires, gens peu chargés de grec et de latin. Pendant une nuit, il eut une sentinelle à sa porte ; mais une bouteille de vin endormit le factionnaire, et le lendemain matin, muni d'un petit *assignat* que M. Larcher lui donna, il partit et ne revint plus.[2] La persécution n'alla pas plus loin ; et même, quand le gouvernement républicain, devenu plus tranquille et plus sage, eut la fantaisie d'encourager les hommes de lettres, M. Larcher reçut, par décret, une somme de 3000 livres.[3]

D'après cette espèce de faveur, on peut s'étonner qu'il n'ait pas été compris dans la première formation de l'Institut. Au reste, il ne tarda pas à y entrer. La place de M. de Sacy ayant été déclarée vacante sous prétexte de non-résidence, M. Larcher, M. de Sainte-Croix et M. Chardon de La Rochette furent proposés pour la remplir. On élut M. Larcher ;[4] ce ne fut pourtant pas sans quelque résistance. Ses opinions politiques et religieuses étoient trop en opposition avec celles qui prévaloient à cette époque, pour que ce choix ne déplût pas à beaucoup de personnes ; mais ses amis le servirent vivement, et l'emportèrent. Il disoit, en plaisantant, qu'il s'étoit surtout déterminé à accepter, parce qu'on l'avoit prévenu que les membres de l'Institut étoient payés *en argent*.[5]

M. Larcher fut attaché à la section des *langues anciennes* de la classe de *littérature et beaux-arts ;* mais pendant tout le temps que dura l'ancienne organisation de l'Institut, il ne fit aucun mémoire. Lorsque l'Institut fut divisé en quatre classes, M. Larcher entra dans la troisième, et redevenu en quelque sorte, par ce changement, membre de l'Académie des Inscriptions, il reprit ses travaux académiques, et composa quatre dissertations[6] qui paroîtront dans les Recueils de la classe. La dernière lui avoit coûté beaucoup de travail, et donné tant de fatigue, qu'il en avoit pris du dégoût pour ce genre de recherches. " J'ai lu" écrivoit-il à M. Wyttenbach,[7] " ou plutôt on a lu pour moi,[8] dans une séance de l'Institut, une dissertation où je m'étois proposé de démontrer qu'ils se sont trompés ceux qui ont écrit

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[1] M. Bast, *ad Gregor. Corinth.* pag. 459.

[2] Raconté par M. de La Rochette. *Voyez* M. Wyttenbach, *Bibl. crit.* III, 2, pag. 143.

[3] Trois janv. 1795. *Voyez* M. Ersch.

[4] Cinq therm. an IV. — 23 juill. 1796.

[5] Raconté par M. de La Rochette.

[6] La première, *sur les premiers Siècles de Rome ;* la deuxième, *sur le Phénix ;* la troisième, *sur la Pseudonymie de la harangue de Démosthène, en réponse à la Lettre de Philippe ;* la quatrième, *sur les Observations astronomiques envoyées à Aristote par Callisthène.*

[7] M. Wyttenbach. *Philom.* II, pag. 264.

[8] Ce fut M. de Sacy qui fit cette lecture.

que Callisthène avoit envoyé, de Babylone, à Aristote, des observations astronomiques faites par les Chaldéens, lesquelles remontoient à 1903 ans avant Alexandre; ou que, si Callisthène a envoyé de telles observations, elles ne peuvent pas être plus anciennes que l'ère de Nabonassar, dont le commencement tombe en 747 avant notre ère.[1] J'ai lu et relu, pour cette dissertation, la μεγάλη σύνταξις de Ptolémée. Tout ce travail, qui n'est peut-être qu'un radotage, m'a extraordinairement fatigué; c'est au point que je suis à peu près dégoûté des mémoires et des dissertations." Heureusement c'est à quatre-vingt-quatre ans qu'il commençoit ainsi à se dégoûter un peu de l'érudition.

Cette nouvelle édition d'Hérodote dont il étoit question tout à l'heure, parut en 1802. La table géographique est corrigée en beaucoup d'endroits; les notes sont fort augmentées, et il en est plusieurs qui contiennent les résultats de quelques mémoires qui devoient faire partie du Recueil de l'Académie des Belles-Lettres, et dont la suppression de cette savante compagnie avoit empêché la publication.[2] L'*Essai sur la Chronologie* offre surtout des changements remarquables. Dans sa première édition, M. Larcher avoit hasardé quelques idées peu d'accord avec les vérités chrétiennes. Devenu, avec l'âge, et mieux savant et plus pieux, il a effacé toutes ces hardiesses.

Je devrois peut-être ne pas rappeler l'entreprise malheureuse d'un littérateur fort célèbre, qui essaya, en 1808, de prouver que cette Chronologie étoit un tissu d'erreurs. M. Larcher l'avoit, dans ses notes, critiqué avec plus de vérité que de politesse. Par forme de représailles, ce littérateur voulut aussi attaquer M. Larcher, et il ne mit dans sa critique ni politesse ni vérité. Mais je laisse cette querelle oubliée; en parler plus longuement, ce seroit abuser de l'exactitude.[3]

Lorsque l'*Université impériale* fut mise en activité, M. le Grand-Maître nomma, de son propre mouvement, M. Larcher professeur de littérature grecque dans la Faculté des Lettres de l'Académie de Paris. M. Larcher se trouvoit trop âgé pour exercer les fonctions qui lui étoient confiées, et ne vouloit point accepter. Mais M. le Grand-Maître insista, et, pour lever les scrupules du vénérable professeur, il le dispensa formellement de toute espèce de leçons; pensant que ce seroit un grand honneur pour l'Université naissante, que de pouvoir orner la liste de ses fonctionnaires de ce nom européen. Les cours furent donnés par un professeur-adjoint. Voici ce que M. Larcher écrivoit alors à son ami M. Wyttenbach:[4] " Vous me demandez comment je me porte, et ce que je deviens. Je me porte aussi bien que peut se porter un homme de 84 ans. Apprenez de plus que je viens d'être fait docteur ès-arts dans la nouvelle Université impériale; mais

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[1] *Traduction d'Hérodote*, tom. 7, pag. 706; tom. 9, pag. 607.

[2] *Ibid.* tom. 1, pag. lv.

[3] Voy. *Supplément à l'Hérodote de Larcher, etc.—Journal de l'Empire*, 24 août 1808.

[4] M. Wyttenbach, *Philom.* II, pag. 264.

il me faut vous avertir qu'il y a grande différence entre *doçte* et *docteur*, et que l'on peut fort bien être l'un sans l'autre. Si vous en doutez, regardez-moi. En même temps j'ai été nommé professeur de littérature grecque,[1] et, comme je ne puis exercer par moi-même, l'on m'a donné un suppléant, etc."

M. Larcher continuoit de jouir de cette bonne santé dont il parle dans cette lettre, et tout portoit à croire que sa fin étoit encore éloignée, lorsqu'une chute assez légère, qui lui avoit foulé et fait enfler une main, le força de garder le lit. Cet accident n'inquiétoit personne, et l'on ne pensoit pas qu'il pût avoir aucune suite. Mais il en étoit résulté dans les mouvements du malade une gêne assez grande; et ayant voulu, dans un moment où sa garde étoit absente, changer d'attitude, il tomba de son lit qui étoit très élevé. Cette seconde chute fut suivie de symptômes alarmans: bientôt la tête s'embarrassa; les premières voies furent obstruées; et M. Larcher s'éteignit, presque sans souffrances, le 22 décembre 1812, à l'âge de 86 ans, laissant une mémoire glorieuse et l'exemple d'une vie sans reproche.

J. F. BOISSONADE.

NOTITIA
CODICIS MANUSCRIPTI
C. C. SALLUSTII BELLUM CATILINARIUM ET JUGURTHINUM, ITEMQUE EUTROPII FRAGMENTUM CONTINENTIS,

Qui in Bibliotheca Rostochiensi Academica asservatur; una cum specimine præcipuarum lectionis varietatum publice exhibita a Joanne Christiano Gulielmo Dahl, *et* Petro Daniele Friederico Zaepeliehn, *Theologiæ Studiosis. Lipsiæ*, 1791.

INTER plura literaria antiquitatis monumenta[2] quibus Academiæ patriæ Bibliotheca ornata atque instructa est; non ultimum sane locum

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[1] La nomination est du 6 mai, 1809.

[2] Quorum solummodo codicem chartaceum Comœdiarum Terentii indicamus huc usque non collatum itemque editionem Sallustianam Ascensii repetitam Fabricio, Ernestio, Harlesio et Bipontinis editoribus, incognitam. Forma est folii minoris et in calce legitur: " C. Crispi Sallustii Catilina et Jugurthina cum reliquis collectaneis ab Ascensio utcumque explanatis: hic suum capit finem. Lugduni diligenti recognitione impressus per Claudium Davost alias de Troys. Impensis honesti viri Simonis Vincentii. Anno domini millesimo quingentesimo nono 18. Junii."

tenet codex MS. membraneus *C. Crispi Sallustii* bellum Catilinarium et Jugurthinum itemque *Eutropii* fragmentum complectens; cujus hic brevem notitiam una cum specimine præcipuarum lectionis varietatum in illo obviarum tradere in animo constituimus.

Iste codex a J. B. Quistorpio in hac Alma olim Medicinæ Doctore et Professore nec non civitatis Rostochiensis Poliatro dono datus, anno 1745 Bibliothecæ accessit. Unde vero et quomodo illi in manus venerit, non exploratum est. Ceteroquin codex in folio minori, uti vocant, et 68 quidem paginis extans, pura atque tersa exaratus est manu. Sed posterior codicis pars non pallidiori solum scripta est atramento, sed quoque literis minutioribus, quæ tamen a pristinis haud multum discrepant. Margini satis amplo scholia addita sunt minusculis literis scripta, quæ aut argumentum sequentis et constructionis ordinem præbent, aut sensum periodi paraphrasi interpretantur, aut interdum illustrationes ex antiquitatibus (e. g. quid sit consulatus, prætura, lictor cet.) exhibent, revera autem exigui pretii sunt. Non minus quoque glossæ interlineares adsunt, verba et phrases textus Sallustiani explicantes et etiam lectiones emendantes sive alias substituentes. Utrum vero scriptor, glossator et emendator codicis unus idemque fuerit, non sine difficultate definiendum est. Nam si literarum ductus tam in textu ipso quam in scholiis et glossis invicem ad similitudinem non paullulum accedentes consideres, forte nil certius putes, quam totum ab una eademque scriptum esse manu. Tunc vero etiam censeas; librarium deposuisse laborem nondum absolutum et præterlapso nonnullo temporis spatio se illi rursus accingentem breviores literarum ductus forsan ex inopia membranæ elegisse; atque scholia et glossas ea mente minusculis literis scripta esse, ut notabilia et ab textu diversa redderentur. Quod quoque non multum a probabilitate abest. Cui vero id adhuc proprius accedere videtur; quod alius scriptor codicem nondum a prima manu absolutam denuo perlustraverit, passim emendaverit et adjectis scholiis marginalibus et glossis interlinearibus, continuaverit. Præcipue huic opinioni favet sequens glossa, quæ in codice occurrit: "*Quia bello incepto pax in manu victoris constat. hoc nostri libri non habent.*" Hæc enim probare videtur glossa; recentiorem manum hunc codicem cum alio contulisse et tunc ipsi scholia glossasque adscripsisse: et cum literarum ductus scholiorum et glossarum inter se assimiles majorem, uti nostra quidem fert opinio, similitudinem gerunt cum literarum ductibus quibus scriptor posterioris codicis partis usus est, quam cum iis in prima ejus parte; conjecturam quoque vero non alienam esse arbitramur, quod noster duabus manibus conscriptus sit codex alterque scriptor idem sit, qui scholiorum glossarumque auctor fuit. Equidem in posteriore codicis parte sicuti in priore quædam lectiones emendatæ nonnullaque verba correcta sunt, sed hoc a scriptore ipso factum esse, lucide adparet, neque insolitum et singulare est, quod scribendi vitia ex errore vel negligentia commissa ipse librarius emendando et corrigendo amoveat.

Fragmentum Eutropii supra memoratum, quod finito Jugurthino Sallustii bello, in codice, paullulo intervallo relicto, adjectum legitur,

est liber V. breviarii historiæ Romanæ,[1] quem scriptor ea mente annexuisse videtur, ut historiam porro exsequeretur Romanam. Cujus vero libri quinti textus multis additamentis in nostro codice interpolatus est, attamen multum abhorret a textu interpolato, quem editio Eutropii præbet, quæ Basileæ 1532 fol. prodiit; iste enim est argumenti copiosioris ac nostri codicis textus. Ceteroquin verisimile est, librario in animo fuisse, adhuc plura adjungere et nondum laborem ad exitum adductum esse; desunt enim non modo signa, quibus finis Manuscripti notaretur, sed etiam tota in extrema codicis pagina, cui non nisi paullulum inscriptum est, lineæ ductæ sunt. Simulque abest subscriptio, quæ nomen librarii annumque in quo exaratus est codex, indicaret: quod eo injucundius, cum nunc ætas codicis haud certo definienda est. Attamen ex sententia illustris *Tychsenii* nostri, arbitri in rebus criticis acutissimi circa exitum sæculi duodecimi vel medium decimi tertii scriptus est. Cujus judicii ansam magno viro præbuit venustas et elegantia literarum ductuum, atramentum pallescens ac id, quod pauca scribendi compendia eaque minime intricata et difficilia explananda legendaque occurrunt, et quod nulla membranæ adhuc adhæret creta.

Cum nunc iste codex Sallustii tam quoad materiem, quam tractat, quam quoad styli elegantiam, qua utitur, præstantissimi et lectu dignissimi auctoris omnium qui ex orbe Romanorum literario ad nos feliciter pervenerunt—cum iste codex plurimis ex causis bonæ notæ putandus adhuc nondum collatus esset et forsan lectiones exhiberet obscura enucleantes, et huic vel illi loco meliorem largientes sensum, aut quæ servirent veriores lectiones ad indagandas corroborandasque; nobis non inutile sed operæ pretium esse visum est hunc codicem cum editione typis expressa conferre, omnesque lectiones ab iis in editionis textu receptis varias eruere et bona fide notare. In hac collatione nunc editione usi sumus illa, quam *Sigbertus Havercampius* fama et eruditione clarissimus Amstelod. 1742. 4. edidit splendidam, idque hac de causa, quia ingens lectionum variantium ex MSS. ab editore ipso collatis excerptarum copia huic editioni adjuncta est, et præterea quoque multa lectionis varietas in notis aliorum Criticorum ibi congestis indicatur; quo autem adminiculo eas lectiones, quas noster codex perhibet solus, ab iis discernere poteramus, quæ illi cum aliis codicibus communes sunt. Quo quidem respectu merito editio Cortiana ob apparatum criticum perinde conspicua a nobis conferenda esset, sed hæc, proh dolor! non ad manus fuit. E contrario autem Bipontina editione, quæ secundis curis 1780 in lucem exiit, usi sumus, idque ita ut semper, cum lectiones se in codice offerrent a textu Havercampiano diversæ, has illi conferremus atque annotaremus si eandem lectionem aut in textu recepisset, aut in animadversionibus de illa dissereret. Etiamnum de novissima Sallustii editione, quam S. V. *Teller* typis commendavit, commemorandum est; huic enim index lectionum variarum quas celebratæ Hispa-

[1] Adhuc commemoramus, in margine codicis versus finem Sallustii, sequentia verba, quae librum quartum Eutropii concludunt, addita esse: "Ante currum Marii Jugurtha cum duobus filiis ductus est catenatus et mox jussu consulis in carcere strangulatus est."

nicæ versionis et editionis[1] auctor augustissimus e codicibus Escurialibus erutas exhibuit, adjectus est. Has quoque lectionis varietates, cum illarum numerus tantum exiguus est, cum nostro codice conferendas esse duximus: sed cum minime, uti nunc invenimus, novæ sunt eædemque jam apud Havercampium relatæ leguntur, etiam earum rationem porro non habuimus: examen vero variarum majoris momenti lectionum in hac editione a cel. editore oblatum haud omnino negleximus, sed infra aliquando ad id provocabimus.

Has lectiones nunc, quas ex Bibliothecæ Academicæ Codice collegimus et quarum multæ maximi sunt momenti, publici juris faciendas esse, Duumviri clarissimi *Tychsen* et *Lasius* Professores in hac Universitate celeberrimi arbitrati sunt, sperantes fore ut illæ cuivis Critico, præsertim Sallustii operum cultori, admodum caræ essent acceptæque. Itaque etiam, annuentibus his Viris maxime nobis colendis, præcipuarum specimen lectionum e codice nostro excerptarum hic exhibentes prelo subjicimus, omissis vero iis, quarum pretium est exiguum, e. g. illis, quæ non nisi ordinem structuramque vocabulorum a textu vulgato discrepantem attingunt. Tota autem lectionis varietatum collectio in Bibliotheca apud codicem ipsum asservatur et futuro Sallustianorum operum editori vel commentatori critico lubenter communicari potest, qui illa ad utilitatem literariam utatur.

Adhuc commemorandum restat, nuperrime quoque (sicuti Bibliotheca universalis germanica nos certiores facit) cl. M. J. A. Müllerum in Tomo 2do libri vernacula lingua sub titulo: "Versuch einer vollständigen Geschichte der Churfachsischen Fürsten- und Landschule zu Meissen." Lipsiæ, 1789 editi notitiam codicis Sallustiani una cum lectionis varietate publice proposuisse.

Ad ipsum specimen præbendum progredimur.

BELLUM CATILINARIUM.

Lect. text. Havercamp.—Lectio codicis MS.

Cap. 1. Inter mortales; inter *homines*[2]
veget; eget
2. homines; omnes
transigere; transiere
3. auctorem; actorem
4. cujus rei libet; cujuslibet
rei (cum Ed. Bip.)
loquentiae; eloquentiae
ex pulcherruma et optima
pessuma ac flagitiosissuma; ex pulcherrima pessima ac flagiciosissima.

(Quam lectionem quoque S. V. Teller. sua in editione suscepit, arbitrans: *et optima* irreptum esse ex nota marginali.)

6. alii alio more viventes; alius alio more viventes
(cum edit. Bip. et Teller.)
longe a periculis; a periculis
(c. ed. B. et T.)
libertatis atque augendae; libertatis causa atque augendae
dominationemque convertit; dominationemque se convertit
7. memorare possem; memorare *possum*

[1] Cujus quoque exemplar splendidissimum ill. Tychsen acceptum possidet.

[2] Quae sequentium codicis lectionum typis insigniores factæ sunt, in aliis codicibus non inveniuntur, sed eas solus præbet.

8. ex lubidine quam; ex lubidine magis quam
(cum ed. Bip. et Telleriana)
9. excesserant; *discesserant*
in pace vero beneficiis; in pace vero quod beneficiis
(c. ed. Bip. et Tell.)
10. optandae; *optanda*
11. Ea quae; Ea quasi (c. E. B. et T.)
in civis facinora facere; in civibus facere facinora
quam in Asia ductaverat; quem in Asiam *duxerat*
delubra Deorum spoliare; delubra spoliare (c. E. B. et T.)
neilli; nedum illi (c. E. B.)
12. victores hostibus reliquerant; victores reliquerant (c. E. T.)
13. lubidinibus; lubidine
14. flagitiorum atque facinorum; facinorosum atque flagitiosorum
animi molles et aetate fluxi; *animi molles et fluxi*
15. vexabat; vastabat (c. E. B. et T.)
18. poenas dederant; poenas *dederunt*
19. procul abesse; procul esse (c. E. B. et T.)
in provinciam; in provincia (c. E. B.)
in exercitu; *sine* exercitu
20. quae mente agitavi; quae hactenus mente agitavi
conditio vitae futura; conditio vitae futurae
quae quousque tandem patiemini; quae *quousque patiemini*
21. et montibus; *in* montibus
praeter miseram; *nisi* miseram
22. admonere; admonebat (c. E. B.)
23. eo dictitare fecisse; eo *dicto* fecisse
24. amoverant; moverant (c. E. B.)
nisi obnoxia; ni sibi obnoxia
insolentiae; insolentia
25. populares coniurationis; *plures* coniurationis
Faesulas; *fesulis*
26. docta; *satis* docta
lubidine; libido
modeste; modesto (c. E. B.)
28. simul moliri; moliri
29. qui parabatur; *quia* parabatur
30. nulli; nullius
31. dicebat a Quinto Fabio; in;] dicebat. in
et sestertia ducenta; et *sestertiorum* ducenta millia
32. postulare a patribus; postulare patribus
urbis Romae; *urbis Romanae*
33. optumum factum: optimum factu
34. plerique patriae; plerique patria
35. Massiliam; *in asiam*
36. cum et alienis; ex alienis
38. praeceps ierat; praeceps erat
qui ubique — praestabant; *quod* ubique—praestabat
aut facinus; *atque* facinus
quod ex; qui ex
aliarum atque senati; aliarum quam senatus
40. ipsi innoxii; ipsi noxii
41. civitatium; civitatum
(cf. notam 2 Ed. Bip. p. 45.)
mortem exspectare; mortem sperare
quin cupidissime; quod non cupidissime
42. certa praemia; *certum praemium*
43. Bruttio, Apulia; *brutio in Apulia*
44. constituerant; constituerat
46. ita agant: permittit illis homines; ita agant permittit. *Illi* homines
(eandem constructionem licet mutatis aliquantulum verbis habet editio Bip. p. 50. cf. quoque Telleri examen variarr. lectionum p. 203, ubi hunc locum vexatissimum sic mutari vult.)
49. quidam L. Tarquinius; L. Tarquinius
animi nobilitate impulsi; animi mobilitate impulsi
exercitatos in audaciam orabat; exercitatos *orabat in audacia*
de iis fieri placeat; de his

facere placeat
praesidiis additis; praesidiis abditis
50. aetatem agunt; vitam agunt
fuerit; fuit (c. E. B.)
aut nimis grave; *aut grave* erit; *erat*
52. neque superbia; neque illis superbia
damnatis permissum est; damnatis civibus permissum est
inprimis magnam; in primis *satis* magnam
bene parta; bene parata
54. timens ne, si Romae sint, aut a popularibus conjurationis; *timens ut aut a popularibus coniurationis*
55. si ita res esset; si ita esset
56. vertet; vertatur
maxume; *maxima*
iterum; alterum
in faucibus; fauribus (c. E. B.)
57. opulentis; *opulentissimis*
58. escenderis; ascenderis (c. E. B.)
vindices rerum capitalium; *per* indices rerum capitalium
59. brevi spatio duas legiones; brevi spacio legiones (c. E. B.)
in fugam sequeretur; in fuga sequeretur
60. cuiusque animo; cuique animo
61. fient; neque locus, neque amicus quisquam teget; *fient. Quia bello incepto pax in manu victoris constat neque amicus quisquam teget*

(in margine addita sunt, uti iam supra commemoravimus, sequentia verba: "Quia bello incepto pax in manu victoris constat. Hoc nostri libri non habent.")

amissis bonis; amissis *omnibus* bonis
ea vero dementia est; ea vera dementia est
semper in praelio iis maxumum est periculum; semper his maximum periculum
62. et ab dextera rupes aspera; et ab dextra rupe aspera (c. E. Tell.)
reliqua signa in subsidiis; reliquorum signa in subsidio
colonis; coloniis
69. res geritur; res agitur
videt Catilina, memor; *videt. memor*
64. Nam fere, quem quisque vivus pugnando locum ceperat; *Nam fere pugnando quem quisque locum vivus ceperat*
qui de castris visundi, aut spoliandi gratia processerant; qui *ad ea castra visendi* aut spoliandi gratia processerant.

BELLUM JUGURTHINUM.

Cap. 1. virtutis via; virtutis vi
suam quippe culpam auctores ad negotia transferunt; suam quippe *culpam ad negotia transferunt*
3. quibus per fraudem jus fuit; quibus is per fraudem fuit
4. Ceterum ex iis; Ceterum ex aliis
existumet memet, studium; *existimet. studium*
5. absumtis; *adsumtis*
7. modestissime; *honestissime*
magisque eum in dies; magisque in dies

Ejusce rei ... si τὸ *eum* expunctum esset, ait *Putschius* in notis Havercamp.)

8. suamet ipsum pecunia praecipitem casurum; suam pecuniam et ipsum praecipitem casurum
13. metus invadit; *timor* invadit
sed illum alterum; sed Jugurtham
ex praecepto regis hospitibus; ex praecepto hospitibus
14. uti regni; uti regnum
secundum ea; sed ea
15. fortuna pendenda erat; fortuna petenda erat

avus meus una; avus meus *masinissa* una
in armis erat: in armis *sita* erat
17. aliquando aut apud; aliquando apud
19. et pollicendo, multa perfecit; et pollicitando perfecit (c. E. B. et T.)
adgressus; *aggressos*
20. Europam esse; sed; Europam, sed
Hiempsalis dicebantur; Hiemsalis *diversa* dicebantur
cultores ejus terrae; *incolae* eius terrae
21. Nomo-Numidae; nomine numidiae
(cf. notam Ed. Bip. ad h. l. p. 110.)
adpellatur; appellantur
22. Numidae; numidiae
24. discedere: de controversiis suis, iure potius, quam bello disceptare: ita; discedere. ita
26. vestra, qua moveri; vestra, a quo moveri
27. honoribus usi: in queis; honoribus. in quis (c. E. B. et T.)
in senatu princeps; senatus princeps
rapiebat, rapiebatur
31. cum parvo argenti pondere; cum non parvo argenti pondere
32. unam ex tam multis orationem ejus perscribere; unam ex tam *multis eius orationibus* perscribere
ea dicam quae; eam dicam quam
33. superbiae paucorum; *potentiae* paucorum
quamque inulti; *quam* multi
34. vos hortor; vos *Quirites* hortor
Quidquid; quia quicquid
35. majus dedecus est, parta amittere, quam omnino non; magis *dedecus parta omittere*, quam omnino *nihil*
36. sociis vestris; sociis *nostris*
mentibus; *moribus*
beneficii quam maleficii inmemorem esse; beneficii quam *memorem esse maleficii*
37. quoniam se; quo se
39. negotii artifices; *negocii participes*
paucis diebus profectus; paucis diebus eodem profectus
42. occultiora fore; occultiora fuere
capere alii: alii se; capere. alii se
44. C. Mamilius Limetanus; g. mallius limitanus
accepisset; accepissent (c. E. B. et T.)
iusserit, decreverit, voluerit, magis; iusserit. magis (c. E. B.)
supra memoravimus; supra docuimus (c. E. B. et T.)
quaestione exercita; questio exercita
45. mos partium popularium et senati factionum; nos parcium et factionum
abundantia earum quae; *habundancia* earum rerum quae
ducunt; *dicunt*
pensi neque sancti; pensi *atque* sancti
quoad; *quo*
(superscriptum legitur: "aliqui codices *quod* habent")
47. quamquam adverso populi partibus; quamquam adversus populi partium
51. nunciari iubet; *nunciare* iubet
52. ex eo medio; ex *eius* medio
humi arido atque arenoso; humo arida atque arenosa
53. postremo pro cuiusque; postremo cuiusque
conspicatur; conspicitur
54. praetergressum; praetergressos
fuerant; fuerat
56. interiere; *interire*
57. apud alteros; apud alterum
et paene inprudentia admissum; *et pene admissum.*
58. hortatur, ad; hortatur *ut* ad
omnium Numidarum; omnium numida
interfici iubet; interficit. iubet
consilium capit. exercitum;

consilium. exercitum capit
sequitur; *insequitur*

C. 59. in advorso loco victor tamen virtute fuisset; *in advorso loco victor fuisset*

(in spatio quod lineas dirimit vox: *tamen* addita est.)

Auli; Albini
magis anxius; magis animus anxius
agitabant; agebant
otium pati; *quietem* pati

60. additis auxilio perfugas; addit *his* perfugas auxilio
Marium ex itinere frumentatum; *Marium frumentatum*

61. pugnare: evadere alii, alii succedere ac murum modo suffodere; *pugnare. alii vadere ac modo murum suffodere*
praeterea pice et sulphure taedam mistam ardentia mittere; praeterea picem et sulphure taedam mixtam ardenti mittere

(videtur *ardentia* scriptum fuisse, sed littera *a* erasa est.)

62. frustrati; frustrari
clamorem et tumultum hostilem a tergo accepit; clamorem accepit

(cui in margine recentiori, uti videtur, manu additum est "a tergo quasi tumultum.")

63. sed advorsis equis concurrere; *sed adversi sequi concurrere*

65. ab se defecerant; ad se defecerant

(probatur haec lectio a S. V. Teller. p. 220. ed.)

metuenti ne, si; metuenti, si

66. tradere; traderent

67. fortunam quam; fortuna quam
cuncta; *omnia*
altus; alitus
alium post alium; alios post alium
talis vir, nam postea ambitione praeceps datus est, consulatum adpetere non audebat. Etiam; *talis vir appetere non audebat. Nam postea ambicione praeceps datus est. Etiam*

(vox: *consulatum* quoque apud alios desideratur.)

68. Igitur: ubi Marius haruspicis dicta eodem intendere videt quo cupido animi hortabatur; ab; Igitur *marius cum auruspicis* dicta eodem quo cupido animi hortabatur intendere videt ab
facto ullo: facto *alio*

(superscriptum est eadem manu *aliquo*, quam lectionem unus quoque codex Haverc. praebet.)

69. eb eam causam; *ob hoc*
satellites; satelliti
ingentem virum; ingentem *esse* virum

70 tentare: prorsus nihil; *temptare. nil*
pars edocti; pars *edocta*

71. turpis vita integra fama potior fuit; *turpis vita fama pocior fuit*
postquam de rebus Vaccæ actis comperit; *postquam de rebus actis acceperat*

72. ira atque spes praedae ampluis; *irae* atque praedae spes amplius
ex Latio; ex collacio

73. ipse eum suspiciens; ipse *despiciens eum*
suis: qui plerumque; suis. plerumque
utriusque consilio; utriusque *consiliis*
metusque; *metuque*
cupidus; cupidinibus

74. erat ei Numida; Erat numida
adlatas litteras audivit; allatas litteras *vidit*
praeventum; *eventa*

75. excitus, adreptis armis tumultum facere; excitus tumultum facere

76. de profectione; *ex profeccione*
celebrare; *extollere*
Sed senatus paullo ante Metello Numidiam decreverat; *senatus sed vaulo decio decreverat*

77. varius incertusque; vanus incertusque

(cf. notam 2 ed. Bip. p. 184.)

aliquamdiu; *aliquantum*
hostium potiti; hostium paucorum potiti
(c. E. B. cf. quoque Tell. p. 223. ubi haec leguntur: "Ut *paucorum* cum quibusdam libris omittatur non patitur sensus.")
78. ventum quod; ventum est quo
79. Metello infectum; *infestum* metello
(litterae: *e* superscripta est: *c.*)
simul oppidum et operibus et loco munitum; simul *ex operibus et loco* munitum
post dies quadraginta; post dies XXX.
pependere; *prendere*
orantes; orare
impetrata, semper boni; impetrata boni
81. peterent, Graeci optionem Carthaginiensium faciunt; peterent. *Cirenenses* optionem carthaginiensibus faciunt
ad rem redeo; ad inceptum redeo
82. bellum suscipiat; bellum incipiat
83. certaturos; certaturus
ne moras agitando; ne mox agitando
85. habere eum; habere tum
aegerrume desinere; acerrime definire
(ultimae litterae: *e* superscripta est littera: *i.*)
86. tum vero multus atque ferox instare; tum vero *superbus* multus atque ferox instare
abnuere: negare
aut studium; aut studia (c. E. B.)
rediturum, alia; rediturum *sperabat* alia
87. primo industrios, supplices modicos esse; *primo industres suppliciis modicos esse*
sint. Ita; sint *qui contra me* tendunt. Ita
jam ex consuetudine in naturam vertit; *iam consuetudine* in naturam vertitur
ad hoc aut aliud tale; *ad hoc aut ad tale*
88. scio, Quirites qui postquam; *scio postquam*
(vox: *qui* eadem manu in spatio quod lineas dirimit, addita est.)
gerere quam; gerere consulatum quam
ego naturam unam; ego *fortunam* unam
cum apud vos aut in senatu verba faciunt, pleraque; *cum apud vos verba faciunt in senatu, pleraque*
posteris quasi lumen; posteris lumen
facta mihi dicere; *facta dicere*
89. placuit reticere; placuit *tremere vel* reticere
falsam vita; falsa vita
Haec atque alia majores vestri; Haec atque talia maiores nostri
repetit; repetunt
90. sudorem pulverem et alia; *sudorem et alia*
ubi se omnibus flagitiis dedecoravere; ubi flagiciis se dedecoravere
et ignavia; *et avaricia*
(cui tamen recentiori, uti videtur, manu superscriptum est: *ignavia.*)
omnis bonos; omnibus bonis
91. armis aliisque utilibus; armis atque aliis talibus
93. cognovit, statuit; cognovit copiam, statuit
timeret; *metueret*
94. alia metu; *aliis metum*
egentia aquae, infesta; egentia a quae *eaque* infesta
utebantur. Id ubique; *utuntur.* Id *ubique*
95. flumen Tanam; *flumen*
96. infidum ante neque; infidum neque (c. E. B.)
97. incommodo patravit, magnus; incommodo magnus
plura, deserta propter; plura propter
praecisum; *praecise*
98. repentes cochleas; *repente cocleas*
intellexit; more humanae cupidinis ignara visundi animum vortit; intellexit more ingenii humani cupido difficilia faciundi animum vertit

inflexa; flexa (c. E. B.)
qua ipse escenderat; qua ipse descenderat
(cf. notam 5 ed. Bip. p. 214.)
99. qui centuriis praecrant; qui *ex centurionibus erant*
(praepositio: *prae* scripta fuisse videtur sed erasa.)
intentos proelio Numidias habuerat; intentus proelio invidias habuerat
(in spatio interlineari scriptum est: numidas.)
100 et a sociis exercitum cogeret; et sdciis cogeret exercitum
maiorum ignavia; maiorum *socordia*
pudeat an pigeat; pudet magis an piget
101. sollertissumus; fortissumus
102. adduceret; adducere
neque arma; neque *fama*
(cui vero superscriptum legitur: *arma.*)
103. visu; visui
104. de inproviso vectigalis, item cohortium, turmarum; de inproviso cohorcium turmarum
(in spatio interl. additum est: *vectigalium.*)
105. in hiberna proficiscitur, quae propter; *hiberna propter*
106. aiebant: pars quod; *aiebant. quod*
Respublica; reip:
redeuntes; *abeuntes*
107. itinere morati; itinere *quod* morati
instabat; *erat*
108. multi, vulneribus; *multis* vulneribus
109. a principio inopi, melius visum amicos; a principio tibi visum melius amicos
minimum, gratia par, ac si; *minimum gratiae par quam si*
placuisse et vim; placuisse *credo* vim
numquam populum Romanum beneficiis; *numquam beneficiis*
110. unde vi Jugurtham; unde iugurtham
111. ad hiberna Romanorum proficiscuntur; *ad hiberna proficiscuntur*
ad Sullam pergunt; ad Sillam perfugiunt (c. E. B.)
112. postquam infecto negotio, quo intenderat, Cirtam redit, de adventu legatorum certior factus, illosque et Sullam venire iubet, itemque L. Bellienum praetorem, Utica, praeterea omnis undique Senatorii ordinis; quibuscum — postquam confecto quod intenderat, negocio cirtam *rediit* et de adventu legatorum factus est cercior. illosque et Sillam ab Utica venire iubet. item L. Bebenum praetorem, praeterea omnes senatorii ordinis quibuscum
Cn. Octavio Ruto, qui Quaestor stipendium adportaverat; G. N. Octavio Rufone. Questor stipendium in africam portaverat
respondetur; *responsum est*
113. equitum; *equitatum*
funditorum Balearіorum; *fundatorum atque balearum.*
Sullae aliisque omnibus et; *Sillae omnibusque suis et*
114. paullo post morbo interiturae; post paulo interiturae
proficiscerentur; proficisceretur
ignesque creberrimos; ignesque quam creberrimos (c. E. B.)
ante considisse; *consedisse*
dicerent, manu vindicandum, neque; *dicerent neque*
115. decere, qui manus armaverit, ab inermis pedibus auxilium petere, in maximo metu; *diceret qui manus armaverit. maximo metu*
116. praemissus ab Jugurtha, postquam Sullam accitum audierat, orator et subdole speculatum Bocchi consilia: praeterea; praemissus *a iugurtha qui postquam Sillam accitum audierat, subdole* speculatum bocci consilia ierat. Praeterea
bona carus acceptusque quem; *bona acceptus erat quem*

pertimesceret: accitum esse
quo res communis licentius
gereretur; pertimesceret,
quo res commun*es* licentius
gerer*en*tur
Sed ego; *nam* ego
117. occulte aut nullo; *occulte. nullo*
sicuti voluerant; sicuti voluerat (c. E. B.)
se missum a consule; *se a consule*
Tum rex uti; *Tunc uti*
ex sententia jurat ambobus: ac; *ex sententia amborum ac*
118. novi, opulentissimus, privato; novi, privato
119. sua retulisse; sua *causa* retulisse
deberetur; *deberet*
invisi essent; invisi erant (c. E. B.)
bello, avidissimus; *bello erat avidissimus*
120. Jugurthae venit; iugurthae proficiscitur
et ei nunciat; et enunciat
121. Haec Maurus; Haec marius occulta oris patefecisse; occulta rectoris patefecissent
Verisimiliter librarius praestantiorem lectionem: *pectoris* quae in quibusdam aliis Codd. occurrit, et quoque in edit. Bip. et Tell. suscepta est, permutavit cum hac insulsa, cui adhuc superscriptum est: vel *rhetoris.*
122. Q. Caepione; quinto scipione

FRAGMENTUM EUTROPII.)[1]

Lect. text. Sylburg.—Lectio Codicis MS.

C. 1. Manilius: Manlius
internecione attriti etiam; internecione etiam
quinto; quintus
XXX et unum; triginta unum

(Post vocem: *unum* usque ad verba: *Is belli finis* insertum est sequens: " Sed ab eorum mulieribus graviorem pene quam ab ipsis pugnam Romani experti sunt. Hae etenim plaustris in modum castrorum dispositis. ipse desuper diu obstitere romanis. Sed cum ab eis novo cedis genere terrerentur. abscisis enim cum crine cervicibus inhonesto satis vulnere turpes relinquebantur. ferrum quod in hostes sumpserant, in se suasque verterunt. Namque aliae concursu mutuo iugulatae, aliae funibus ad sua colla ligatis, aliae apprehensis invicem fascibus strangulatae: equorumque cruribus pertractae interierunt. Aliae laqueo de subrectis plaustrorum temonibus pependerunt. Quaedam dum se suspenderet filios duos traiectis per colla eorum laqueis ad suos pedes iunxit. Ita his duobus proeliis CCCXI gallorum occisa. CXI capta sunt, absque innumera multitudine mulierum quae furore femineo se suosque necaverunt."

Idem fere sed aliquanto tamen mutatum extat p. 58 editionis interpolatae supra memoratae.)

C. 2. sexcentesimo quinquagesimo nono; dctVIII
Titus Vietius, Hierus Asinius, Titus Herennius, Aulus Cluentius; Titus Vetrius. Gervius Asianus. Titus Legennius. Cluentius Albus
praetor gessisset; sed praetor gessisset

Post vocem: *gessisset* usque ad verba: *Anno urbis conditae* sequens intextum est, sed rursus diversum ab eo, quod illa ed. interpolata praebet: " Ipso in tempore dira prodigia visa sunt. nam sub ortu solis globus ignis a regione septentrionis emicuit cum maximo coeli fragore. Apud Arretinos in convivio cruore panibus quasi e vulneribus corporum fluxit. Per septem continuos dies grando lapidum inmixtis etiam testarum fragmentis terram latissime verberavit. In Samnitibus e vastissimo terrae hiatu flamma prorupit et us-

[1] In collatione huius fragmenti secuti sumus textum Eutropii, qui extat in F. Sylburgii corpore Scriptorum Roman. minorum Francof. 1587 fol. edito, Tom. I.

que in coelum extendi visa est. Tunc etiam omnium generum animalia, quae inter homines vivere soliti erat, relictis stabulis pascuisque cum balatu hinnitu mugituque miserabili ad silvas montesque fugerant. Canes quoque quorum natura est extra homines esse non posse lacrimosis ululatibus vagi luporum ritu oberrarunt. Nec mora post haec tam gravia prodigia civilia bella secuta sunt. Apud Judeos ea tempestate primus Aristobulus Rex pariter et pontifex diadematis sumpsit insigne."

C. 3. commotum est; commotum exortum est
primus urbem Romam ingressus est; primus in urbem armatus ingressus est
cum Bosphoro; in bosphoro
bellum se ei propter; bellum propter
Inde ad Ephesum; Inde et ephesum
etiam Athenae civitas; etiam Mathone civitas
miserat non iam ad; miserat enim ad

4. ipsamque urbem cepit; ipsas athenas cepit
exercitu XIV; exercitu XIII
LXX millia lectissima; LXX electissimorum
commisit. Primo; commisit bellum. primo
viginti millia hostium; quindecim millia hostium
filiusque Archelai Diogenes. secundo; et filius Archelai. secundo
Mithridates cum Sylla de pace agere coepit. Interim; Mithridates iussit cum Silla de pace agi. Interim

5. tum vii millia eius cecidit; tum $\overline{VI}$ eius occidit
CXXIV suorum amisit; XXIIII suos amisit
perdidit. Mox etiam et urbem ingressus est. Marium Marii filium; perdidit. Sylla deinde cum campania sanicium duce et reliquis copiis ad portam collinam signa contulit. $\overline{LXXX}$ hominum occidit, mox etiam urbem ingressus tria millia hominum contra fidem datam inermes peremit. Cumque magna crudelitate adversus sontes insontesque saeviret. quintus catulus palam Syllae dixit, cum quibus tandem victuri sumus si in bello armatos in pace inermes occidimus. Sylla dehinc Marco Marium de caprili casa extractum vinciri iussit ductumque trans tiberim effossis oculis membris minutatim exsectis vel fractis trucidari. Marium Marii filium (Pauca horum vestigia extant in ed. interp. p. 66.)
LXXX millia hostium in eo proelio; $\overline{LXX}$ hominum proelio

6. traditis exercitibus; tantis exercitibus
Hiarbam; Jerdam
consumserunt ultra CL millia hominum; consumpserunt autem plus quam $\overline{CL}$ hominum
consulares XXIIII; consulares XXIII
senatores fere CCC; senatores fere CC

(Quibuscum verbis liber Vtus Eutropii concluditur: sed in codice adhuc addita sunt sequentia, quae quoque in ed. interpolata leguntur licet aliquantulum mutata:

" Post haec tamen Sylla mortuo Lepidus Marianae partis adversus Catulum Syllanum ducem consurgens bellum reparavit. Bis tunc acie certatum, plurimi Romanorum extincti. Albanorum civitas pro eo quod illuc Scipio Lepidi filius confugisset, expugnata et capta est. Brutus in cisalpinam galliam fugiens apud regium interfectus est. Hoc tempore Hierosolymis Alexandra uxor Alexandri regnabat ex cuius aetate Judeos rerum confusio et variae clades oppressere.")

JO. AD. NODELL'
Epistola Critica
AD ILLUSTRISSIMUM VIRUM
C. G. HEYNE,

M. BRITANNIÆ REGI A CONSILIIS AULICIS. CET. CET.

ACCEDUNT PAUCA ALIA CRITICA.

Κρίσις ἐστὶ Πάλλαδος δῶρον μέγα.
Ἄνευ γὰρ αὐτῆς πάντα γίνεται σκότος.

SUMMO HEYNIO
JO. AD. NODELL
χαίρειν καὶ εὐπράττειν!

NO. I.

QUUM forte his diebus nonnihil nactus essem otii, in manus inciderunt illa Tzetzæ, quæ egregius ille tuus JACOBSIUS paucis abhinc annis edidit. Accidit autem illud legenti, quod accidere debuit necessario, ut offenderem ad multa, quæ cum tollere cuperem, in chartam conjeci nonnulla, quæ, ecce, oblata occasione, tibi audeo mittere, ut nimirum judicio tuo stent aut cadant, eisque tu, sicut videbitur, utare. Sed jam hoc ago.

NOTÆ IN TZETZEN.

ANTEHOM. vs. 78. an ?—*ἀγίνεον ἐς Τροίην μέν.*

V. 365. Num scripsit *Ὅς σὰ σκῆπτρα παραίρεται*, pro *παραρεῖται* a verbo *παραιρέομαι*, aufero.

V. 573. Quum dubitare te diceres in nota, an homo *ἑλέπτολις* dici queat, non memineras, id quod tibi profecto rarissime accidit, hoc nomine non semel se ipsam designare Iphigeniam apud Euripidem, Iphig. in Aul. v. 476 seqq. Conf. omnino Æschyl. Agam. v. 696. seq. &c. Plutarch. in Demetr. c. 26. p. 42. v. 6. Ed. Hulteni.

HOMER. v. 18, ut e versu tollatur vitium, scribendum

Ὣς Πάρις ἠτίμησε, σὺν δὲ Τρῶες ὄρκια χεῦεν.

Vel, si correpta prima in *Τρῶες* displicet,

—— *Τρῶες δὲ σὺν ὅρκια χεῦεν,*

ut malebat quindecim annorum adolescens N. N. MATZE, Batavus, disciplinæ nostræ alumnus, quique, raro admodum hodie in juventute nostra exemplo, egregia valet legum metricarum, ex continua tum aliorum, tum Homeri imprimis lectione, peritia. Ejusdem et alia oc-

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[1] Professor Nodell, soon after the emancipation of Holland, put us in possession of his *unpublished* Criticisms, part of which we present to our Readers in the present No. The remainder we shall give in our next. The Professor died soon after he forwarded his MSS. to us. EDIT.

current infra, quæ litera M. notata videbis, ut suus juveni eximio honos habeatur. Forte tamen eam adspirationi vim tribuit Tzetzes, ut præcedentem brevem, consona finitam, producat, sicut paulo post.

V. 53. ——— ἕνεκἄ φήμισαν,

nisi illic scribas ἕ ν ε κ ε ν.

V. 82. scribo ——— Μενέλαον οἱ ἀντιοῶντα.

οἱ facile excidit ob præcedens ὅν. Sed quid fiet v. seq. 89, ubi in βίον producit ultimam ante vocalem, et v. 303, εἶδον ὀφθαλμοῖς, et v. 329, ας —αν, et Posthom. v. 19, ubi JACOBSIUS φεῦγον. Posth. v. 189, 226, 367, 439, et 496.

V. 153. χρυσοκέρως τε πόσεις.

Mariti inauratis cornibus. Credo, qui donorum caussa in uxorum adulteriis connivebant. *Cornigeri* enim jam veteribus dicti mœcharum conjuges, V. Salmas. ad Tertul. Pallium, p. 338, ubi quod profert Lucilii epigramma, habetur apud Brunckium Anal. v. ii. p. 318. qui κερασφόρον exponit per Gallicum *cornard;* conf. omnino Solanum ad Lucianum v. i. p. 332. quem nuper locum per literas et amantissime et elegantissime scriptas mihi indicabat Cl. mei Heusdii humanitas.

V. 348, addita particula corrigo λυγρά τε.

V. 355, repone τὴν pro ἥν, ut, recepta in præcedente Jacobsii emendatione, sensus, quem is vult, eliciatur. Seq. versu lubens scribam

——— ἐπὶ τοῖς δώροισι χαρίζευ.

V. 384, forte —— ἐστι δ' ἀνάκτωρ, seu, ut malebat M. ἐστὶν ἄναξ δέ.

V. 412, an?—Τοίων ἐξήρχετο μύθων.

V. 421, deleatur δ' post κλέος. M.

V. 449, Lege — ζῶον δ' ἄχρι καὶ τοῦ.

V. 453, γοόων τ' ἐστ'. M.

V. 461, an? τὸν ἱερῇ ἐκάλουν Σκαμάνδριον.

Primam enim in *Scamander* producit etiam infra v. 464.

POSTHOM. v. 22, num? ἑοῖς ἐνὶ δώροις.

V. 27. (Τροίης) an? πόλεως, quod facilius excidit ob præcedens ὅμως.

V. 103, pro πέσον corrige, sis, πίπτον, flagitante metro, et mox v. 109, ἔσβεσε δ' M. in eodem πέσον recipiam καὶ cum Cel. Editore.

V. 142, lego —— χρεμέτισε πανείκελα μυρομένοισιν.

V. 157, plane monstroso quid fiet? an? ε. γ. A. ὃς ἔχεν.

V. 162, ποτέοντο, vitium erit typographicum pro πατέοντο, calcabantur.

V. 167, an? μίνγ' vel μίντ' M.

V. 175. Licet TZETZÆ consuetudinem Cl. JACOBSIO in nota memoratam non ignorem, malim tamen

Ταὶ ῥά μιν ἱππῆες ἐφέποντο.

V. 180, lege, Ἀσπιδοχάρμη τε καί.

V. 229, an? πάννυχα.

V. 237, Num? Δαρδάνιοι M.

V. 241, puto χειρὸς νεύματι, nutu seu gestu.

V. 329, an? Αἴας οἱ ἐπάλμενος.

V. 358, num? αἶσα δὲ εἶλε. M.

V. 378, pro εὔστηθες ἔπλε in MS. est πέλε, utrumque contra metrum, quod poscit εὔστηθός τε. M.

V. 379, an? καὶ ἄνω φάλος.

V. 424, si νεκρὸν scribas, salva tamen erit prioris syllabæ quantitas.

V. 434, φαλαγγηδὸν, non dubito esse a Tzetzæ manu, quanquam contra metrum. Si κλαγγηδὸν Homericum Il. B. 463, quod aliquando reponebat Eleg. JACOBSIUS, reciperetur, hoc insuper scribendum esset κατα δακρυχέοντες. Hesychius φαλαγγηδὸν, κατὰ τάξεις, quod et ipsum Homericum est Il. O. 360.

V. 447, an? ὅσοι Τρώων ἐν Ἀχαιοῖς.

V. 452. Posset scribi μέγα θαῦμα θαλάσσης. conferri autem potest Catulli Epith. P. et B. v. 14. ubi parum abest quin scribendum suspicer

Emersere FEROS candenti e gurgite vultus
Æquoreæ monstrum Nereides admirantes,

quod miror non reposuisse egregium illum poetarum Latinorum sospitatorem N. HEINSIUM, quum SE EMERSERE reponeret apud Sil. Ital. Pun. vii. 414. qui locus e Catullo sumtus, quod tamen non observatum Silii commentatoribus. Conf. Bosii Ind. ad Nep. in v.

V. 473, posset quidem scribi

Γοργὸς ἐν ὀφθαλμοῖς, καὶ ἐνὶ δρόμοισι π.

Sed manet tamen peccatum in prima syllaba vocis δρόμοισι quæ brevis est, nisi corrigere malis δρασμοῖσι.

V. 485, an? δοριθήρατοι, uti apud Eurip. Hec. 105, quamquam vel sic male corrigitur syllaba ρα.

V. 500, lege Πηλείδαο. Paulo superius v. 492.

——— Ἥρωος ἄκουε μόρφην.

Durissimus est trochæus sic positus, quum in promtu sit rescribere

—— τοῦ μόρφην ἥρωος ἄκουε.

M. trochæus tamen est in eadem sede v. 565, nisi illic inserta particula malis κείνου γε πεσόντος.

V. 570, num? ἔνδον ἄλεντο, includebantur, ab ἄλεμαι, *includor*, unde ἀλεὶς et similia Homerica.

V. 611, an? τετιῆσθαι, et præcedente versu λαβόντας.

V. 615, num?

τῷ πάντας κατέρυξαν ἐτώσια πρέσβε' ἰέντες.

Frustra, re infecta dimittentes legatum Antenorem.

V. 639, εὐρείά τε M.

V. 640, potius θύρα M.

V. 675, τοῦ τε θύρην κλῄϊσσεν, ῥίγιά τ' εἴδετο ἔργα.

V. 677, ad fulciendum versum scribo ὅσσοι. Supra v. 636, an ἔδρασεν scripsit pro ἐποίησε.

V. 701, Lege ἀπαφίσκειν, *fallere, decipere,* et insuper forte,

καὶ ἐμέ γε θελὼν ἀπαφίσκειν.

nisi λέγων accipias pro *putans,* quo sensu φῆμι frequens Homero.

V. 713, monstri similem sic corrigere possis, sequente etiam leviter mutato,

Λ. δ. μ. τὸν ἵππον οὔτασε δουρὶ
π. δ. ἀπωλέθετ' ε. ε.

V. 738, Si Λατίου scripsisset, consuluisset metro.

V. 739, Emenda φεῦγον M. nisi malis ὑπέκφυγον.

V. 772. Forte quis corrigendum existimet ἄνδρες δὲ π. κ.

Et hæc quidem hactenus, quibus tu, vir illustrissime atque humanissime, quod videbitur, facies, sive edenda hoc vel illo modo, seu premenda duxeris. Ego si, nec tibi, neque egregio JACOBSIO tuo, omnino ingrata fuisse hæc intellexero aliquando, gaudebo summo opere, unde enim his temporibus gaudia nisi ex literis? in quibus ego si adquiescere licet, sat beor.—Acta Literaria nostra Trajectina tarde procedunt admodum; potuissem alioqui dare paucula mea, pluscula ex schedis penes me doctissimi LENTZII, τοῦ μακαρίτου, discipuli quondam tui, cognati mei. Narratur tamen volumen tertium jamjam edendum. D'ESCURIUS meus mirifice triumphat tuis literis, tua laude.—Vale, VIR MAXIME, atque ita habe, post SCHRADERUM meum, τὸν πάνυ, quem majore cum veneratione diligam ac mirer, reperiri hominem neminem. Tu amare me perge.—Scr. Rotterodami ad Mosam in Erasmiano A. D. X. Kal. Sept. CIↃIↃCCCI.

Κρίσις ἦν ἄπεστι, Ζεὺς οὐκ ἔστι Ζεύς.

Data hac occasione, adjiciam pauca alia e penu mea in Scriptoribus quum Græcis tum Romanis observata, et primo quidem, ob materiæ affinitatem, videamus Tryphiodorum.

Ἰλίου igitur Ἀλώσεως, ex ed. Florentina Bandamii v. 26. lege

ε. τ. π. μεγ' ἀγαλλομένη δ. ε.

v. 197 et 198, adsumto versu e C. A. scribendum suspicor,

——————τῷ δε οἱ ἄμφω
Ὀφθαλμῷ σκοπέοντι (vel σκοπέοντε) ἐλάνθανον ἐκτὸς ἐόντας.

V. 200. scribo ἵππον.

V. 205. adsumto iterum versu, quem exhibet C. A. lubenter emendabo,

Δ. τ. κ. ἐπεκίδνατο λαὸν ἀϋτή.
φεύγειν ἀ, καὶ ε. ε. α. κοίλας
Νῆας ε.

V. 256. δολόπλοκον ἔγγε πε μῦθον.

V. 296. *εὐπλέκτοις τε κάλοισιν. funibus.*
V. 307. *δεινὸν ὑποβρύχατο.*
V. 366. an? *θανάτοιο τέλος.*
V. 438. novi, qui scribat *εὖνῃ* in fine, licet conjecturæ vix confisus.
V. 460. corrige, sodes, *ἐεργμένα*, et v. 535. *ὑπεκ.*
Sed, missis his minorum gentium poetis, videamus potius eorum principem. Apud Homerum igitur H. in Merc. 99. pro vulgato

Ἡ δὲ νέον σκοπίῃ προσεβήσατο δῖα θεάων,

quod, quum de oriente die sermo sit, sensui est contrarium; lubenter corrigam *κατεβήσατο*, vel, quod accedit propius, *ἀπεβήσατο*, ut apud Ovidium Lucifer *cæli statione novissimus exit.* Paulo autem superius v. 93. malle me *ἵνα μὴ*, dixi in notis Criticis ad calcem Aviani, p. 56.

Il. Π. 8.

τίπτε δεδάκρυσαι, Πατρόκλεις, ἠΰτε κούρη
Νηπίη, ἠθ' ἅμα μητρὶ θεοῦσ' ἀνελέσθαι ἀνώγει,
εἱάνου ἀπτομένη, καί τ' ἐσσυμένην κατερύκει,
Δακρυόεσσα δέ μιν ποτιδέρκεται, ὀφρ' ἀνέληται.

Pulchre exprimit hunc locum *M. de Florian*, Numa, L. 3. *Il le regarde et se tait, semblable à l'enfant timide, qui suivant sa mère à pas inégaux, la retient doucement par son voile, fixe sur elle des yeux noyés de pleurs, et lui demande sans rien dire de la porter dans ses bras. Ainsi Numa suivoit Tatius.*

Hymno in Cer. v. 37. scribo *ἀχνυμένῃ περ.*
V. 344, 45. an?—*ἠὸ' ἐπ' ἀτλήτοις*
Ἔργοις θ. μ. πυκνὴν μητίετο βουλήν.

V. 404. pro *καὶ* posset legi *ἢ*, *num.*
V. 409. arreptis ceteris, quæ dat Cl. editor RUHNKENIUS, Leidensis Academiæ decus, potius tamen scribam

—ἵνα μ' ὀφθαλμοῖσιν ἰδοῦσα.[1]

Euripidis Phœn. v. 879. ed. Beckii majoris

Ἁ συγκαλύψαι π. Ο. χρόνῳ.

Quum egregie hunc locum interpretarentur et Musgravius et alii, miror, non offensos fuisse importuno mihi quidem *χρόνῳ*, quamquam illud in suo Cod. invenisse video Valkenaerum. Sed alio ducit Scholiastes *διὰ τοῦ συγκλείειν τὸν πατέρα περιτυχόντας.* Occultare quovis modo rem omnem conabantur, et tenebris mandare Œdipodæ; quare lubens equidem pro *χρόνῳ* scribam *σκότῳ*. Conf. Statium, Th. I. 47. seq. et II. 441.

Iphigen. in Aul. v. 355. lego *Πριάμοὐγε*, deleta distinctione ante *Πριάμου*—paulo aliter Beckius.

[1] Sic Hermannus.—EDIT.

cari scribendum esse πύλης dixi in Notis Crit. ad c. A. Nunc addo, eamdem emendationem proponere, et pluribus firmare Cl. Jacobsium Animadv. in Eurip. c. 4. editis A. 1790. quem cultissimi viri consensum mihi gratulor.

Apud Tzetzen ab eodem Jacobsio editum in Posth. v. 411. Diomedes et Ajax inveniunt Achillem

Λοίσθια φυσιοῶντα παραὶ θανάτοιο πύλησιν.

Janua *lethi* et *letho* frequens poetis, sed alio plerumque sensu. Ἄιδου πύλαι sunt apud Æschylum p. 216. Ed. Steph. et Agam. v. 300. V. Stanleium ad Agam. v. 1300. et, quem laudat Ill. Grotius nostras ad Matth. Evang. xvi. 18.

Iphig. in Aul. v. 357. στερέντά σ' ἀρχᾶς. puto μ' ἀρχᾶς. Verba sunt Agamemnonis.

Iphig. in Taur. v. 1386. seq. ita accepta ab interpretibus video, ac si Dianæ simulacrum vocem edidisset, quum tamen, quæ sequuntur, verba sint Orestæ socios adhortantis, unde quivis, admonitus, certe scribendum videat

Λαβὼν Ο. ω. ε. α.
Βὰς εἰς θ. κ. ε. κ. θ.
Ἔθηκε α. ε. ε. ν.
τό, τ' οὐρανοῦ π. τ. δ. κ.
Ἄγαλμα νηὸς δ' ἔκ κ. ε.
Βοήν τιν' ὦ γῆς κ. τ. λ.

Troas v. 615. an scribendum ν. δ. χ'. ἀ.

Ε. ω. γ. οὐ. μ. οὐ. ἀ. γίνεται,
Κακὸν κακῶν γ. ε. ἀ. ε.

Mala malis certant, nota formula κακὰ πρὸς κακοῖς, de qua v. Valcken. ad Phœn. p. 453.

Phœn. v. 888. Tiresias vates hæc ait,

π. δ. ν. π. ν. π.
Α. κ. κ. μ. β.
π. γ. δώσουσι θ. χ.
Σ. δ'. ω. τ. συγκαταστάπτη π.

Ita editur; poeta tamen, ni fallor, dedit δίδοῦσι; futura enim, sicut præsentia, enuntiare solent vates. Cassandra apud Ovidium notissimo loco,

Graia juvenca venit, quæ te, patriamque domumque
Perdet; Io, prohibe, Graia juvenca venit.

Conf. Colum. ad En. p. 13. unde VIDEO recte vindicat Burmah. Lucano I. 694. Huc pertinet illud Promethei apud Æschylum, v. 170. ubi, indigebit mea opera, inquit, aliquando Jupiter, ut ipsi indicem

ὑφ' ὅτου
Σ. τ. τ' ἀποσυλᾶται,

ubi Schol. ἀποσυληθήσεται, et præcipue ejusdem Cassandræ vaticinium de rebus in Atridarum domo gestis gerendisque. Apud eumdem Æsch.

p. 209. v. 1099. seqq. idem de impense aliquid cupientibus observat Scholiastes ad Eurip. Phœn. v. 1259. Conf. Notas meas Crit. p. 60. ubi innuebam egregium illud dictum,

Δεῖται γὰρ ὁ θεὸς, εἴπερ ἐστ' ὄντως θεὸς
Οὐδενὸς,

habere poetam a magistro Socrate. Conf. Lucian. in Cynico, p. 545. et Ill. Grotium, ac præcipue Wetsten. ad Acta Ap. xvii. 25. Plutarch. in comparatione Catonis prisci et Aristidæ c. 4. *ἀπροσδεὴς μὲν γὰρ ἁπλῶς ὁ θεὸς, ἀνθρωπίνης δ' ἀρετῆς, ᾧ συνάγεται πρὸς τὸ ἐλάχιστον ἡ χρεία, τοῦτο τελειότατον καὶ θειότατον.*

Æschylus Prom. V. 436. v. Notas meas Criticas p. 58. ad Erasm. Adag. p. 257. Metaphorica ratione hoc verbo *προσηλοῦν* pulchre usus est Plato in Phædone v. 1. p. 190. Ed. Bip. quem locum videre est apud Bentl. ad Horat. Serm. II. 2. 79. *ἁλόμενον* dixit Apollon. Rhod. II. 1249. *προσπαταλευθῆναι* et *καταπήγνυσθαι* Lucian. Prom. qui verbo *προσπασσαλεύειν* aliter etiam utitur de Andromeda scopulo adfixa, Dial. Mar. 14. ubi tamen de *alligata* tantum capiendum, quum postea *δέσμους* memoret, quomodo in Cataplo p. 411. Ed. Bened. *προσπεπαταλευμένος, malo alligatus*, præcesserat enim *πρὸς τὸν ἱστὸν δεδήσεται. acratos nodos* dixit Propert. II. 16. 9. ubi vel ad Prometheum, vel ad Andromedam alludi censent eruditi. *ἀναστανροῦν* denique dixit idem Lucian. de Sacrif. p. 258.

Pers. v. 601. an? *βροτῷ τιν'* pro *βροτοῖσιν*.

V. 731. malim inverso ordine *λαὸς πᾶς*, ut æquali cum reliquis procedat versus, in quibus quintum pedem integra semper vox auspicatur.

V. 918. *εἰθ' ὤφελε Ζεὺς κ. μετ' α.*
τ. ο.
θ. κ. μοῖρα κ.

Ut versus ultimus sit parœmiacus anapæsticus, *τὸ μοῖρα* primo casu erit accipiendum, ut sit

θανάτου | κατὰ μοῖ | ρα καλύψαι.

Et *Ζεῦ* vocandi casu scribendum v. 918. quo eodem versu cur *ὄφελε* prima brevi (ob leges scilicet anapæstici) legi jubeat D'Arnaud in Spec. Animad. p. 115. vix video (nisi *λε* in *ὤφελε* productum putaret ob sequentem Z, quam tamen syllabam corripi posse, ait Pauwius) secunda enim sede non raro est anapæstus, prima spondeus, ut v. 915,

Περσῶν | γενεᾶ. | τί πάθω | τλήμων.
Sic ergo *εἰθ' ὤ | φελε Ζεὺς | κ. τ. λ.*

Agam. v. 915. v. Notas meas Crit. p. 58. Seneca Phœn. v. 11.

Et patere *cæcum*, quo volet, ferri *pedem*.

loquitur Illic Œdipus. Idem Agam. v. 400. Agamemnon.

Incolumis, auctus gloria, laude inclytus
Reducem littore expetito impressit *pedem.*

Paridi ***adulteros crines*** dat Horat. Od. I. 15, 19.

Xenophon Cyrop. I. 6. τούτων δὲ φανέντων, οὐδὲν ἔτι ἄλλο οἰωνιζόμενοι ἐπορεύοντο, ὡς οὐδένα ἂν λήσαντα τὰ τοῦ μεγίστου θεοῦ σημεῖα. Ita exhibet Ed. Welsiana, repetita a Thiemio — corruptum esse locum monstrat et sententia impedita, et lectionis varietas. Lego ὡς οὐδὲν ἂν ἀλλοίωσον. Nullum, inquit, aliud curabant omen, tanquam nihil omnino ***mutaturum*** ea, quæ summus jam deus ostenderat.

Ib. IV. 6, 2. καὶ τότε μὲν ἀνιασθεὶς ἄρα κατέσχεν οὕτως τὸν φθόνον. Puto ὅμως, continuit *tamen*.

Symp. p. 455. V. IV. Ed. Thiemii in fine pro σώμασι lego στόμασι.

Ib. p. 495. addita distinctione, proculdubio scribendum, ἐβόων αὖθις! nostrum *da capo*.

Plutarchus Nicia p. 375. V. 111. Ed. Hutteni, difficilis locus, varieque tentatus sic videtur constituendus, οὐδεὶς δ' ἔτι καιρὸς ἦν π. π. ε. κ. μ. οὔτε π. δ. α. τ. ν. ο. βλέποντος, μὴ κρατηθῆναι τοῖς λογισμοῖς. κ. τ. λ. ***Neque pueri instar, qui, jam in navem receptus, relictos in littore parentes aliosve identidem respicit cunctantem et versantem rem variis ratiociniis sæpius non obedire ac vinci necessitate, nimirum quum nihil prodesset cunctatio, atque ita retundere etiam ac cohibere collegarum impetum.*** cet.

Crasso v. III. p. 355. in fine, Nisi periturum se videntem Crassum magno tamen animo excusatos voluisse suos milites, ne proditi imperatoris crimen Romanos premeret, nisi hoc, inquam, contendas, scripsisse putem Plutarchum, οὐκ ἀπατηθεὶς ὑ. τ. π. ἐκδοθείς. Ipsum enim Surenæ dolum probe perspexisse, sed coactum a suis ad colloquium venisse, ex præcedentibus apparet perspicue.

Quæst. Rom. p. 519. Ed. Steph. ἰοῖς δὲ καὶ νυκταλίοις. pro nihili voce ἰοῖς lege εὐλοις. Hesychius εὐλων, διονυσιακῶν.—εὔια ***βαχχεύματα*** sunt apud Eurip. Cycl. 25.

De Fortuna Rom. 573. ed. Steph. in fine, ἰάνου δίπυλον, ὃ πολέμου τύχην καλοῦσι.—in Latina Xylandri versione recte est ***belli portam***, licet in notis nihil sit monitum. Scribendum igitur πύλην.

Ὅτι διδακτὸν ἀρετὴ p. 783. ej. ed. ἐκεῖναι μὲν τοὺς οἰκέτας ἐκτυφλοῦσιν, ὅπως παραδῶσιν αὐτοῖς. Sic editur nullo sensu. Loquitur de Scythis. Scribo ex Herodoto IV. 2. ὅπως γάλα δονέουσι. αὐτοῖς Conf. omnino doctissimum Barthelem. Itin. Anach. p. 111, 117.

Περὶ ἀοργίας p. 808. ej. ed. Æschyli sic videtur scribendus, post τὴν φλόγα cet. διέφθειρε cet. ω. ἠβάσασα τεκτόνων πόνον. Ut sit aoristus ab ἠβάω, sive ἠβάσκω.

CAMBRIDGE PRIZE POEM.

The following Exercise gained Sir Wm. Browne's Medal in the second year after the institution of that prize at Cambridge. It was written by the Rev. JOHN HAYTER, M.A. F.A.S. then a Scholar of King's College.

BELLUM AMERICANUM.

Ποῖον ὕμνων, Μῶσα, δρέπειν ἄωτον,
Μαλθακὰν σταζοῖσα, θέλεις, ἔερσαν;
Ἦ ῥά μοι θέλξεις ἀνίας ἐν Αἰο-
λῇδι μολπᾷ,

Τὰν λύρᾳ Σάπφω γλυκερὰν μέλισδεν
Ἐπταγλώσσῳ, καί τ' ἐλέλισδε κούρα;
Ἄλλα μελποίσας κατατάκετ' αἰνῶς
Ἔλκεϊ θυμὸς,

Ἔλκε' ἀσβέστῳ· μέγα κἄμμιν ἕλκος
Καρδίαν δάκνασσεν, ὅλως τ' ἴαψεν,
Σχετλία πατρὶς· χρυσεροῖς διαῤῥεῖ
πένθεσιν ἦτορ.—

Ὡς λύρα μοι δεινὸν ἔκραξ', ἀρείως
Ἀ πόνως οὔλων πεδάμειψ' ἐρώτων·
Ὡς ἄπειπεν σκλαρὰ σιδαροχάρμων
Ἔργα πολιτῶν.

Δεῖμα χειμαίνει φρένας—Ἄ δ' ἄπληστον
Μαίνεται, μάτηρ Στάσεως, Ἐριννύς·—
Κάδδ' Ἀτὰ κλαγγοῖσα βέβαλον ὤρσεν
Μῆνιν ὁμαίμων·—

Βάλλεται δ' οἱ πυρπάλαμος βελέμνου
Ἶς· φλογὸς δ' αἴθωνος ἀπ' ὀπάτων οἱ
Θεῖ σέλας, φοιτᾷ δέ· τρέμοντα δ' ὀργὰ
Γυῖα ταράττει.

Σύγγονον φύρει κόνις ἄνθος ἄβας·
Τιέων πάμμικτον, ἀδελφέων τε
Αἷμα, καὶ πάτρων χέεται· δαφοινὸν
Γήθεται Ἄρης.

Φεῦ μαχᾶν στυγνᾶν—ὁλοῶς γε, πατρὶς,
Ἥττά σε φθέρσει· στεφανοὺς δὲ νίκα
Ἀκλεὰς δρέψει, φονόεντα δ' ἄθλων
Καρπὸν ἀδόξων.

Ἄλλα θηρεύει μεταμώνι' Ἐλπὶς
Τβρέως ἄκραντος—ἄφαρ δὲ, φελλὸς
Ὡς, ἀβάπτιστος σκεδάσει μεριμνᾶν
Κύματα πατρὶς.

Νῦν δὲ, παῖ χρυσᾶς Θέμιτος, ἄνατται,
Ζᾶνος ἃ καλὰ πάρεδρος, φίλων τε
Εὐπρεπὴς ἔργων ταμία, Ὀλύμπου
Δώματ' ἀγάλλεις·

Δεῦρ' ἴθ', Εἰράνα, χθονὸς ὄμμα, φέγγος
Κταμάτων, ὄλβου κορυφὰ, γάνος τε·
Οἷσον ἐς πάτραν ὑγιὲς, μολοῖσα
Σὺν χαρίτεσσιν.

Εὔνομον παιδὸς κραδίαν κνίσαιε
Ματέρος στοργά ποτε, γηροβοσκὸν
Λύθις ἀντείνῃ μελέταν, τὺ δ' αὐτὰ
Ἔσσο συνεργός.

Καὶ γὰρ εἰ δώκῃ [1] τι, πλέων γ' ἀμοιβά.
Εἰ φιλῇ, μάτηρ πλέον αὖ φιλάσει·
Εἰ πονῇ πάτρας ὕπερ, ἐκπονάσει
Ἄφθονα δῶρα.

Ἀμερᾶν δ' ὅλοιτο πολυφθοράων
Δύστονος λαίλαψ· ἐπίπνευσον οὖρον
Σὸν, θεὰ, καὶ χείματος ἀγρίου δὸς
Νήνεμον αἶαν.

In Maximis Comitiis, Jul. 2, 1776.

ADVERSARIA LITERARIA.

NO. III.

Peculiar usage of the Preposition ὑπό.

In No. XVII., to which unfortunately I have not at this moment the opportunity of referring, are some metrical notes, by a correspondent, who signs himself G. B. Remarking on line 838

[1] Si cui displiceat hæc vox, utpote nimis Αἰολίζουσα, is scribat, nec me invito, δίδῳ. Ed.

(Porson's edition) of the *Phœnissæ*, he seems determined to quarrel *in toto* with the luckless preposition in question, and scruples not to part with it even at the expense of cutting up the line without mercy. *Constructionem non expedio*, are his words, unless my memory fails me. In quoting the line from Porson, to the best of my recollection, he accentuates the preposition in a manner, which makes some difference in the construction. Nothing, however, can be more correct than the passage, as it stands in Porson's edition, and, bating the circumstance of the idiom being rather of rare occurrence, nothing more easy and clear. The words must be taken thus; πύργος τε διδύμων ποταμῶν ἀνέστα ὑπὸ λύρας τᾶς Ἀμφιονίας. "And the citadel of the twin streams [Dirce and Ismenus] rose up *to the sound of* the lyre, namely, that of Amphion." So in Herodotus, Book I. § 17. ἐστρατεύετο δὲ ΤΠΟ συρίγγων τε καὶ πηκτίδων, καὶ αὐλοῦ γυναικηίου τε καὶ ἀνδρηίου. The expression πύργος διδύμων ποταμῶν may be paralleled by one in the Medea, line 842, (same edition), where the words πόλις ἱερῶν ποταμῶν are applied to the city of Athens,[1] in allusion to its position at the junction of the rivers Ilissus and Cephisus. With reference to the great ingenuity which the author of the notes evinces, as well here as elsewhere, we hope that we shall give no offence if we observe, that it is one thing to set forth the reading of a passage as it *might have been*, and another to present us with what it *was*. That he "lies like truth,"—is the very least that can be said of the Critic. *N. A.*

In tracing to a Latin original that line of Blair's Grave,

"Where are the mighty *thunderbolts of war*,"

I found that the *fulmina belli* had been applied by different writers to the two Scipios—by Virgil, (Æn. VI. 842.)

"Aut geminos *duo fulmina* belli
"Scipiadas." ————————

By Cicero, (Orat. pro Corn. Balbo) "Cum *duo fulmina* nostri imperii," &c.

Those heroes are styled by Lucretius (III. 1048.)

"Scipiades *bello fulmen*, Carthaginis horror."

But Blair's line seems more immediately borrowed from Silius Italicus, (VII. 107.)

"Aut ubi nunc sunt *fulmina belli*
"Scipiadæ."————————

And this appears imitated in the old Moral *Quatrains* of the Seigneur de Pibrac, commonly called the *President Faur*, in the following line:

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[1] See *Class. Journ.* No. III. p. 566.

" Où sont ces Empereurs, ces foudres de la guerre?"

In his ninetieth Quatrain the venerable Seigneur de Pibrac (an author, whose work is now, I believe, very rare,) has thus anticipated Rochefoucault—

" Le Péché t'a quitté, tu ne le quittes pas"—

Which in the *Maximes et Réflexions Morales*, (197) I find amplified in the following words—" Quand les vices nous quittent, nous nous flattons de la créance que c'est nous qui les quittons."—

P. D. V.

*Ad Illustrissimum Baronem H******.*

Vicina quoties vestigia vertis ab Urbe,
Unde sonat confusum atque illætabile murmur,
Has inter ramorum umbras, viridesque recessus,
Qua Philomela sonos dulces et amabile carmen
Integrat; O! reputes quam sint commercia vana,
Quam vanus vitæ strepitus, mundique procellæ.
Forte per has errat sylvas, et amœna locorum,
Ille, fatigato qui spectat lumine cœtus
Vulgares, tacitæ gaudens solamine Musæ,
Aut qui solicitas volvit sub pectore curas
Causa ardens Patriæ! Vernæ vos, suavius, auræ,
Spiretis; voces et tu, Philomela, canoras
Suavius instaures! mihi sit satis addere votum
Ut longum has sedes Dominus clarissimus ornet,
Ipse pari cultu præstans, ac munere Musæ!

4. *Non. Jun.* 1814. *W. L. B.*

The following Inscription has been incorrectly printed in Le Chevalier's *Voyage dans la Troade.* It is seen at Bournabat, near Smyrna, on one of the columns, which are supposed to have been brought from the Baths of Diana.

ΥΜΝΩ ΘΕΟΝ
ΜΕΛΗΤΑ ΠΟΤΑΜΟΝ
ΤΟΝ ΣΩΤΗΡΑ ΜΟΥ
ΕΚ ΠΑΝΤΟΣ ΛΟΙΜΟΥ
ΚΑΙ ΚΑΚΟΥ
ΠΕΠΑΥΜΕΝΟΥ

Scale of Foreign Painters.

To interest the recollection, or to direct the taste, of our readers, we are requested to insert the following *Scale*, under what our correspondent is pleased to call a comprehensive title, the *Adversaria*. The article is curious, and we readily comply with the request. The author considers 20 as the highest degree of perfection, of which we can form no adequate idea; 19 as the degree, which we can conceive, but which no artist ever attained; and 18 as that, which has been reached by the most perfect masters.

The Scale is divided into four columns, comprising the most essential parts of Painting:

	Composition.	*Design.*	*Coloring.*	*Expression.*
Albani	14	14	10	6
Albert Durer	8	10	10	8
Andrew del Sarto	12	16	9	8
Barocci	14	15	6	10
Bassano	6	8	17	2
Baptist del Piombo	8	13	16	7
Bellini (John)	4	6	14	2
Bonarotti	8	17	4	8
Bourdon	10	8	8	4
Le Brun	16	16	8	16
Buonacorsi, or Perrin del Vaga	15	16	7	6
Cagliari, or Paul Veronese	15	10	16	3
Caraccis	15	17	13	13
Caravaggio	6	6	16	2
Corregio	13	13	15	12
Dan. de Volter	12	15	5	8
Diepembeck	11	10	14	6
Domenichino	15	17	9	17
Giorgione	8	9	18	4
Guerchini	18	10	10	4
Guido	15	13	9	12
Holbein	9	10	16	3
Jordano (Luca)	13	12	9	6
Jordans (James)	10	8	16	6
Josepin, or Arpino	10	10	6	2
Julio Romano	15	16	4	14
Lanfranc	14	13	10	5
Leonard de Vinci	15	16	4	14
Lucas of Leyden	8	6	6	4
Mazzuoli, or Parmesiano,	10	15	6	6
Mutiano	6	8	15	4
Otho Venius	13	14	10	10
Palma, the elder,	5	6	12	2

Palma, the younger, ...	12	9	14	6
Penni, il fattore	2	15	8	2
Perugino	4	12	10	4
Polidoro da Caravaggio	10	17	8	15
Pordenone	8	14	17	5
Pourbus	4	15	6	6
Poussin	15	17	6	15
Primaticcio	15	14	7	10
Raphael	17	18	12	18
Rembrandt	15	6	17	12
Rubens	18	13	17	17
Salviati	13	15	8	8
Le Sueur	15	15	4	15
Teniers	15	12	13	6
Testa	11	15	2	6
Tintoret	15	14	16	4
Titian	12	15	18	6
Udino	10	8	16	3
Vandyck	15	10	17	13
Vanius	13	15	12	13
Zucchero (Thadeo)	13	14	10	9
Zucchero (Fred.)	10	13	8	8

Littoraque Epiri legimus. Virg. Æn. II. 292.

In an Historical Memoir, M. Gail proves that in this expression the Poet is guilty of an anachronism. In Homer, Herodotus, Thucydides, and other ancient writers, ἤπειρος signifies a *Continent*, and not *Epirus*. That word was not used to express a Geographical division at the time of the voyage of Æneas. Thucydides calls the inhabitants of ἤπειρος barbarians, hence Epirus could not be a part of Greece. Pausanias (Elea. l. I. 14.) says that Hercules brought the white poplar from Thesprotia into Greece. Thesprotia was in that part of the *Continent* since called *Epirus*; Epirus was not then a part of Greece.

Gnate mihi longa *jucundior unice vita.*

CATULL. LXII. v. 215.

Pronam satis vulgata lectio explicationem admittit. Una tamen literula mutata legerim, *longe*. Sic

O mihi de fratris *longe* gratissime natis. Ovid. Met. XII. v. 686.

Et *longe* ante alios omnes mitissima mater. Tibull. III. 4. v. 93.

Sed quid in aliis moror? Ipse alibi eodem modo hac voce usus est noster: nempe *Carm.* LXVI. v. 159.

Et *longe* ante omnes mihi quæ me carior ipso est.

J. H. H.

Mr. Scott Waring, in his "Tour to Sheeraz," p. 126., mentions the ignorance of a barbarian on the Southern coast of Persia, who, "finding a watch, which some one had dropped, held it in his hand till he heard it beating, which he thought to be extraordinary, as it neither walked nor moved—he put it to his ear, and heard it more distinctly. After considering some time, he cried out, '*Ae quorm saq too kodjaee, dur bia*,'—'Wretch, where are you? come out'—and threw it in a passion on the ground. The watch still went; he then very deliberately took up a large stone, and broke it to pieces—the noise ceased, and congratulating himself upon it, he cries out, '*Akhir kooshteed*'—'have I killed you?'" (or more literally, 'at last are you killed?')

To this story an extraordinary parallel may be found in a work lately published, the "Letters written by eminent persons in the seventeenth and eighteenth centuries," (8vo. 3 vols. 1813.) It is there recorded of Mr. Thomas Allen, (who died about the year 1630, having from his skill in mathematics been suspected of astrology and magic,) that—"one time being at Home Lacy, in Herefordshire, at Mr. John Scudamor's, (grandfather to the Lord Scudamor,) he happened to leave his watch in the chamber windowe, (watches were then rarities). The maydes came in to make the bed, and hearing a thing in a case cry *tick, tick, tick*, presently concluded that this was his Devill, and took it by the stringe with the tongues and threw it out of the windowe into the mote (to drowne the Devill). It so happened that the stringe hunge on a sprig of an elder that grew out of the mote, and this confirmed them that it was the Devill—so the good old gentleman got his watch again." Vol. II. p. 203.

The Literary Magazine and British Review for January, 1789, gives, from some anonymous traveller, observations on a collection of curiosities belonging to *Baron Hupsch*, at Cologne, who, it appears, was author of a work on the Natural History of Lower Germany, and other publications. Among those curiosities was a most remarkable *Hebrew Manuscript*, of the thirteenth century, written in beautiful characters, and particularly valuable on account of the ancient portraits, and other miniature paintings, with which it was decorated. Does this collection still exist—or has the Hebrew MS. found its way to Paris?

The Baron's Museum contained, besides, *Altaria Portatilia*, or *Aræ Viatoriæ*, travelling altars of the early Christians—many fragments of silk, interwoven with gold and silver, and other pieces of ancient tissues and stuffs, fabricated between the *sixth* and *ninth* century. How the antiquity and authenticity of those relics were ascertained does not appear.

Epitaph on Mr. TWEDDELL,[1] *who died at Athens in* 1799, *and was buried in the Temple of Theseus; written by Mr.* WALPOLE.[2]

Εὔδεις ἐν φθιμένοισι· μάτην Σοφίης ποτ' ἔδρεψας
Ἄνθεα, καί σε νέον Μοῦσ' ἐφίλησε μάτην.
Ἀλλὰ μόνον τοι σῶμα τὸ γήϊνον ἀμφικαλύπτει
Τύμβος· τὴν ψυχὴν οὐρανὸς αἰπὺς ἔχει.
Ἡμῖν θ', οἵ σε φίλοι, φίλον ὡς, κατὰ δάκρυ χέοντες,
Μνῆμα φιλοφροσύνης, χλωρὸν, ὀδυρόμεθα,
Ἡδύ γ' ὅμως καὶ τερπνὸν ἔχειν τοῦτ' ἐστιν,—ΑΘΗΝΑΙΣ
Ὡς σὺ, Βρέτανος ἐών, κεῖσαι ἐν σποδίῃ.

A Letter[3] *of the celebrated Dr.* BENTLEY, *dated 25th Sept.* 1697.

(In the collection of the Rev. Mr. Payne, Crickhowell.)

To the Rev. Mr. GORDON, *at Reading, in Berkshire.*

Rev. Sir,

'Tis a long time ago since I received by your hand the kind present from Mr. Jablonski; the first occasion of my delaying to return thanks to yourself and him, was a desire I had, not to return him a bare letter, but to make him also a humble present of all the things y^t^ I had published: two of w^ch^ being then in y^e^ press, one at London and another at Utrecht, I stayed till they were finished. That at London has been done a Q^ter^. of a year since: but the Dutch one, w^ch^ is a Callimachus, is but just now a coming over; though it has been sold in Holland some months since; but since I can at length get them all together, I purpose by the first opportunity to make my acknowledgments to him for y^e^ singular honour he has done me by so elegant and accurate a translation—there is now in England a friend of his, one Mr. Grabe, once professor of Divinity Regio-*monti*, who brought me another copy of my book from Hamburgh: he told me when I saw him last, he could convey any parcell to y^e^ hands of Mr. Jablonski. If I do not find his an easy and sure way, I will make bold to write to you and beg y^e^ favour of your direction. I was a fortnight this summer in Berkshire; but by my very ill fortune it never once came into my mind y^t^ I was so near a person to whom I had so great an obligation: since y^t^ I took Reading in my way to Oxford on purpose to wait upon you: but calling at your lodgings I was told you was gone abroad. Sir, I give you a thousand thanks for your favour, being y^r^

most obliged Humble S^nt^.

R. BENTLEY.

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[1] Author of *Prolusiones Juveniles.*

[2] See Dr. CLARKE's *Travels*, Part II. Greece, &c. p. 534.

[3] This Letter is not in Dr. Burney's Collection.

Inscription lately discovered in Samos; communicated by Mr. RENOUARD *to Dr.* E. D. CLARKE.

Ἡ γενεῇ δόξῃ τε καὶ ἐν μούσῃσι ΤύρινναΈξοχος, ἡ πάσης ἄκρα φέρουσ' ἀρέτης,Ἐννεάδας τρισσὰς ἐτέων ζήσασα, τοκεῦσινΔυστήνοις ἔλιπον δάκρυα καὶ στοναχάς.Πᾶς γὰρ, ἐμοῦ φθιμένης, χηρὸς δόμος, οὔτε γὰρ αὐτὴΛείπομαι, οὔτ' ἔλιπον βλαστὸν ἀποιχομένη.Ἀντὶ δὲ πατρῴου τε καὶ ὑψορόφοιο μελάθρου,Λειτὴ[1] τοὐμὸν ἔχει σῶμα λαχοῦσα πέτρη.Εἰ δ' ἦν εὐσεβέων ὅσιος λόγος, οὔποτ' ἂν οἶκοςΟὔμὸς, ἐμοῦ φθιμένης, ταῖσδ' ἐνέκυρσε τύχαις.

———*Nescis quantis in malis verser miser,*
Quantasque hic suis consiliis mihi confecit *solicitudines.*
TER. Andr. Act. IV. S. I. 25.

Verser is here governed by the indefinite *quantis*. *Quantas* requires the same mood: the conjunction too demands the subjunctive. *Conflârit* would restore the grammatical accuracy. This will be considered as a slight alteration, when it is recollected that some copies read *conflavit*.

NOTWITHSTANDING is not unfrequently, but erroneously, used as a Conjunction. It is the French *nonobstant*. Deprived by time and use of its participial form, it is now a Preposition. Hence the following expression in an elegant and popular writer is incorrect:—"Notwithstanding an Archbishop had strong claims to the purple." It should be either, *Although an Archbishop had strong claims to the purple:* or, *Notwithstanding the strong claims of an Archbishop to the purple.*

[1] Fortasse λήτη. Λήτος, vel λήϊτος idem valet quod δημόσιος. ED.

Of monumental inscriptions in a church yard, none is more calculated to make a strong impression than the following:

Tous ces morts ont vécu; toi qui vis, tu mourras:
L'instant fatal est proche, et tu n'y penses pas.

Over the gate of the Emperor's palace at Vienna is inscribed a monument of Austrian ambition, in five vowels, A. E. I. O. U. The interpretation is: *Austriacorum Est Imperare Orbi Universo.*

Alexander of Paris was the first who made French verses of twelve syllables: in that measure he wrote a poetical History of Alexander the Great. Hence arose the name of Alexandrine verses.

Inscription, written by Beza, on a picture of Erasmus by Holbein, at Basle:

Ingens ingentem quem personat orbis Erasmum,
Hic tibi dimidium picta tabella refert.
At cur non totum? mirari desine, lector,
Integra nam totum terra nec ipsa capit.

The restoration of the equestrian statue of Henry IV. on the Pont-neuf in Paris, brings to our recollection the following quatrain on that statue:

Ce bronze étant du grand Henri l'image,
Qui fut sans pair en armes comme en loix,
Reçoit ici de son peuple l'hommage,
Et sert lui seul d'exemple à tous les Rois.

In a funeral service celebrated last year at St. Petersburg, in honor of the Duke d'Enghien, a Cenotaph was made, with the following Inscription:

Inclyto Principi
Ludovico-Antonio-Henrico
Borbonio Condæo Duci d'Enghien
non minus propria et avita virtute
quam sorte funesta claro
quem devoravit bellua Corsica
Europæ terror
et totius humani generis lues.

Inscription over the Fountain of the Mineral waters of Bourbon:

Auriferas dives jactet Pactolus arenas,
Ditior hæc volvit mortalibus unda salutem.

Epitaphium in HEYNIUM.

Καὶ σὺ, γέρον, κατὰ γαῖαν ἐπώχεο φῦλα θανόντων,
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ἀλλ' οἶκτος καὶ ἔρις δνοφερὴν ἐπικίδναται αἶαν,
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χαῖρε, μάκαρ, γλυκεραῖς ἀμφιθαλὴς χάρισιν.

FRID. THIERSCH.

NOTICE OF

GRANT'S ENGLISH GRAMMAR: *containing a complete Summary of its Rules, with an Elucidation of the general Principles of elegant and correct Diction, accompanied with critical and explanatory Notes, Questions for Examination, and appropriate Exercises.*

THIS work has claims on the patronage of those, who consider the fabric of their native language as an object fitted to engage and to requite an assiduous investigation. Other Grammars may display a creditable share of industry in their remarks on the popular usage of words; but we too often detect the want of philosophical precision, when they endeavour to trace back that usage to the primary elements and powers of speech. To this volume should be conceded an honorable station among those Grammars, accommodated to general use, of which the philological principles are best calculated to bear the test of rigid inquiry. The compiler seems

to have diligently availed himself of anterior researches; but there is yet, we apprehend, in the present work, enough to vindicate the praise of an intellect, vigilantly and profitably exercised in the various pursuits connected with philological criticism. The obligations of our native vocabulary to the Greek and Latin languages may possibly have led former writers to seek for a further analogy in the assimilation of its grammatical forms; but Mr. Grant very properly distinguishes between "the syntactical capabilities of a language with respect to expression," and "its etymological powers, arising from verbal inflection or modification." The article is assigned by Mr. G. to the class of Definitives (p. 19, &c.); a term which might be usefully adopted to denote many words frequently arranged under other parts of speech. Mr. G. attributes three cases to the noun: the nominative, the objective, and the *Saxon* genitive. In the verb he appears to regard the imperative and infinitive as modifications of the indicative; and he admits only two tenses; the present and the preterite. For a future action he holds that "there is no simple and appropriate form of expression." In relation to the moods, our author observes that we have not in English as in other languages, "any form of the verb implying possession, power, ability, or the like;" but the advocates of the old system are comforted by the remark, "that we possess suitable means of denoting, distinctly and explicitly, every mode and circumstance of thought that can be associated with action." Indeed the observations on verbs and their inflexions form a prominent characteristic of this grammar.

On a cursory view of Mr. Grant's list of irregular verbs, we do not perceive the imperfect *strook*, which is formed equally from *strike* and *stroke*. Is there not an authority for *sweaten* in Macbeth?

"Grease that's sweaten from the murderer's gibbet, throw into the flame."

Pled was formerly derived from *plead*, as *led* now is from *lead*. See *Spenser's Faery Queene*. Book 5—Canto 9, Stanza 43.

Those who maintain (280) that contemporary is the adjective and cotemporary, the noun, might perhaps allege *co-sine* and *co-tangent* in support of their opinion. *Nervous* does not convey the most commonly received idea of *weakness*; for nervous patients are often remarkable, not only for their muscular strength, but their vital powers of endurance. But no blemishes, that we might discover or imagine, will affect the credit of a work which is evidently the result of much intelligent and well-directed labor. With respect to its general merit, our judgment is already before our readers.

PŒCILOGRAPHIA GRÆCA.

NO. III.

In presenting these plates of Greek Contractions and Connexions to our readers, we take the liberty of recommending to the notice of such of them as are concerned in the education of youth, the labors of Mr. Hodgkin, which we consider as peculiarly calculated to facilitate the adoption of that plan for the improvement of the memory, which is recommended by Quintilian,[1] and which was followed with so much success by Professor Porson.[2] We shall conclude the plates in the next No.

MOMI MISCELLANEA SUBSECIVA.

NO. II.

Et prodesse et delectare.

11. The algebraical problem, given in our last, was written, we believe, by Owen; better known, perhaps, by the title of "The British Martial." The last line, as it stands in the original, is—"Si quid arithmeticâ doctus in arte potes." But as, in our opinion, ***The method of x's and y's*** is preferable to that clumsy rule termed by arithmeticians ***Position***, we took this opportunity of recommending that method, as well as its illustrious patron, to the notice and admiration of such, as might possibly be so ignorant of what is going on in the world, as not to know of the existence of either. But let us hear Owen's answer:

> Æqualem numerum pomorum carpsit uterque;
> Sex etenim Petrus, sex quoque Paulus habet.

Very true, Mr. Owen; but this is not telling us *how* you came by the result. Well; if we must, we must;—and the task of explanation shall fall upon ourselves. Let (or, *put*, as a celebrated mathematician will have it) $x =$ what Peter, and $y =$ what Paul, had, after they had robbed the orchard. Now, if Paul give Peter 2 from his

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[1] Illud neminem non juvabit &c. Lib. xi. cap. 2.

[2] See Hodgkin's "Sketch of the Greek Accidence," and "Definitions of the Terms made use of in Geography and Astronomy."

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Νο.

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9.

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N		O		Π	
νυκτὸς		ὀν		πα	
νων		ὄνομα		παι	
νῶν		ὀξυκέφαλον		παιδίον	
		ὀρ		παῖς	
		ὄρθρον		πάλην	
		ὄρθρος		πάλιν	
		ος		παν	
		ὅσα		πάντα	
				πεντακόσιοι	πεντακοσ.
ὁμοῦ				περ	
ον				περὶ	

Π	
περισπωμένων,	π͂.
πευς	πῶς
πη	πη
πι	πι. πι
πλ	πλ
πλάνης	πλανητ͂
πλε	πλ̂
πληθυντικῶς	π̣). π̣λ̣η).
~~πνεύματι~~	πνῑ̃
πρε	πρ̄
πρεσβείαις	πρ̣. πρ̣.
πρεσβύτερος	πρ̄β ῡ.

Π	
προ	ζ̣. ζ̣. ϖϑ.
προγόνων	προ̣.
προθέσεως	προ̃.
πρὸς	πρ̣. ᾰ̓. ῐ̓. ἐ.
προσκυνεῖν	πρ̣κῶ̃. προσκῶ̃
πρόσωπον	ᾰ̂ς̃ω̃. πρ̣ο̃π̃
	πρόσωπ̀.
πρότερον	πϑ̃ω̃.
ρᾳ	ρᾳ̃. ρ̣. ρᾳ̃
ρη	ρη.
ῥη	ῥη.
ῥῆμα	ῥ̣ῶ̃.

Ρ	
ρι	ῥ̓. ρι.
ρια	ρϊ̈α
ρο	ρο
ρῶς	ρ̣ῶ̃ς.

σεω	σω̃.
ση	ση.
σημαίνει	σημ. σ̃.
σημεῖον	σ.

stock, Peter's share, so increased, will be $(x + 2)$, while Paul's, being less by the 2 so given away, will be $(y - 2)$. But, by the problem, Peter's share, so increased, $= 2^{ce}$ Paul's, so diminished: i. e. $(x + 2) = 2.(y - 2)$. By a parity of reasoning, it will be found that $(y + 3) = 3.(x - 3)$. And from these two equations the corresponding values of x and y may be easily determined by rule.

The riddle too is Owen's: but, as I have never yet met with an animal which will answer its conditions, I shall leave it to time and the ingenious to force out the meaning.—*Davus sum, non Œdipus.*—Those, however, who shall be found sufficient for this, will easily solve me the two following, which are not Owen's:

I. Dic quânam hoc habitat monstrum regione viarum,
Cui cibus est tellus, pocula sunt maria.

II. Dic quibus in terris homines Natura dedit, quos
Sole sub adverso non solet umbra sequi.

To the latter I can give the reader some clue. For, surely, the poet had none other in view, when, breaking out into the fullness of poetical expression, he produced the following distich:.

He roar'd so loud, and look'd so monstrous grim,
His very shadow durst not follow him.

N. B. If this be true, his lungs must have been more brazen than those of the celebrated throat-performer,[1] Stentor; and his mien and visage more hideous than those of Polypheme.

The reader must not, however, think to escape the difficulty by imagining that we allude to those *gentry*, who dwell where the sun is vertical. Their shadows are in as constant attendance there as our's are here. It is one thing to be indefinitely small, and another to be in a state of nihility,—whatever mathematicians may say to the contrary.

12. It does not seem to be generally understood that Eustathius, the celebrated commentator on Homer, was a Christian; otherwise, we suppose, this would have been noticed by Dr. Lempriere. He was, however, Archbishop of Thessalonica, and florished A. D. 1180. (see Bentley on Phal. p. 16=22) though some say he lived as early as A. D. 750, in the time of Manuel Comnenus. In token of his great and extensive learning, he is called by Nicetas Chroniates, who was himself a great admirer of Homer, ὁ πολὺς καὶ μέγας ἐν λόγοις. He also wrote annotations in Greek on Dionysius Periegetes. The following references to his Commentary on Homer, from which, if other proof were wanting, it might be inferred that he professed the Christian religion, are at the service of the reader. Iliad. p. 22. l. 27. p. 73. l. 25. p. 289. l. 40. p. 357. l. 3. p. 595. l. 29. p. 878. l. 27. Odyss. p. 340. l. 38. The pages and lines correspond to those of Froben's

[1] This title was, we believe, first given to Stentor by the author of *The Pursuits of Literature*; who, in that work, and more especially in the notes to it, has made many shrewd remarks upon men and things, and few without effect.

edition, *Basil* 1559—60. He is not to be confounded with a half-learned and half-witted sophist, who wrote a foolish and ill-digested Romance in Greek, entitled, "The Courtship of Ismenias and Ismena." That author's name was Eumathius. It was mistaken for Eustathius, by reason of the resemblance which the letters C T bore to the letter M in the original MS.

13. "*Est* pro *habeo* regit dativum."—So say the Latin Grammars. But, with the good leave of those who compiled them, I affirm (and in company with others of no small repute) that it is not in the power of man to produce a single instance from any Latin author, indicative of *est* occurring in the sense of *habeo*. That *Est mihi, est tibi, est illi, pater,* are respectively equivalent to *Habeo—habes—habet, patrem,*—is truth direct. And this is what Lilly meant, though he was too lazy to express it.

14. "Qui scrive, non ha memoria"—was the remark of Prinelli. Common-place and other books of reference should be used sparingly, and never where they are not absolutely necessary. By inuring ourselves to the habit of committing to paper what we wish not to forget, at each step of this sort the natural memory is excused one moiety of exertion. It was said of Lord Strafford that "his memory was great, and he made it greater by confiding in it."—"Memoria augetur curâ, negligentiâ intercidit."

15. Anacreon died eating grapes, and Archimedes working a geometrical problem:—which was to be envied more?

16. The usual way of writing personal satire, so as to escape the effects of personal resentment, is to outstep the truth just so far as to defy the party satirized to own to the representation; taking care that the outlines of the reality may be all along descried through the veil of exaggeration. Yet, methinks, a judicious statement of the plain fact, in all its nudity, may be made just as effective, to say the least of it. When the facetious Menart wrote the following distich over the door of his country-house,—

> Faux conseils, & mauvaises têtes
> M'ont fait elever ces fenêtres;

where was the man who dared to disturb one stone of it?

17. The wisdom and edification, which we have derived from the Greeks and Romans, are almost incalculable. Among other wonderful truths, we have been taught by them to understand, that [1] to commence operations is the same as to have half completed them,—ἀρχὴ ἥμισυ παντός, Hesiod, *Dimidium facti qui cœpit, habet,* Hor. and that $\frac{1}{2} = 1$, not taking the overplus into the account,—νήπιοι, οὐκ ἴσασιν ὅσῳ πλέον ἥμισυ παντός. Hesiod. However, in these days of reason and refinement, we have been able to carry the last assertion just twice

[1] So completely was Ausonius convinced of the truth of this, that he wrote an Epigram on the subject, which to every idle man must be amusing. He tells us, in fact, (who does not see the inference?) that to begin a thing twice is tantamount to finishing it. *Incipe; dimidium facti est cœpisse; supersit Dimidium: rursum hoc incipe, et efficies.*

as far as the Ascrean sage, and to show that $\frac{1}{2} = 2$, =, in fact, a quantity four times as great as itself. Now to the proof.—Let $x = y$, $\therefore x^2 = y^2 = xy$; $\therefore x^2 - y^2 = x^2 - xy$; or, which is the same thing, $(x + y) \times (x - y) = x \times (x - y)$. Dividing both sides of the last equation by their common multiplier $(x - y)$, $x + y = x$; or (since $x = y$) $x + x = x$; i. e. $2x = x$; and, dividing both sides by x, $2 = 1$. But $\frac{1}{2}$ (according to Hesiod's rule) $= 1$; and things that are equal to the same thing are equal to one another; $\therefore \frac{1}{2} = 2$, = a quantity four times as large as itself! Q. E. D.

18. "I will print Hesychius, Suidas, Etymologicon, all in one page, after the manner of Walton's Polyglott, in several divisions; so that the proper series of each alphabet shall be preserved, upon which the authority of each depends. For Phavorinus, while he mixed all together, spoiled them. Emendations shall be made of them all, which will make three volumes in folio. And then Pollux, because he cannot be reduced to an alphabet, with Erotianus, Phrynicus, &c. and an Appendix ex MSS. shall make a fourth. I find very great encouragement for this design, and I desire to hear your opinion of it." *Letter from Dr. Bentley to Dr. Bernard.— Bentl. Epist. p.* 154.—It is much to be regretted that a design so noble and praiseworthy as this, should, from some cause or other, have never been brought to perfection. Nay, it even seems to have existed only in intention. Of all men Dr. Bentley was certainly the most competent to undertake this. To him belongs the merit of having first found out that the *Scriptural Glosses*, which are interwoven with the text of Hesychius, are interpolated and spurious. From a letter of his, printed in Dr. Burney's collection, it appears that he suspected this to be the case as early as the year 1684; which, as he was born in 1662, carries the discovery as far back as his two-and-twentieth year. His reasons, which are there supported by examples at some length, are in the strongest degree conclusive. These, which may be placed under three heads, we will endeavour to lay before the reader in his own words, and with as much conciseness as shall seem fit.

I. "Lexicon Hesychianum verum, ad seriem literarum tam in secundis quam primis Syllabis, more Dictionariorum hodiernorum, accuratè institutum esse.—Glossas [Sacras] extra seriem, locis non suis, plerasque omnes reperiri, certissimo indicio, non ab Auctore profectas esse eas, sed a studioso quodam Christiano in exemplaris sui margine et orâ vacuâ scriptas, post illa (quod in aliis libris multis scimus accidisse) pravâ Exscriptoris diligentiâ in contextum esse ditatas. Cùm autem Glossas illas præ marginis angustiâ lineola una non caperet, pluraque adeò in Textu vocabula intra Glossæ alicujus marginalis caput caudamque comprenderentur; et ignarus et parum diligens Exscriptor conturbavit pleraque omnia, et extra ordinem collocavit."

II. "In Codicibus MStis fine singulorum opusculorum, et in Lexicis fine singularum literarum, si quid paginæ supererat, purum id et scripturæ vacuum fere a Librario relictum esse. Ea spatia, qui libros illos posteà possidebant, alienis sæpe fragmentis nihilque quic-

quam ad scriptorem attinentibus complere soliti erant: quod ipsedum Codices ejusmodi manu verso, sæpe his oculis conspexi. Ad hunc morem vide quas nugas Christianus ille Hesychio suo interserit fine literæ Λ, post Λώων; &c."

III. "Cum librarius—spuria illa in Textum insereret, adeò malè rem gessit, ut eadem verba legitima ante et post emblema illud novum interdum iterarit; nonnunquam in ipso emblematis circuitu legitimum cum interpretatione suâ verbum quasi captivum clauserit; est ubi mediam verbi legitimi interpretationem emblemate notho diviserit, et interruperit."

These reasons are still further confirmed by the relation of the following fact, with which he concludes the letter: "Quid quod eadem omnia, quæ hîc visuntur, ex Christianorum Lexicis, qualia plura—vidimus, αὐτολεξεὶ traducta sunt? Sylvam horum habes in *Hieronymo* Martianæi, *volumine secundo*. Ibi omnia fere Pseudo-Hesychiana, et multo plura reperies." The Gloss on Μόνιος, which is a Scriptural word, is one of the very few which has chanced to preserve its proper alphabetical order. But this, it is evident to common sense, must, notwithstanding, receive condemnation along with the rest. Brodæus, however, in his edition of the Anthologia, p. 357. has the following remark: "Hesychius in voce μόνιος: eo ex loco Hesychium divi Cyrilli testimonium producentem, atque id genus plerisque, Christianum fuisse existimo, tametsi aliter sentiat Suidas."—But it were vain to look for sagacity, where common understanding is wanting. If Brodæus had been able to turn into Dutch, or whatever was his vernacular language, Suidas's account of Hesychius, he would have learnt probably that Suidas was there speaking of one man, and he thinking of another;—and that Ἡσύχιος Μιλήσιος is not the same with Ἡσύχιος Ἀλεξανδρεύς. Aldus, it seems, who knew just as much about the matter as he, had made the mistake before him; τυφλὸς δὲ τυφλὸν ἐὰν ὁδηγῇ, ἀμφότεροι εἰς βόθυνον πεσοῦνται.

SHORT ACCOUNT

OF THE NEW

ANATOMY AND PHYSIOLOGY OF THE BRAIN,

OF DRS. GALL AND SPURZHEIM.

THE great public interest which has recently been excited in the metropolis by the Lectures of Dr. Spurzheim, and the erroneous and imperfect opinions entertained by people in general about the nature and object of the doctrine he promulgates, have induced me to communicate a short account of it, for the amusement and instruction of such of your readers as may be curious about the progress of the philosophy of the mind. For I

consider the Discoveries of Gall and Spurzheim as constituting one of the most important steps which science has taken since the days of Pythagoras and Aristotle. You have too little share already unoccupied in the present Number to allow me to give a copious detail of this important system. I shall, therefore, content myself with a short account of the leading doctrines, of the facts which led to their discovery, and of the rate of their progress among modern physiologists.

It is a principal doctrine of this system, that the faculties of the human mind are innate, or in other words, that they depend on our physical organization; not that our ideas are innate, but only the material conditions of the mind's manifestation. Walking and speaking, for example, cannot be considered as innate, but the legs and organs of voice are connate material conditions of our being able to walk and to speak. In like manner the brain has ever been considered as the organ of the mind. The doctrine of Gall and Spurzheim divides the brain into an assemblage of organs which are the material conditions of different mental functions. Thus the propensities of physical love, of concealment, of anger, &c. the moral sentiments of justice, of hope, of benevolence, and the intellectual faculties, of languages, of mathematics, &c. have their seats in different portions of the brain; and the talents and character of individuals are varied according to the strength and relative developement of these various organs. It is well known that some men, who can become great mathematicians, cannot be great in any other science, and that many who are geniuses in other sciences cannot be mathematicians, and so on of other faculties. One of the great errors of many Universities and Academies appears to be that of erecting one science as the standard of human intellect and abilities in general. Gall and Spurzheim, and their pupils, have, in instances too numerous to be recorded, and in various countries, pointed out the peculiar forms of the head, which indicate the greater or lesser developement of these different propensities, and have pronounced at once such a true character of individuals as has been confirmed by inquiry, to the great astonishment of their friends and acquaintance. The primitive feelings or manifestations of the mind are 33 in number. They are divided into 1st, the PROPENSITIES; 2d, the SENTIMENTS; and 3d, the KNOWING FACULTIES. According as the different organs and the faculties which they give the mind are developed, so the character of the individual varies.

Dr. Gall first discovered the method of determining the mind by the form of the head, by actual experience. He first noticed that people with large jutting out eyes were good linguists; those with large crebella had strong passions, &c. The same facts are observable in animals; our farmers prefer bulls with large necks, and

the Roman Bard is well known to have praised him, *Cui plurima cervix.* Apollonius Rhodius lib. iii. v. 761. mentions that Medea felt a violent pain in the back part of her head occasioned by her amorous feelings; a circumstance corroborative of Gall's system. By multiplying his observations of the different forms, and comparing them with the minds of the individuals, Dr. G. and his colleague arrived at last at the great degree of perfection to which they have brought their science. The first thing which struck me was their Anatomy; and I will venture to say, that before their accurate demonstrations of the brain were published, nothing was actually known and published about the anatomy and physiology of that organ in Europe. The progress which this science is making is rapid, and Dr. Spurzheim is attended by the most respectable and ingenious medical practitioners of London. Those who wish to see the objections raised against this system, and their proper answers, may consult a joint work by Gall and Spurzheim, "Sur les dispositions inneés de l'Ame et de l'Esprit." Paris, 8vo.

Dr. S. is preparing a work on the *Anatomy and Physiology of the Brain*, which will be published in England sometime during the ensuing winter, where a fuller account of the theory will be found.

The remarkable difference of form, given by the ancient artists to the heads severally of their gladiators, philosophers, priests, and emperors, is well known, and must have been founded on actual observation. The present system explains the difference whereby an accurate eye can discern by seeing the head of any famous Grecian, whether he was priest, poet, boxer, &c. by pointing out the differences of form given to the human head by the comparative magnitude of the organs of veneration, poetry, pugnacity, &c. and confirms our notions of the accuracy of observation and of the skill in sculpture possessed by the Ægyptians, Greeks, and Romans. These early nations, who ripened science in the infancy of Society, with whom philosophy first dawned on the night of time, afford a remarkable instance of the connexion which exists between the physical form, and the intellectual character of our species; and contribute, with modern physiological researches, to show that however great the influence of education on moral habits, the susceptibility of improvement depends chiefly on our organic structure, and that we must cross the breed as we do cattle in order to improve society and enhance the moral and physical character of future generations.

T. FORSTER.

ORATIO

HABITA IN THEATRO SHELDONIANO OXONIÆ, DIE 15 JUNII A. D. 1814.

A GULIELMO CROWE, LL. B.

PUBLICO UNIV. ORATORE.

SERENISSIME Princeps, dilectissimi Regis nostri vicem gerens, Vosque augustissimi Reges, Duces invictissimi, illustrissimi Hospites!

Quantum hodierno die gaudium universi capiamus, ego licet sileam, res ipsa declarat; cum propter adventum vestrum optatissimum non modo homines omnium ætatum et ordinum, sed etiam mœnia ipsa videantur, atque urbis tecta, exultare. Magno sane honore et incredibili lætitia cumulastis Academiam Oxoniensem, quod eam visere dignati estis, quod hoc potissimum tempore, cum vobis non solum ut hospitibus gratulari possimus, verum etiam ut servatoribus nostris gratias agere meritissimas, ideo quod per eximiam virtutem vestram a gravissimo bello salvi tandem et liberati sumus. Jam vero ille Vester tot potentissimorum Regum et Principum consessus perfundit hæc loca lumine quodam novo, et splendido, et quale nunquam antehac huic Academiæ, præter hanc nulli affulsit. At non ii sumus profecto, qui nosmetipsos honore tali dignemur; neque tam arroganter quicquam a me dictum aut conceptum esse velim: cum autem mente repeto tot viros præstantissimos, qui omni genere scientiarum hic floruerunt, tot Principes et Reges Collegiorum nostrorum aut fundatores, aut ipsos disciplinis nostris instructos, ante omnes vero magnum illum Alfredum, a quo, Tu Princeps augustissime, genus ducis tuum, cujusque sceptri hæres tu es amplissimus, Alfredum illum, quem conditorem Academiæ nostræ vindicamus, tum vero de dignitate ejus dissimulare non licet. Quin Ipse, si nunc adesset, jure optimo posset de Academia gloriari sua. Quapropter, oro, liceat mihi vicem ejus sustinere paulisper, dum voces proferam in persona graviori, et digna quam vos, Augustissimi Reges, attente audiatis. Eum igitur putatote vobiscum sic loqui.

"Quam aspicitis Academiam, Hospites illustrissimi, omnium fere quæ exstant antiquissimam, Ego princeps formavi. Postquam enim crudelissimum hostem debellassem, (quemadmodum Vos nuper fecistis) nec prius neque sanctius quicquam habui quam ut sedem quandam in regno meo stabilirem, ubi literæ humaniores, et scientiæ, et pacis artes coli possint; sciebam enim quantum hujusmodi studia ad summi Dei honorem, quantum ad humani generis felicitatem, conferre valeant. Sperabam quoque tam honestam operam a me inchoatam, ab aliis post me Regibus et Principibus viris auctam et amplificatam fore; tum vero partem istius gloriæ ad me redundaturam. Nec me fefellit mea spes. Hæc est illa in-

clyta Oxonia, cujus nomen etiam ad ultimas gentes et populos remotissimos pervenit: cujus ego alumnis, tanquam militibus meis usus, multas de barbarie, de inscitia, de impietate, victorias reportavi; plurima porro literarum posui tropæa et monumenta, quæ nulla delebit vetustas, nulla unquam obscurabit oblivio."

Hæc Alfredo fas esset magnifice prædicare: nos humiliora et sentire et loqui decet. Nunc autem a Vobis, Augustissimi Hospites, petimus ac etiam oramus, ut qua benignitate huc advenistis ad Academiam nostram visendam, eadem hæc excipere velitis, quæ officii et reverentiæ gratia facimus. Parva quidem sunt, sed ex animis gratissimis proficiscuntur, sed propensissima voluntate persolvimus, sed justissima de causa vobis debemus: quoniam, ut tranquilla pace jam fruamur, quod cum studiis nostris apprime accommodatum, tum maxime optandum erat, id Vestris, Augustissimi Principes, consiliis prudentissimis, Vestra, Duces fortissimi, admirabili et pæne divina virtute, et nobis, et totius Europæ gentibus et nationibus, est effectum.

LITERARY INTELLIGENCE.

LATELY PUBLISHED.

CLASSICAL.

Plautinorum Cupediorum Ferculum quartum, a Rost, Gymnas. Lips. Prof. et Rectore.

The *Mostellaria* is the play under the author's consideration in this Programma. He is dissatisfied with the chemical interpretation given of *vivo argento*, A. I. Sc. iii. 84, an error arising from a false interpretation of Homer ii. 24, 399. *Vivum* he understands *nativum, purum, solidum.* He puts the words *Heus, Tranio*, A. II. Sc. ii. 83, in the mouth of Philolaches. In A. III. Sc. i. v. 59, he contends that the metre requires *age* for *euge*. V. 66. for *extentatum* he puts *extenuatum*. In the First Scene of Act V. he distributes and corrects vv. 40—45 thus:

TH. *Dat profecto.* TR. *Quin et illum in jus ire jube, inveniam.* TH. *Mane.*
Experiar, ut opinor; certum est. Nunc mihi huc hominem cedo.
TH. *Vel jube hominem ædes mancipio poscere.* TH. *Imo, hoc primum volo,*
Quæstioni accipere servos. TR. *Faciundum edepol censeo.*
TH. *Quid si ego igitur arcessam homines?* TR. *Factum jam esse oportuit.*

M. Mohnike has published at Greisswald, in Pomerania, the First Volume of the *History of the Literature of the Greeks and Romans.* The History is divided into Six Periods, from the earliest time of Greece to the Fall of the Eastern Empire.

Elémens simplifiés de la Grammaire Grecque; par J. B. BARBIER, Auteur des cinq Lexiques Grecs-Français. 12mo. Paris.

Last year was published at Leipsic, a new edition of *Oppian*, by SCHNEIDER, with the various readings of MSS. at Venice and Moscow. A second volume will soon appear, edited by Messrs. SCHNEIDER and SCHÆFER, containing Translations of both the Poems, of Illustrations, and of an Index Græcitatis.

M. Schneider endeavours to prove, and we think successfully, that the Poems on *Hunting* and *Fishing* were not written by the same person.

An edition of Xenophon's *Anabasis*, with a German translation, and a vocabulary, was published at Leipsick before the events which have immortalized the name of that city.

Tractatus de Elementorum Græcorum pronunciatione, Auctore Anastasio Georgiade, Philippopolitano, Græce et Latine elaboratus. Paris, Vienna, et Leipsick.

Part I. handsomely printed in 4to. Price One Guinea, to be continued every Three Months, till completed in Four Volumes, of the Dictionary of the English Language; in which the words are deduced from their originals, and illustrated in their different significations, by examples from the best writers: to which are prefixed, a History of the Language, and an English Grammar. By Samuel Johnson, LL. D. With numerous corrections, and with the addition of many thousand words, By the Rev. H. J. Todd, M. A. F. S. A. Chaplain in ordinary to His Majesty, and keeper of the Archbishop of Canterbury's Records.

Hermes Scythicus; or the Radical Affinities of the Greek and Latin Languages to the Gothic; illustrated from the Mœso-Gothic, Anglo-Saxon, Francic, Alemannic, Suio-Gothic, Icelandic, &c. To which is prefixed, a Dissertation on the Historical Proofs of the Scythian Origin of the Greeks. By John Jamieson, D.D. F.R.S.E. and F.S.A.S. Author of an Etymological Dictionary of the Scottish Language, &c. &c. Neatly printed in one Volume 8vo. Price 12s. boards.

A Manual of Latin Grammar; intended to combine the ancient Plan of Grammatical Institution, originally enjoined by Royal Authority, with the advantages of modern improvement; to which are prefixed some prefatory hints and observations on the methods of commencing and pursuing classical learning, in schools and by private study. By John Pye Smith, D. D. Price 2s. 6d. bound.

In 2 vols. 8vo. Price 21s. in boards, a new edition of Arrian's History of Alexander's Expedition, translated from the Greek, with Notes Historical, Geographical, and Critical. By Mr.

Rooke. To which are prefixed Mr. Le Clerc's Criticisms upon Quintus Curtius, and some remarks upon Mr. Perizonius's Vindication of that author.

Price 1l. 7s. the Eighth Volume (consisting of near 800 closely but neatly printed pages, and embellished with Seven Portraits,) of Literary Anecdotes of the Eighteenth Century; comprising Biographical Memoirs of William Bowyer, Printer, F. S. A. and many of his Learned Friends; an incidental View of the Progress and Advancement of Literature in this Kingdom during the last Century; and Biographical Anecdotes of a considerable number of eminent Writers and ingenious Artists. By John Nichols, F. S. A.

Reliquiæ Sacræ: sive Auctorum fere jam perditorum secundi tertiique sæculi fragmenta, quæ supersunt. Accedunt epistolæ Synodicæ et Canonicæ Nicæno concilio antiquiores. Ad codices MSS. recensuit, notisque illustravit, Martinus Josephus Routh, S. T. P. Collegii S. Magdalenæ Præses, 2 vols. 8vo. 1*l.* 10*s.*

Poetæ Minores Græci. Præcipua Lectionis Varietate et Indicibus Locupletissimis instruxit Thomas Gaisford, A. M. Ædis Christi Alumnus, Necnon Græcæ Linguæ Professor Regius. Vol. i. 8vo. Pr. 16*s.*

A compendious system of Practical English Grammar; in which nothing is introduced but what is absolutely necessary, and the exercises of which are so methodical and progressive, that they may with facility be comprehended by pupils at an early age. By John Huthersal, Ardwick, near Manchester. The Fourth Edition, revised and much enlarged in the exercises on purity, perspicuity, and propriety. To this Edition is added a selection of exercises in English composition. 12mo. 2*s.* bound.

Pindari Carmina, Gr. et Lat. cum notis et emendationibus, Boeckii. Vol. i. Lips. 1813.

Vigerus de Idiotismis Linguæ Græcæ, edidit Hermannus, Edit. nov. 2 Vols. 8vo. Lips. 1813.

Durr, Lexicon Homericum, Gr. et Lat. 8vo. Lips. 1812.

Schleusneri Curæ Novissimæ; sive Appendix notarum et emendationum in Photii Lexicon, 4to. Lugd. Bat. 1812.

Homeri Ilias, Gr. et Græco moderno, a Gaza, 4 Vols. 8vo. Florentiæ, 1812.

Euripidis Troades, 1812.

——— Electra, 1813. Recensuit cum notis, Aug. Seidler. 8vo. Lips.

Archilochi, Iambographorum Principis, Reliquiæ; collegit, et notis et animadversionibus illustravit J. Liebel, 8vo. Lips. 1812.

Les Vers Dorés de Pythagore, expliqués et traduits pour la première fois en vers Eumolpiques Français, par Fabre d'Olivet, 8vo. Paris. 1813.

Strabonis Geographia, cum notis Siebenkees, cura Tzschucke, 6 Vols. 8vo. Lips. 1812.

ΜΥΘΟΙ ΑΙΣΩΠΕΙΟΙ. Fabulæ Æsopiæ, e codice Augustano nunc primum editæ, cum fabulis Babrii Choliambicis collectis omnibus, et Menandri Sententiis singularibus aliquot etiam ineditis. Recensuit et emendavit Jo. Gottlob Schneider. 12mo. *Vratislaviæ,* 1812.

Besides the successful attention paid to the Fables of Æsop and Babrius by Tyrwhitt, Franc. de Furia and Coray, the present editor has made an important addition, and produced many valuable corrections, from some MSS. The Γνῶμαι μονόστιχοι of Menander are considerably increased by the introduction of many, which had been published as the productions of an *unknown author,* and of others from various MSS. Of the corrections the learned Editor gives an interesting account in the Notes, which are extended to 65 closely printed pages.

A neat edition of Virgil, by Mr. A. J. Valpy, who has collated the best editions of *Heyne, Burmann, and others;* and has printed it for the use of Schools. Pr. 4*s.* bound.

A neat edition of Horace, for Schools, which has been collated from the best editions. The objectionable Odes and passages have been expunged. It is printed uniform with the Virgil. 3*s.* 6*d.* bound.

Four Plays of Plautus. Amphitryo, Aulularia, Captives, and Rudens. With English Notes, and a Glossary. 4*s.* 6*d.* bound.

A Fourth Edition of the *Elegantiæ Latinæ,* or *Rules and Exercises illustrative of elegant Latin style,* has just been printed with new improvements. Price 4*s.* 6*d.* The *Key* can be had only by a *private written* letter to the author through the Printer.

Theophrasti Eresii de Historia Plantarum Libri decem Græce cum Syllabo Generum et Specierum Glossario, et Notis, curante Joh. Stackhouse. Arm. Soc. Linn. S. Oxonii, MDCCCXIII. Pr. 1*l.* 6*s.* duodecimo. Pars I. et II.

Travels in various Countries of Europe, Asia, and Africa, by E. D. CLARKE, LL. D. Part II. *Greece, Egypt,* and the *Holy Land.* Section II. 1814.

To announce the continuation of this work, is to excite the curiosity, and command the interest, of the *classical* scholar, the moralist, the historian, and the politician. We can only say, in general terms, that this volume fully supports the character of the author. Few men of classical taste there are, who will not envy his situation on Mount Anchesmus, when his view was gratified by the following interesting objects:

Central. The lofty rocks of the ACROPOLIS, crowned with its majestic temples, the *Parthenon, Erechtheum,* &c.

Fore Ground. The whole of the modern city of ATHENS, with its gardens, ruins, mosques, and walls, spreading into the plain beneath the citadel. The procession of an Albanian wedding, with music, &c. was at this time passing out of one of the gates.

Right, or North-Western Wing. The Temple of THESEUS.

Left, or South-Eastern Wing. The Temple of JUPITER OLYMPIUS.

View beyond the Citadel, proceeding from West to South and East. 1. Areopagus. 2. Pnyx. 3. Ilissus. 4. Site of the Temple of Ceres in *Agræ*, and Fountain Callirhoë. 5. Stadium Panathenaicum, site of the Lyceum, &c.

Parallel circuit, with a more extended radius. 1. Hills and Defile of Daphne, or *Via Sacra.* 2. Piræus. 3. Munychia and Phalerum. 4. Salamis. 5. Ægina. 6. More distant Isles. 7. Hymettus.

Ditto, still more extended. 1. Parnes. 2. Mountains beyond Eleusis and Megara. 3. Acropolis of Corinth. 4. Mountains of Peloponnesus. 5. The Ægean and distant Islands.

Immediately beneath the eye. 1. Plain of Athens, with Albanians engaged in agriculture; herds of cattle, &c. P. 565.

Those, who cannot visit this *classical* ground, would feel no small gratification, if one of the panorama painters would take a view of the scene, and prepare it for representation under the inspection of Dr. Clarke.

Mr. Haygarth has just published his Poem intitled *Greece,* in Three Parts, which contains many notes, *classical* illustrations, and sketches of the scenery. Royal 4to. Pr. 1*l.* 12*s.* 6*d.*

Researches in Greece. By Major Leake, who has been employed by government upon several missions into that country. This part of the work is confined to inquiries into the Language of the Modern Greeks, and the state of their Literature and Education, with some short notices of the Dialects spoken within the limits of Greece, viz. the *Albanian, Wallachian,* and *Bulgarian.* It is intended as an Introduction to the further Researches made by the Author, during his residence in Greece, into the Geography, Antiquities, and present state of the country. One Vol. 4to. 3*l.* 3*s.* boards.

Professor Constantin Nicolopoulo, a celebrated Greek, is engaged in making an analysis of this work for the use of the French Institute. He is also translating many parts of it for insertion in the Moniteur. We hope soon to give our Readers some account of the work.

BIBLICAL.

Dodd's Family Bible, reprinted in two very thick quarto vols. of upwards of a thousand pages each, royal paper 6*l.* 6*s.* demy 4*l.* 4*s.*

This work is neatly and correctly printed, with a large letter, on a superfine wove paper, and contains, according to the Pre-

face, a selection of Notes from all the best Foreign and English Commentators, with Dissertations prefixed to the Pentateuch and Gospels, showing the different authorities and proofs of authenticity now extant.

In this edition it will be found, that every historical narrative is explained, as well as the ceremonial laws and peculiar rites of the ancient Israelites, the purity and morality of the Gospel clearly pointed out, and the whole interspersed with such pious reflections, collected from the works of the best English Divines, as naturally occur to every serious reader, forming altogether a most elegant and useful edition of the Scriptures of a convenient size and moderate price.

Messrs. Mant and D'Oyley are proceeding with great zeal and ability in the *Family Bible.* Five Parts are already printed.

ORIENTAL.

The College Council of Calcutta has recommended a subscription for a hundred copies of a few of the most valuable works of Mahummedan law, to be printed and published under the superintendance of Dr. Lumsden, and the learned native now attached to the College.

Captain Roebuck, the Assistant Secretary and Examiner, is preparing to publish a new and augmented Edition of Dr. Hunter's Hindoostanee and English Dictionary.

The Bengalee and Sanscrit Professor, Dr. Carey, has just finished the printing of a Grammar of the Punjabee language, and has now in the press Grammars of the Telinga and Carnatic languages. He is also writing Grammars of the Kashmeera, the Pashto, Ballochee, and Orissa languages. In addition to these various and extensive labors, this pious minister and indefatigable scholar will complete in two years more his Bengalee Dictionary.

A Grammar of the Burmah language by his son, Felix Carey, who already treads in the footsteps of his father, is also in the Missionary press of Serampore.

Mr. Marshman, and his young pupil, now become his associate, do not slacken in their pursuit of the Chinese Grammar and learning, by which, indeed, the public is about to profit.

Mr. Marshman has composed a work under the title of Clavis Sinica, or Key of the Chinese language. It was at first intended only as an augmented edition of his Dissertation on the Chinese language, formerly published with the first volume of the works of Confucius; but the matter extended as he proceeded, and the book has assumed a new form and title. Of this work the first part is already printed, and consists of two Dissertations, the first on the Chinese character, the second on the colloquial medium of

the Chinese. The second part of the Clavis will be a Grammar of the Chinese language. These two parts of the work will contain from four to five hundred quarto pages; and Mr. Marshman has in contemplation to add as an Appendix, a Vocabulary, containing the characters in the whole of Confucius, which he conceives will render it a complete key to the language.

The passages in Chinese characters contained in these works are printed from moveable metal types, which Mr. Marshman and his coadjutors have had the merit of bringing, by the most laudable ingenuity and perseverance, to a state of perfection, perhaps not known before.

Mr. Colebrooke has lately presented the College with a Vocabulary of the Punjabee language.

Captain Lockett is preparing a list of books purchased on his late tour to Arabia; and a faithful and detailed memoir of that tour, deeply interesting to the antiquary, the historian and the scholar, is anxiously looked for by the public, from the authentic and learned pen of Captain Lockett himself.

Of the Sanscrit and English Dictionary by Mr. Wilson, the Manuscript is in great forwardness, and some progress has been made in printing it. The same author has presented to the public the valuable gift of a translation in verse of the Sanscrit Poem, entitled the Megha Duta. The Megha Duta, or Cloud Messenger, is a work of high repute amongst the native professors of Sanscrit literature, and is entitled, by beauty and simplicity of style, by rich description, just sentiment, and warm and tender feeling, to the rank it holds. Calidas, the author to whom it is generally attributed, is already known to European literature through a prose translation, by Sir William Jones, of the Drama of Sacontala, one of his most esteemed works; and he is beyond doubt the author of many of the most admired compositions in the Sanscrit language.

From one of the best authors, therefore, of that language, Mr. Wilson has selected for publication and translation, the Megha Duta, as a book equally calculated to gratify the Sanscrit scholar, and the cultivator of general literature. The original text of the poem has been published with the translation into English verse; and as the poet is led, by the nature of the subject itself, into many allusions to the ancient geography of India, and to many peculiarities both in faith and manners of the Hindoos, the version is accompanied with explanatory notes.

To render it more interesting to the literary reader, many passages are illustrated by comparison with analogous passages in English and Classical poetry; and for the satisfaction and assistance of the Student, the notes comprise also literal transla-

tions of such passages as have been considerably deviated from, in the poetical version; together with corresponding extracts from a few other Sanscrit writers; and some points of etymological and critical discussion, affecting the meaning or construction of the text.

The metrical merit of the Megha Duta, the smoothness and harmony of the verse, the felicities of idiom, heightened by their allusions to customs, opinions and events, and by national associations, the perception of which is instant, and the application familiar to the minds of those, for whom Sanscrit poetry was written, can be taken only upon credit by those who are not conversant in that classical language; but enough is conveyed by such a translator as Mr. Wilson, to afford great delight to his countrymen, and to claim their warm acknowledgments.

This work of Calidas, which we are to believe may claim nine centuries of antiquity, and which some refer to even earlier ages, unfolded now for the first time to such distant generations as our own, displays that uniformity in the character and genius of our race, which seems to unite at once the most remote regions of time and space, and which it always gratifies the human mind to discern through the superficial varieties, in which some slight difference of external and intellectual fashions may disguise it. In Calidas we find poetical design, a poetical perception, and thence poetical descriptions of nature in all her forms, moral and material, poetical imagery, poetical invention, just and natural feeling, with all the finer and keener sensibilities of the heart. In these great, immutable, features we recognize in Calidas the fellow and kinsman of the great masters of ancient and modern poesy; familiar to us, but with whom he never communicated: we acknowledge genius, taste, and judgment in his work, equalled, no doubt, but not often surpassed by the most admired authors whom we are accustomed to read in their own languages.

The excellence of Mr. Wilson's version, regarding it only as an English work, lifts him far above the humble, though useful, rank of Translator.

Bibliotheca Arabica: auctam atque integram edidit D. Christianus Fredericus de SCHNURRER. Halæ ad Salam. 8vo.

This work contains an account of the principal Tracts in the Arabic language or in Arabic literature. It will be sufficient to observe that it is divided into the following parts: Grammatica, Historica, Poetica, Christiana, Biblica, Koranica, Varia.

A small work is just published, intitled, "*A Defence of the Jewish Religion.*"—This is intended as an Answer to the Arguments of the Rev. Mr. Frey.

The Samaritan and Syriac Alphabets, with a Praxis to each, by the Bishop of St. David's, 12mo. 1*s.* 6*d.*

The Samaritan and Syriac Texts are printed from Leusden's *Schola Syriacæ et Diss. de Linguâ Samaritanâ.*

A Vocabulary, Hebrew, Arabic and Persian, by the late Miss E. Smith; to which is prefixed a Praxis on the Arabic Alphabet, by the Rev. J. F. Usko, 12mo.

This was published at the expense of the Bishop of St. David's, and is dedicated to Mrs. Harriet Bowdler.

Elements of Hebrew Grammar in Two Parts. Containing, Part I. The Doctrine of the Vowel Points, and the Rudiments of the Grammar. Part II. The Structure and Idioms of the Language. With an Appendix, containing the Notation of the Hebrew Verbs in Roman Letters. By J. F. Gyles, Esq. M. A. Oct. Pr. 12*s.* bds.

An Abridged History of Greek Literature, from its origin to the taking of Constantinople by the Turks, has just been reprinted at Paris, from the original in German, by F. Schœll. 2 Vols 8vo.

We understand this work is reprinting in England for the use of Students at College, and for the higher classes of Schools.

New Elements of Literature; or an Analysis of the different kinds of literary composition, of the best *Classical* works, ancient and modern, French and Foreign: containing Extracts or Translations of the most esteemed authors. Partly translated from the German work of Eschenberg. By M. Breton. 6 Vols. duod. Pr. 1*l.* 4*s.*

BIBLIOGRAPHICAL.

Notitia codicum MSS. qui in Biblioth. Nuremberg. asservantur, a Mullero. 8vo. Lips. 1813.

An Introduction to the study of Bibliography; comprising a general view of the different subjects connected with Bibliography, as well as some account of the most celebrated public libraries, ancient and modern; and also a notice of the principal works on the knowledge of books; numerous specimens of early printing, together with fac-similes of the books of images, and the monograms or marks used by the first printers. Illustrated by numerous engravings on wood, &c. By T. H. Horne, 2 vols. 8vo. 1l. 8s.

M. Ant. Fr. Delandine, Librarian of Lyons, has published in 3 Vol. 8vo. an account of *The MSS. of the Library of Lyons*; or Notices respecting their antiquity, their authors, the subjects of them; the character of their writing, &c. Preceded by a history of the ancient Libraries of Lyons, and an historical essay concerning MSS. in general.

The Catalogue of these MSS. begins with the Oriental. A Maimonides may be distinguished among the Hebrew, a Koran among the Arabic, and a Gulistan among the Persian MSS. The great curiosity is a MS. No. 23. in an unknown tongue. It was sent, through the hands of the Senator Lanjuinais, to Langlès and to Sacy, who could not

pronounce concerning its *patria*. It was then transmitted by M. Castera to Dr. Hager, at Pavia, and to Fra Paolino, at Rome, and still no decisive information could be obtained. The inference, however, seems to be that it is a MS. from the Island of Ceylon, written in Pali, concerning the sect of Budha. The Library contains also Sanskrit and Chinese MSS.

An account of the *Classical, Biblical,* and *Biblico-Oriental,* will hereafter, we trust, form a part of our article on MSS.

MM. Debure have published a Catalogue of the books of Larcher, the translator of Herodotus. The Catalogue contains 2143 articles, with notes indicating their value and their rarity. It consists of many Classical editions in vellum, and in large paper. Several of the books are enriched with MS. notes of the learned possessor.

IN THE PRESS.

Herodotus, Gr. et Lat. with all the Notes of Wesseling, Gale and Gronovius, also a Collation from ancient MSS. to be edited by J. Schweighaeuser, upon the plan of the Bipont. editions of the Greek Classics, to form 8 vols. 8vo.

A Lexicon to Herodotus is also preparing by Schweighaeuser.

A few Copies will be worked off on fine thick paper, and one copy *only*, on the purest *Augsburgh vellum*.

Schweighaeuser's Prospectus of the above edition, in the Latin Language, has been printed in this *Journal*.

Four Volumes of this important edition are already finished, and the others are rapidly advancing.

Mr. Kidd is preparing *some Criticisms, Tracts, &c.* by the late Professor Porson.

We understand that Mr. Blomfield's edition of the *Persæ* will speedily be published. We are sorry to hear that it has been delayed by the author's indisposition.

Shortly will be published a Translation of Velleius Paterculus.

Elegantly printed in 8vo. price 12s. in boards, a new Edition with some Additions, never before published, of *The English Works of Roger Ascham,* Preceptor to Queen Elizabeth: containing, I. Report and Discourse of the Affairs and State of Germany, and the Emperor Charles his Court.—II. Toxophilus, or the School of Shooting, with the original Dedication to King Henry VIII.—III. The Schoolmaster.—IV. Dedication to Queen Elizabeth of (a Work which he appears to have meditated, but never published) the Lives of Saul and David; now first printed from the original MS. in the Publisher's possession.—V. Familiar

Letters. To which will be prefixed the Life of the Author by Dr. Johnson, with Notes by Dr. Campbell, &c.

The impression will be strictly limited to 250 copies.

Mr. Sharon Turner is printing a History of England from the Norman Conquest, at which the Anglo-Saxon History closes, to the accession of Edward I., comprising the Literary History of England during that period.

PREPARING FOR PUBLICATION.

M. Gail, Greek Professor in the University of Paris, the author of an excellent Greek Grammar, of an edition and translation of Thucydides, and of several classical publications of considerable merit, is preparing a new edition of Herodotus.

Proposals for publishing by subscription, The Holy Bible; containing a new translation of the Old and New Testaments. To which will be added copious Notes, illustrating the Customs, Manners, and Usages, of the Ancient Jews; exemplifying the peculiar phraseology of the Original Languages, from the Writings of the most learned Rabbies, the Talmuds, Gamara, the Greek Fathers, &c. and refuting the Objections of the ancient and Modern Deists, which have been made for the last 1600 years, from Porphyry and Celsus, down to Spinoza, Hobbes, Bolingbroke, Morgan, Tindal, Voltaire, Volney, &c. by a strict adherence to the literal sense of the Original Languages. By JOHN BELLAMY; Author of "The History of all Religions,"—"The Ophion,"—and "Biblical Criticisms" in the Classical Journal. For further Particulars, see the Prospectus inserted at the end of this Number.

We rejoice to learn that a *Fac-simile* edition of the *Codex Alexandrinus* has been ordered to be executed by the House of Commons, at the public expense. It is gratifying to observe the highest authorities in the realm thus interesting themselves in the promotion and encouragement of sacred criticism. The diligence and acuteness of men yet living, or but lately dead, have carried it to a degree of perfection, which no man, living in the beginning or even the middle of the last century, could reasonably anticipate or hope. Let it be proceeded in with the same rapidity and ability which are now exercised upon it, and we shall not despair of seeing it in the course of fifty years attain its highest acme of perfection. The original Texts have now received nearly all the advantages which a collation of MSS. can afford; and the invaluable labors of Lowth, Blayney, Wintle, Newcome, and last, not least, of the deeply learned and lamented Horsley, have demonstrated what

beneficial effects may be derived from them. All that can now be wished for, is a careful collation of MSS. of the ancient Versions—of the Æthiopic—the Arabic—the Armenian—the Chaldee Targums—the Coptic—the Georgian—the Persic—the Slavonian—the Syriac—and the Vulgate. The Septuagint is already in good hands. It were also much to be wished that the Jerusalem Syriac version of the N. T. discovered by Adler, (See his Vers. Syr. p. 137. & seqq. 4to. Havniæ, 1789,) might be published entire. From the present aspect of affairs we are inclined to hope that the accomplishment of these wishes is not very distant. Mr. BABER, one of the Librarians of the British Museum, is appointed the Editor.

Mr. Jacob George Strutt, Author of "A Translation of the Rape of Proserpine, with other Poems from Claudian," also of the "Latin and Italian Poems of Milton," has issued Proposals for publishing, by subscription, a new translation of VIRGIL, in blank verse. This Work, limited to 250 Copies, is to be elegantly printed in One thick Vol. Royal Quarto, and hot-pressed. Price 3 Guineas.

Two or three literary Gentlemen are preparing for the press a work on the *Origin and Progress of Superstitions*, which will give an account of the different superstitious opinions of different countries, ancient and modern; with a Preface on the *Nature of Belief*.

NOUVELLES LITTERAIRES DE FRANCE.

A Monsieur l'éditeur du *Classical Journal*.

MONSIEUR, Paris ce 20 Septembre, 1814.

JE m' empresse de vous communiquer les nouvelles littéraires suivantes, dans l'espérance que vous voudrez bien les insérer dans votre estimable Journal.

Depuis quelques années, M. Arsenne Thiébaut de Berneaud, l'un des 8. Bibliothécaires de la Bibliothèque publique *Mazarine*, prépare une traduction française de *l'Histoire des plantes* de Théophraste. C'est la première traduction de cet ouvrage entreprise en France. Elle sera accompagnée du texte, revu, corrigé et augmenté d'après plusieurs Manuscrits du *Vatican*, de la Bibliothèque *Laurentienne* de Florence, de *l'Ambroisienne* de Milan, et de la *Bibliothèque Royale* de Paris. Les notes du savant traducteur seront très-étendues. Déjà plusieurs ont été soumises à la première classe de l' *Institut National de France*, qui a encouragé l' auteur de la manière la plus flatteuse à continuer son utile travail, et à lui donner tout le développement nécessaire pour faire bien connoître les végétaux nommés ou décrits par les classiques Grecs et Latins. L' *Institut* a particulièrement jusqu' ici distingué les mémoires de M. Thiébaut de Berneaud sur l' *ulva* des Romains, le *cytise* des Grecs, le *Chara* de Jules César, etc. Enfin, pour donner à son travail un caractère antique, si j'ose m'ex-

primer ainsi, l'auteur a entrepris un voyage *pédestre* pendant sept années en Italie. Il a recueilli dans cette belle contrée des matériaux vraiment précieux. On peut en prendre une idée, en lisant son *Voyage à l' Ile d' Elbe*, cité avec éloge par votre célèbre Pinkerton, et le *coup d'oeil historique, agricole, botanique et pittoresque sur le Monte Circello*, qu' il vient de publier et que je compte vous envoyer par la première occasion. L' infatigable auteur a déja fait hommage à la *Société Linnéenne de Londres* de ses mémoires sur Théophraste, ainsi que des rapports de la 1ère classe de l' *Institut*. M. Thiébaut est un élève distingué de feu Sonnini, et il possède quelques mémoires inédits de ce célèbre naturaliste, parmi lesquels on distingue un *essai sur l'histoire naturelle de la Moldavie*.

M. Louis Petit-Radel a lu à la 3ème classe de l' *Institut*, dont il est membre, plusieurs mémoires intéressants sur les *monuments Cyclopéens*. Ce vénérable savant s'occupe aussi d'une traduction française des *Antiquités Romaines* de Denys d' Halicarnasse.

M. Clavier, membre de l' *Institut*, et l'un des plus savans Helléniستes de France, vient de publier le 1er volume de son excellente traduction de Pausanias, accompagnée du texte grec et de variantes précieuses, d' après les Manuscrits de la Bibliothèque du Roi.[1] M. Clavier est professeur d' Histoire au *Collège Royal de France*. Il y a donné l'année dernière un cours d' *Antiquités Grecques*, qui a fixé l'attention de tous ceux qui l'ont suivi. Le savant et laborieux professeur a exposé un grand nombre de faits qui avaient échappé aux recherches de Meursius, de Potter, de Lambert Bos, etc.

M. Letronne, Jeune Helléniste et géographe très-distingué, vient de mettre au jour un ouvrage important, dont voici le titre: " *Recherches Géographiques et critiques sur le livre* DE MENSURA ORBIS TERRÆ, *composé en Irlande, au commencement du neuvième siècle, par* DICUIL; *suivies du texte restitué.*" un vol. in 8o. de 350 pages. Cet ouvrage a obtenu un grand succès. L' auteur fait preuve, dans ses notes, d'une érudition classique, peu commune en France. Il est aussi l'auteur d' un excellent ouvrage, publié l' année dernière, et qui a pour titre, " *Essai sur la Topographie de Syracuse, pour servir à l' intelligence de Thucydide et de plusieurs autres auteurs*;" format in 8o. avec un plan de Syracuse.

Le célèbre Boissonade, membre de l'Institut, professeur de Littérature Grecque à l' Université de Paris, vient de publier à Leipsic par les soins de M. Schaefer son ami, une nouvelle édition de Marinus, philosophe Néoplatonicien,[2] accompagnée de notes philologiques et critiques, et de plusieurs morceaux inédits. Le savant éditeur montre dans ses notes une sagacité rare, une critique judicieuse, et une connaissance profonde de la belle Littérature classique. Il est vrai que Marinus est un auteur de peu d'importance; mais M. Boissonade, en

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[2] Voyez sur ce philosophe les auteurs cités par Saxius dans son *Onomasticon Literarium*, part II. pag. 5.

s'occupant de restituer le texte, qui était générale ment corrompu, a saisi l'occasion de corriger ou d'éclaircir une foule de passages d'auteurs du premier ordre.

M. Burnouf, professeur de Rhétorique au *Lycée Louis-le-Grand*, a publié, il y a quelque temps, une grammaire grecque, intitulée: "*Méthode pour étudier la langue grecque.*" Les amateurs de la langue d'Homère ont rendu grâces au ciel, de ce qu'ils ont vu paroître en France, pour la première fois, une grammaire grecque écrite avec *méthode*. L'auteur, avant de commencer son travail, a eu le bon esprit d'étudier l'allemand, pour pouvoir consulter les grammaires grecques écrites dans cette langue. Il avoue dans sa préface que la fameuse grammaire de Mathias lui a été d'un grand secours. M. Burnouf est sans contredit un des plus habiles humanistes de France. Il fait honneur à sa nation non seulement par son mérite littéraire, mais encore par son zèle ardent pour la propagation de la littérature grecque, qui jadis enflammait le génie des Racine, des Fénélon et des Boileau, et qui aujourd'hui est peu cultivée chez les descendants de ces grands hommes.

M. Néophytos Bambas, savant ecclésiastique Grec, résidant à Paris, a dernièrement publié aux frais de ses compatriotes, une excellente Rhétorique, écrite en grec moderne, et portant ce titre: "Ῥητορική, ἐκ τῶν ἐνδοξοτέρων Τεχνογράφων παλαιῶν καὶ νεωτέρων ἐρανισθεῖσα καὶ συνταχθεῖσα ὑπὸ Νεοφύτου Βάμβα, etc. Cet ouvrage, écrit avec élégance, et dans un esprit philosophique, a obtenu un succès complet parmi les littérateurs de la Grèce moderne. Je le recommande avec confiance à tous les Helléniste« de la Grande Bretagne, qui désirent avoir des notions exactes sur la Littérature de mes chers compatriotes.

Je suis, Monsieur l'éditeur, avec une considération distinguée,

Votre dévoué serviteur,

C. N.

NOTES TO CORRESPONDENTS.

In our next Number we shall present our readers with a collation of an ancient MS. of Cicero's *Paradoxa*. The collator has informed us that the readings are frequently of great importance. It is well known that, even in Ernesti's Edition, the state, in which these short treatises are found, is unsatisfactory. Among other novelties which it contains, is the division of the last *Paradox* into *two*. Some account also of the lost Treatise *De Gloriâ*, written by Cicero, and mentioned by him in his Letters to Atticus (*Epist. ad Attic.* xv. 27.) will be there given by the person, who has promised us this collation.

In No. XX. we shall likewise insert a very curious letter from the Author of the *Miscellanea Critica* to Dr. Taylor, on the subject of the *Sandwich Marble*. We take this opportunity of returning our acknowledgments to Dr. Burney, who has kindly

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OF THE NEW EDITION
OF
Stephens' Greek Thesaurus.

"Quod si nunc *Lexica* respiciamus *Græca*, qualia multa fuerunt, laudabili instituto magnoqu labore a recentioribus consarcinata, ne unicum quidem huc usque prodiit, non dico omnibus sui numeris absolutum, sed ne unicum quidem, quod viam patefaciat, ad primam verborum indoler et formam detegendam, atque adeo, quod videatur, valde commendabile. THESAURUM illur copiosum HENR. STEPHANI *gustulum modo præbere divitiarum Græcarum* verissime affirmavi illustris auctor operis, nunquam satis laudandi, DE DEFECTIBUS HODIERNIS LINGUÆ HEBRÆÆ p. 101." L. C. VALCKENAERI *Observationes Academicæ quibus Via munitur ad Origines Græcæ investigandas, et Lexicorum Defectus resarciendos*, p. 5.

"Neque tamen Stephanus omnes numeros ita explevit (Olai Borrichii *Dissert. de Lexicis* p. 50) aut ob varias causas hominumque infirmitatem explere potuit, ut nihil deesset, nec posterorum diligentiæ ad supplendum atque emendandum aliquid fuisset relictum. Immo vero permulta desiderantur vocabula. Quare varii docti homines passim notarunt ea, quæ deessent in *Stephani Thesauro*. In primis id fecerunt I. Fr. Fischerus Lipsiens. in Indicibus ad Editt. Gr. auctorum ab ipso curatas, et C. Fr. Munthe." Th. Chr. Harles in the *Prolegomena* to the *Introductio in Historiam Linguæ Græcæ*, Altenburgi, 1778. page 51.

THE persons, who have taken on themselves the superintendence of a *new and improved Edition* of H. STEPHENS' GREEK THESAURUS, present their grateful acknowledgments to the very respectable and numerous body of Subscribers, who have honored them with their names, and express their regret at the unavoidable delay which has hitherto taken place. The encouragement which they have received has been so great, as to induce them to spare no pains to give the utmost possible perfection to the work. As soon as there was a great probability that the communication with the continent would be in a little time restored, they resolved to wait for this happy event, that they might enter into a correspondence with foreign scholars on the subject of their undertaking. To convince the Subscribers, however, that they have not been idle during this interval, they have determined to insert in the *Classical Journal* the following observations; and they respectfully solicit the advice of scholars on the several topics, which they have discussed in them. They have only to request the reader to bear in mind that these papers contain only imperfect hints, which they will be rejoiced to see improved by himself. Their first intention was only to incorporate into the *Thes.* those words, with which H. Stephens met after the completion of the work, and which he has thrown into his *Index*—to insert in the *Thes.* Scott's *Appendix*—and to verify the quotations. But they mean to extend their plan because they entertain little doubt of the success of their undertaking.

Whether they will preserve the present arrangement of the words under their roots, or adopt the plan of Matthew Gesner in his edition of *R. Stephens Latin Thesaurus*, or the alphabetical plan pursued by Forcellinus in the *Lexicon totius Latinitatis*, or the plan followed in *B. Faber's Thesaurus Scholasticæ Eruditionis*, which appears by far the most satisfactory, is a point not yet determined. Most assuredly the reasons assigned by H. Stephens himself in favor of the arrangement which he has adopted, as contrasted with the strict alphabetical order, *are to them quite satisfactory* against the strict alphabetical order,

they must at the same time confess that the observations of L. C. Valckenaer respecting H. Stephens' own arrangement are to them equally satisfactory.

The reader shall judge for himself.

"Superest ut eos metu liberem qui (uti dixi) quoniam vocabula in meo *Thesauro* longe alio quam alphabetico ordine digesta esse audierunt, quisnam is esse possit, valde mirantur; ac, ne iis duntaxat qui in linguæ Græcæ cognitione velut veterani sunt (ut ita loquar), non item tyronibus labor meus utilis futurus sit, verentur. Sciant igitur illi, qui hoc timent, eam contra, quæ in meo *Thesauro* habetur, vocabulorum seriem, tantum commodi vel iis qui Græcam linguam discere incipiunt, afferre posse, quantum alphabeticus ille ordo affert incommodi. Hoc tamen ingenue fateor, si initio, quum illa serie uti cœpi, rem tot difficultatibus esse implicitam, quot postea sum expertus, existimassem, et fore ut nullus mihi quicquam ad eas auxilii afferret, neque ex priscis, neque ex iis qui eos sequuti sunt ad nostra usque tempora grammaticis, sed futurum ut eas Marte meo perrumpere cogerer; quodvis onus potius quam illud suscepissem. Sed hac in re profecto, si alia in ulla, locum habet vetus proverbium, quod difficilia esse prædicat quæ pulchra. Reddit enim series illa multo ditiores (ut ita dicam) Græcæ linguæ divitias, et quæ hactenus locupletissima fœcundissimaque esse visa est, facit ut multo etiam locupletior fœcundiorque quam credita sit, comperiatur. Quemadmodum enim opulenta domus longe opulentior videbitur, si in unum tota supellex comportetur locum, quam si dispersa sit, eademque hominum multitudo, major multo, quum conferti sunt, quam quum dispersi, videtur: sic etiam vocabuli unius, tanquam stirpis, numerosa propago et soboles minime dispersa divulsaque et in varios locos distracta, sed in unum ita collecta, ut uno propemodum aspectu contemplari universam possimus, multo certe numerosior nobis videbitur. Quod autem studiosorum linguæ Græcæ magis interest, seriem illam tyronum etiam studiis esse perutilem, res equidem ipsa clamat: quum plerunque mutuas operas in sese vicissim velut exponendis tradant, quæ ab eadem stirpe ortum habent vocabula, et interdum per varia quæ derivata vocantur, tanquam per gradus quosdam ad cognitionem significationis vocabuli illius unde manarunt, ascendamus. Sed tam multa sine exemplis, frustra fortasse: ut igitur te non diu morans, ad illa veniam, en tibi in illis vulgatis Lexicis, ἀείδω quidem (quod est *cano*) in litera prima totius alphabeti; at vero ᾠδή, *cantus*, et ᾠδός, *cantor*, in litera ultima. Quinetiam inter illud verbum ᾄδω et verbale ejus ᾆσμα interjecta sunt aliquot vocabulorum millia. Præterea compositorum unumquodque seorsim positum est, dispersa et ipsum sua derivata habens. Duo vero magis etiam reprehensione digna sunt hac in parte: unum est, quod passiva vox ab activa semper sejungitur, et quidem non parvo intervallo nonnunquam multis aliis vocabulis (ut poscit alphabeticus ordo) interjectis: alterum, quod de uno eodemque verbo in diversis agatur locis: nimirum non solum in ejus præsenti, sed etiam in infinitivo. Interdum vero et in diversis temporibus, nimirum futuro, præterito, aut alio, et quidem interjectis itidem aliquibus vocabulis. Exemplum autem habemus cum in aliis pluribus verbis, tum vero in αἱρέω, ῶ. Cum eo enim posita non sunt, sed seorsum, ista omnia εἷλον, ἕλον, ἕλοιμι, ἕλω, ἑλεῖν, ἑλεῖν, ἑλὼν, necnon ἥρηκα: seorsum vero et passiva vox αἱρέομαι sejuncta habens et participia αἱρεθεὶς atque ἡρημένος. Tantum abest ut verbalia suo verbo adjuncta sint. Quinetiam quum unum idemque verbum ex Atticæ quidem linguæ consuetudine in ττω derivetur, ex communi autem in σσω (ut quidem tradunt grammatici, qui tamen aliquid his verbis addere debebant) nihilque ex diversa terminatione mutetur significatio interdum tamen alio in loco, quod in σσω terminatum est, in alio, quod in ττω, collocant. Quinetiam (quod non minus quis miretur) interdum duobus in locis idem ponitur thema prius quidem, contractionem non passum, postea vero contractum, aliis inter illa interjectis ut in θεωρέω et θεωρῶ, factum esse vides."—*H. Stephani Epistola ad quosdam Amicos.*

To the same purpose H. Stephens thus expresses himself in the *Epistola ad Lectorem,* prefixed to the *Thesaurus:*

"Ut autem et ipse de hac spe mea deque opinione quam concepi judicium ferre possis audi obsecro quæ in hoc opere præstiterim, et in quibus potissimum præstandis sudaverim. Primum quidem mea est nec prius audita vocum Græcarum dispositio, qua earum maxima pars ad suas origines, tanquam rivi ad suos fontes, vel stirpes ad suas radices, revocantur, qua derivata nonnunquam ducenta, interdum trecenta ad unum primitivum ita reducuntur, ut interim ne ipsa quidem permixtim collocentur, sed in certos ordines distribuantur. Hæc autem series (propter quam indice opus huic Thesauro fuit, ut etiam in *Præfatione* illi præfixa docui) vix dici potest quam multa hujus linguæ studiosis afferre commoda et adjumenta possit. Tria quidem certe affert longe maxima: quod lector magno labore quærendi per diversos sparsa locos, et eadem in diversis legendi, levetur: quod a primitivis derivata dignoscat, et quomodo factæ sint derivationes, primo aspectu intueatur: quod uno eodemque

multo etiam locupletior fœcundiorque quam credita sit comperiatur: ut etiam dixi in *Epistola* ante biennium excusa, *qua ad multas multorum Amicorum, de meæ Typographiæ Statu, nominatimque de meo Thesauro Linguæ Græcæ, respondi*: ubi et alia pleraque non solum hac de re, sed etiam de aliis ad hunc *Thesaurum* et ad vulgaria Lexica pertinentibus, disserui: quæ in hac præfatione (quam et properans et animo minus quam in ulla operis parte tranquillo scripsi) non immerito desideraturus sis. Cæterum tu quoque pulchram esse hanc meam vocabulorum antea permixtorum et confusorum dispositionem, fateberis, sat scio: sed ad καλὴν, addito χαλεπήν."—Page 10.

H. Stephens actually meditated the design of republishing the *Latin Thesaurus* of his father, R. Stephens, on the same plan, as appears by the following passage in the *Epist. ad Lect.* prefixed to the *Thes. Ling. Gr.* which we have just quoted:

"Hæc sunt, lector, quæ ad illustrandam Græcam linguam, præsertimque ad discutiendas tenebras, quas ei lexicorum vulgarium consarcinatores offuderant, primus ego præstiti: parentis mei Roberti Stephani (cujus tot tantaque in rempublicam literariam merita extant) exemplum sequutus. Eum enim in suo *Latinæ Linguæ Thesauro* multas itidem errorum nebulas, quæ in præcedentibus dictionariis erant, discussisse, nemo est qui ignoret. Spero autem fore ut paternis vigiliis meas aliquando addens, illud *Thes. Ling. Lat.* opus cum aliis rebus, tum vero *vocum dispositione ei simili, qua in Græc. usus sum, luculentius reddam.*"—P. 12.

H. Stephens thus speaks of his plan of arrangement in another Epistle prefixed to another work:

"Henrici *Thesauro* diu in mora metus, ne illud quoque opus repente incideret in eos æstimatores, qui ad errorum ab aliis commissorum centurias solebant connivere, ad ipsius decadas oculos plusquam Lynceos afferre. Vulgata, quæ tunc omnium manibus terebantur, Lexica nil aliud erant quam omnifaria, sed omni carens judicio, consarcinatio: at vero in suo *Thesauro*, præterquam quod omnia, quoad fieri potuit, ex ipsis hauserit fontibus (quod et Pater ejus Robertus in *Latino* studiose fecerat), omniaque suis auctoribus accepta tulerit, suo nomine quemque (sive antiquum, sive recentem, sive etiam sui temporis) designans, ita tamen ut suum passim judicium interponeret; præterquam etiam quod aptissimum in disponendis diversis significationibus distinguendisque earum exemplis ordinem tenuerit; denique præterquam quod in lingua Græca fecerit (non sine magno et prope incredibili labore), quod in nulla unquam nisi in Hebraica factum fuisse audivimus, et cum in aliis difficillimum factu esse, tum vero in Græca ne fieri quidem posse multi crediderint, ut nimirum infinitam illam verborum multitudinem ad certas radices reduxerit, totamque singulorum verborum prosapiam sub uno aspectu posuerit, tritavum abavum proavum avum ordine collocans: præter hæc omnia, jam se plurima restituisse asseruit in iis, quæ suo *Thesauro* cum aliis *Lexicis* communia sunt; multo vero plura, nisi animus et vires deessent, restituturus."—*Epist. præfix. Art. Med. Princ.* (quoted by M. Maittaire in *Vita H. Steph. sec.* T. II. P. ii. p. 352.)

Let us now see what L. C. Valckenaer says of H. Steph. own arrangement—

"Quando de verbis *primitivis* et *derivatis*, deque his ad originem deducendis, loquimur, videri possit, ac si nemo hoc sibi studium sumsisset decurrendum. Ne quis ergo cogitatione animi præpostera labatur præceps, nunc dabimus operam.

"Inter *Lexicographos* recentiores Græcos, post litteras, barbaria et superstitione domitis, in Italia renatas, multi difficile munus fuerunt aggressi; sed ante *Henricum Stephanum* nemo de derivatis ad originem deducendis, ac tantum primitivis secundum ordinem Alphabeti digerendis unquam ita cogitavit, ut hoc in genere Lexicon Græco-Latinum vulgaverit.

"Qui Lexicis Græcis consarcinandis primi manum admoverunt, *triplici* hac in parte *via* insistunt. Vel enim, nullo originis habito respectu, omnia, quæ quidem norunt, vocabula *secundum literarum ordinem* disponunt, sive *derivata*, sive *composita*. Vel omnia *ordine indigesto*, neque originis, neque etiam seriei litterarum, habita ratione, disposuerunt. Vel tandem voces quisque pro sua sapientia *ad originem* deducere tentarunt.

"Qui præ cæteris, quotquot fuerunt inter recentiores, Lexicographi, longissime eminent, ad *secundam classem* pertinere sunt existimandi, *Budæus* et *Camerarius*. *Guilielmus Budæus*, vir muneribus in Francisci I. Galliarum Regis aula conspicuus, magis autem eruditione exquisita nobilis et sui seculi facile princeps, Parisiis anno CIↃIↃXXIX, Lexicon edidit, seu, ut ille vocat, *Commentarios Linguæ Græcæ*. In his infinitæ voces docte illustrantur, nulla tamen ratione habita ordinis litterarum. Hujus libri, omnibus, qui ad eruditionem viam affectant, valde commendabilis, sæpius repetita fuit editio. Omnium optima est illa, quam *Robertus Stephanus* anno CIↃIↃXLVIII, Parisiis in *folio* excudi curavit. Eadem ratione indigestos commentarios utriusque linguæ, Basileæ anno CIↃIↃLI, in *folio* vulgavit vir litterarum callentissimus et eruditissimus *Joachimus Camerarius*.

"*Priorum, quos commemoravi*, Lexicographorum, qui voces omnes secundum seriem *alphabeti disposuerunt*, *turba* est maxima, a nobis non commemoranda. Sed de turba

confectum, sed tamen luculentum et egregium, dum in vivis erat, vulgavit Dictionarium linguæ Græcæ, editum Genevæ anno CIↃIↃLXII, duobus voluminibus in folio, cujus compendium consarcinavit *Johannes Crispinus* in lexico sæpius obvio. *Rob. Constantinus* in præfatione dictionarii sui tabulam memorat artificiosam aliquando a se edendam, in qua origines linguæ Græcæ occurrerent et primitivis subjecta collocarentur derivata, alphabeti ordine tantum servato in primitivis. Sed promissis non stetit vir optimus, neque unquam ista tabula artificiosa in lucem hominum prodiit.

" Hæc itaque laus *Henrico Stephano* illibata est conservanda, qui, quantum ego sciam, primus omnium verborum derivata et composita ad *radices* suas reducere ac primitiva rariora colligere fuit aggressus, edito Thesauro linguæ Græcæ, IV voluminibus in *folio* anno CIↃIↃLXXII. Hujus Lexici compendium fur litterarius *Johannes Scapula* anno CIↃIↃLXXIX, uno volumine complexus, edidit, atque isto facinore præceptorem et dominum suum ad restim adegit. *Scapulæ* Lex. sæpe vulgatum, accuratissime prodiit apud Elzev. et Hackium an. CIↃIↃCLII. Verum quævis huj. lib. edit. studiosorum hominum commodis queunt inservire.

" De *Thesauro Stephani* hæc bina scitu digna probe animadvertenda sunt. (1) In lexico, ad eam, quam dixi, rationem digerendo, *Roberti Stephani, Henrici* parentis, labores filio plurimum profuisse. Vastum autem illum eruditionis Græcæ Thesaurum non ab unis *Stephanis*, sed collata plurium opera, fuisse congestum, monuit vir summus *Tiberius Hemsterhusius* ad *Luciani* Promethea, operum, quæ etiamnum sub prelo sudant, Vol. i. p. 191. et ante *Hemsterhusium* id ipsum non latuerat divino *Scaligero*, quem vide in *Scaligeranis*. (2) Non est arbitrandum, omnes linguæ Græcæ divitias, (quæ temeraria est et minime recta quorundam cogitatio) Thesauro *Stephani* fuisse inclusas. Minime. Qui levi tantum oculo amplas capacis linguæ copias introspexerit, mecum confitebitur, ad eas ordine decenti reponendas volumina requiri ejusdem molis minimum duodecim. Si quidem vero in rebus magnis sufficit voluisse, magnæ laudi reputandum est *Henrico*, quod primus, laborum non fugitans, opus immensum ausus fuerit inceptare, quodque primus instituto laudabili derivata sub primitivis posuerit. Hinc subit admirari, quam diversa sint hominum in litteris versantium judicia. Nonnulli enim istam rationem, ad quam *Stephani* digestum fuit Lexicon, adeo improbaverunt, ut eruditissimus *Moyses Solanus*, notis in *Lucianum*, ut speramus, brevi nobilitandus, dicere non fuerit veritus, caussam neglectæ litteraturæ Græcæ ex ista ratione Lexicorum digerendorum esse repetendam. Plurimi tamen, inter quos nomen nostrum modeste reponimus, Thesaurum *Stephani*, in quo primitiva tantum secundum ordinem alphabeti sunt disposita, vel ideo potissimum vehementer collaudandum esse autumant. Nunc hoc, quod ad nostrum spectat institutum, addamus. Existimandum minime est, in isto Thesauro singulis vocabulis derivatis suam adsignari originem, singula verba derivata ad suam radicem et priscum fundum reduci. Neutiquam. Hac in parte millies peccavit *Stephanus*; hac in parte Thesaurus iste amplissimus scatet erroribus. Neque tamen propterea insigni viro, et præ aliis forte omnibus præclarum in modum de litteratura Græca, atque adeo etiam de nobis omnibus, merito, temere et proterve insultandum est. Hujuscemodi errores sine ulla stribiligine aut verborum acrimonia sunt reformandi, quoniam, per rei naturam et humani ingenii modum, aliter fieri non poterat, quin multiplicibus errorum ambagibus impediretur, qui semita incedebat integra, priorum nemini contrita, atque adeo intricata et squalida. Etsi autem *Stephano* erroris sui tributum erat solvendum, istis tamen erroribus tantum debemus, ut nobis nunc, expeditis tricis, via ad veritatem plana et simplex patescat.

" Quantus vero hac in parte in *Stephani*, atque adeo etiam *Scapulæ* Lexicis sit defectus paucis explicari non potest. Quæ nos observatione IX. proponebamus, tanquam *primitiva* in *Scapulæ* Lexico si quis forte se reperturum putet, is opinione sua errabit plurimum. Si quis itaque nunc quærat, quæ ergo tanti defectus sit causa et origo, eam dico ex fonte duplici derivandam esse. (1) Quod verecunde dictum sit, *Henricus Stephanus*, aliis rebus multiplicibus nimium occupatus, veram linguæ indolem minime habuit perspectam, neque etiam homini aliter licet; nisi enim is ab aliis rebus liber uni rei totus vacet, fieri non potest, quin ingenium hebescat, quin frequentissime in minimis pedem offendat. (2) *Stephanus* ea tantum verba primitiva in Lexicon suum recepit, quæ in libris veterum, qui ad ejus notitiam pervenerant, reperisset."—Vide *L. C. Valckenaerii Obss.* quibus Via munitur ad Origines Græcas investigandas, et *Lexicorum Defectus resarciendos*, pp. 28—33.

Before we proceed to lay before the public a list, at present necessarily imperfect, of works, from which the *Thesaurus* may be improved, we shall give from different writers, some interesting extracts, containing particulars about papers on the subject of the *Thesaurus*, which have not yet seen the light, and *highly indeed should* we be gratified to find that any of our readers can supply us *with additional information* respecting these papers.

" *Cæterum ut illarum quas dixi emendationum desiderium lenius feras (nisi forte* [illegible] *xpectationem earum magis tibi commovere dicturus es) scito me, favente Deo, aliud* [illegible]

aliorumque doctissimas pariter et elegantissimas interpretationes complectetur: ideoc inscribetur, *Veteres Lat. Ling. Interpretes.* Quod si uno eodemque tempore et *Corollari Thes. Gr. Ling.* edere potero, haud scio an tuo desiderio satisfecero, mei quidem certe v compos ero." H. Stephens in the Address to the Reader prefixed to the *Glossaria duo.*

" Budæum in plerisque libenter sequuntur Lexicorum Gr., post eum vulgatorum, a tores, etiam H. Stephanus, qui in paucis quibusdam locis ab ejus sententia discedit, quor rationem uberiorem reddere voluit in suo, quem promisit, *Thes. Gr. Ling. Corollario,* et editione nova *Comment. Budæi, Cogito enim,* inquit in Præfat. ad *Thes. L. G.* p. 12, *Libri illius editione, quæ habeat cum alia, quibus multo quam antea utilior reddatur, tum v meas in quosdam locos Annotationes.* Sed nec *Corollarium* illud, nec editio *Comment. Budæ* a Steph. notis illustrata, lucem vidit." J. A. Fabr. in *Bibl. Gr.* vol. vi. Ed. Harles, p. 6

" Commemorandum videtur accepisse me a viro plurimum reverendo et clarissimo, Ch. Folgero A. M. oraculorumque divinorum Gizæ, vico non procul Lipsia, interprete d tissimo, quo plurimum usus est *Dresigius,* eum etiam in *H. Stephani Thes. Gr. Lin. A modvo.* conscripsisse edereque voluisse, sed ignorari, eæ quo essent delatæ." J. F. Fisch in the *Preface* to *S. Fr. Dresigii Comment. de Verbis Mediis N. T.* 1755, 12*mo.* p. xvii.

" Perfectum et absolutum in Lat. ling. *Lexicon* hactenus non habemus: felicior ea parte Gr. ling. est; est enim *H. Stephani Thes. Gr. Ling.* nihil perfectius, qui quatuor quinque tomis prodiit, magna cura et diligentia congestus, et postea a *Scapula* in novu ordinem recoctus, cum magno auctoris detrimento: desiderat tamen in illo *Stephani Th* multa *J. C. Dietericus,* Professor Giessensis in *Chrestomathia Gr.,* ubi promittit se addi menta quædam ad illum *Thesaurum* non contemnenda divulgaturum: sed labor ille huj viri morte intercidit: ceterum in Gr. Ling. subsidio sunt varia illa *Glossaria,* quæ nobis persunt, de quibus lege Maussacum in *Præf. Notarum ad Harpocrationis Lex.* et Boeclerı in *Diss. de Lexicis,* tum et C. du Fresne in *Præf. Glossarii sui Gr.*" D. G. Morhofii *pura Dictione Lat. Liber, a J. L. Moshemio cum Notis editus, Hanov.,* 1725, *p.* 80.

Mosheim adds the following note:

" Egregium licet opus sit *Thesaurus Stephani,* passim tamen viri, Græce doctissimi, var eum maculis et nævis laborare, neque pro perfecto haberi posse, docuerunt: audiamus multis eruditissimi viri, *J. H. Maii, filii,* verba ex *Notis ad Orat. Basilii M. de legendis G Libris,* p. 69. *Quod bona lectoris venia fiat, ex occasione Stephani Thes. et emendabimus augebimus: Stephani, inquies, Thesaurum, quo nihil absolutius vidit Hellas? scio multos da qui et illius et reliquorum Lexicographorum decreta, ut τερμόνων ἄτερα observant: nobis vero ali dedit mentem Deus O. M.: notavimus in Thes. illo multa admodum, aut non ita ut par er aut non plene satis exposita: quin et aliquot congessimus chiliadas vocabulorum ab eo præterm sorum, quibus auctius olim reddere splendidum opus decrevimus:* Idem Io. Iensius multis mor *Lection. Lucianeis* L. iii. c. 1. p. 309. sq. ubi *centum et quinquaginta* ex solo Luciano vocabu proponit, quæ in *Stephani Thes.* frustra quæruntur: Addidit etiam *Jo. Grammius,* vir omnis eruditionis, ita Græci sermonis intelligentissimus, ingenioque præditus peracu Gr. litterarum Prof. Hafniæ, *Hist. Deorum ex Xenoph.* Hafn. 1715. in 4. a se editæ, *Specim Supplem. Lexicor. Gr. ex Xenoph.* p. 111—159: hoc viro nemo foret aptior ad novam, ea que locupletiorem *Stephani* editionem adornandam: mitto alia: de *Lexicis* ceterum *Græ* omnium eruditissime commendatus est *J. A. Fabric.* et in *Peculiari Exerc.* et in *Bibl. Gr.*

" Parum circumspecte celeberrimus Morhofius, l. c. c. 9. p. 109. *Gr. Ling. ea pa* (Lexicorum sc. perfectione) *longe feliciorem esse Lat., et Stephani Thes. adeo copiosum dedi apparatum, ut paucis vel emendari, vel augeri possit, cum in Lat. ling. omnium opera sit imp fecta, et in partibus tantum exculta,* etc. cum tamen Borrichius, l. c. p. m. 50 tria in *S phani Thes.* jamdudum desideraverit, *primo; quod exstent non pauca in iis, qui omnium ma bus versantur, auctoribus, hic omissa; secundo, quod multa id temporis Græcorum monumen hodie in publico notissima, nondum evulgata essent; tertio, quod voces plurimæ plures admitta significationes, quam quæ in illo Thesauro signatæ sunt,* et versatissimum in his litteris viru Tanaq. Fabrum jam olim quatuor millia vocum Gr. Lexicis prætermissarum, collegisse n moret filia ejus doctissima (in *Not. ad Anacr.*")

Severinus Lintrupius in the preface to *Chr. Falsteri Suppl. Ling. Lat. si Obss. ad Lex. Fabro-Cellarianum, Flensburgi,* 1717. duod.

" Atque utinam (quod invitante hac occasione impensius atque ex animo vovemus) co spirantibus eruditi orbis precibus exorari se patiatur Max. Rev. Dn. Theodorus Dassovius, ut quæ—ab insigni Wittebergensium philologo, rarioris in literis Grajorum doctrinæ vi Balthas. Stolbergio relicta, et ad se devoluta possidet, *Suppl. Lex. Scapulæ,* Antiquita Græcas N. T. ordine alphabetico, ad formam Lexici congestas, etc." Sever. Lintrup. ib

" Doctorem Busbeium audivi dicentem, sibi virum quendam doctum ostendisse bina v *mina vocum, quæ in H. Steph. Thes.* non reperiuntur." M. Maitt. in Vita H. Steph. sec. p. *Sacrarum Obss. Liber singularis,* Auctore Jo. Casparo Suicero. Tiguri. 1665. 4to. *Specim. Suppl. Ling. Gr.* πρόγυμνα tantum quoddam eorum, quæ vulgatis necessario

in Notis." In this "Elenchus Vocum" there are in all about *eight hundred words*, and about *fifty* are marked.

Fr. L. Abreschi Animadvv. ad Æschylum Liber tertius. Accedit Dilucidationum Thucydidearum Auctarium. Zwollæ. 1763. 8*vo.*

To this is subjoined an "Index Rerum et Verborum præcipuorum;" and in this Index *sixty-one* words are marked.

Fr. L. Abreschi Dilucidationes Thucydideæ. Traj. ad Rh. 1755. 8*vo.*

To this is subjoined an "Index Rerum et Verborum. Præfixus Asteriscus voces indicat in Steph. Thes. Ling. Gr. aut prætermissas, aut auctoritate destitutas," in which *one hundred and twenty-one* words are marked.

Timæi Sophistæ Lexicon Vocum Platonicarum. Lug. Bat. 1789. 8*vo.*

It is the intention of the editors to insert in the *Thesaurus*, under the proper heads, all the Notes of this excellent scholar, so far as they relate to lexicography. At the same time the following work will be carefully consulted:—

Scholia in Platonem ex Codd. MSS. multarum Bibliothecarum primum collegit D. Ruhnkenius. Lug. Bat. 1800. 8*vo.*

Of these *Scholia* D. Wyttenbach thus writes in his *Vita Ruhnkeniana*, p. 187.

"Scholia typis dudum descripta sunt, animadversionum non nisi una pagina: reliqua pars nec conscripta, ita in commentariis adumbrata ac per adversariorum libellos dispersa jacet, ut ab operis successore, non nisi bene versato in Græcis litteris et Platonico argumento, nec nisi multo cum labore multaque diligentia, conscribi probabiliter possit. Sunt hæc *Scholia* eo genere, quod et res et verba persequitur. Est sane eorum usus ad constituendam Platonis scripturam; nec doctrina est contemnenda: habent multa in aliis jam editis grammaticis prodita, habent haud pauca etiam nova nec aliunde cognita. Illud non dubium, quin maxima libro commendatio a Ruhnkenii Animadvv. accessura fuisset. Et vero auctarium ei addere destinabat, collectis interpretamentis grammaticis ex scriptis et commentariis Platonicorum philosophorum, qui raro grammaticum genus attingunt, veluti Porphyrii, Procli, Hermiæ, Olympiodori, aliorumque nondum editorum."

We cite the following passage from the short preface:

"Novimus partem horum Scholiorum, ductam e tribus tantum Codicibus MSS. Venet. anno 1798. Norimb. esse vulgatam in Jo. Ph. Siebenkees *Anecdotis Gr.* e præstantissimis Italicarum Biblioth. codd. At vero, ne repetamus, quæ nunc in lucem prodeunt Scholia, esse derivata ex aliis etiam libris scriptis, ex collatione utriusque recensionis protinus cuique patebit, ne vix quidem partem tertiam Scholiorum, quæ hic leguntur, reperiri in cl. Siebenkees *Anecdotis Gr.*"

The Rev. Thomas Kidd, one of the most enlightened and profound scholars in this country, was at the pains of collating these Scholia with what was published by Siebenkees.

"Collectionem hanc cum Anecdotis Gr. ex optimis Italiæ codd. a cl. Siebenkeesio τῷ μακαρίτῃ descriptis accurate contuli; ac lectionis varietatem aut vitia et additamenta indicare contentus, nihil ultra quæsivi." Th. Kidd in *Præf. ad Opusc. Ruhnk.* Lond. 1807. 8vo. p. xlv.

Doctrinæ Particularum Ling. Gr. auctore et editore H. Hoogeveen. 2 Tom. 1769. 4*to.*

H. Hoogeveen Doctrina Particul. Gr. Recensuit, breviavit, et auxit C. G. Schutz. Lips. 1798. 8*vo.*

"Primum," says the Editor, "universum cl. *Hoogeveeni* librum diligenter ita recensui, ut, sublatis quæ acerrimam editoris ἀκρίβειαν subterfugissent, operarum erratis, hic ibi, quæ vel minus vere disputata, vel haud satis plane explicita esse viderentur, corrigerem, quas quidem emendationes, ubi paulo graviores essent, nominatim indicavi, ubi leviores, tacite invexi. Aliquoties in locis Gr. scriptorum ab Hoogeveeno allatis, vel lectionem e melioribus editt. emendavi, vel versionem correxi; nec non alia locorum exempla, quæ aptiora viderentur iis, quibus auctor doctissimus usus fuerat, substitui."

Matt. Devarii Liber de Gr. Ling. Particulis. Emendavit et Not. addidit J. G. Reusmann. Lips. et Schleizæ. 1775. 8*vo.*

"Libelli modum," says J. G. Reusmann, "semper respici, ne in nimiam accresceret *molem. Qua de causa* etiam consilium adjiciendi Specim. Suppl. ab J. G. S. Bernhöldio in *Biblioth. Hamburg. Miscella Vol.* III. editi mutandum erat."

Fr. Vigeri De præcip. Gr. Dictionis Idiot. Liber, cum Animadvv. H. Hoogeveeni, J.

L. Bosii Ellips. Gr. ex Edit. G. H. Schæfer. Appendicis Loco subjiciuntur B. Weiske Pl nasmi Ling. Gr. necnon G. Hermanni Dissert. de Ellipsi et Pleonasmo in Gr. Ling. Ox 1813. 8vo.

Aretæi Opera, curante Bœrhaave, Lug. Bat. 1731. *Fol.*

To this edition is subjoined an Index by Michael Maittaire, who, in his ded cation to John Wigan, writes thus—

"In hoc Indice adnotantur pleræque voces raræ et insigniores, loquendique formul præstantissimo huic auctori vel propriæ, vel cum aliis, Hippocrate præsertim, Homero Herodoto, ad quorum normam suum stylum conformavit, communes. Vocabula in Co stantini Lex. et H. Stephani prætermissa asterisco indicantur; obelo, quæ in illis occurru ἁμάρτυρα."

Nearly *five hundred words* are thus marked.

Erotiani, Galeni, et Herodoti Glossaria in Hippocratem Gr. Lat. Recensuit Franzii Lips. 1780. 8vo.

Bartholomæi Castelli Lex. Medic. Gr.-Lat. ante a Jac. Pancratio Brunone iterato editu nunc denuo ab eodem et aliis plurimis novis Accessionibus locupletatum, et in multis c rectum. Lips. 1713. 4to.

In the *Bibliotheca Gr. J. Alberti Fabricii,* as republished by Harles, a lat ed. of this *Lex. Medic.* is mentioned, but the Editors have not yet been able meet with it— "Barth. Castelli Lex. Medic. Gr.-Lat. Genevæ, 1747." Vol. x p. 672. They would feel themselves greatly obliged to any gentleman in t possession of it, who would lend it to them.

Fr. J. Bastii Epist. Crit. ad Jo. Fr. Boissonade super Antonini Liberali, Parthenio, Aristæneto. Cum Auctoris Emendationibus et Additamentis MSS. e Ling. Gall. in Lat. ve a C. A. Wiedeburg. Lips. 1809. 8vo.

To this is subjoined an "Index Rer. et Verb. Gr. explicatorum, in quo voc asterisco notatæ in sec. edit. Lexici Gr. Germanici Schneideri frustra quæru tur." In this Index *forty words* are marked.

Appendix ad Fr. J. Bastii Epist. crit. Partim Lat. vertit, cumque suis Not. et Ind edidit G. H. Schæfer. Lips. 1809. 8vo.

To this is subjoined an "Index Rer. et Verb. Gr." in which *twenty-two wor* are marked.

Fr. Guil. Sturzii De Dialecto Macedon. et Alexandr. Liber. Lips. 1808. 8vo.

To this is subjoined an "Index Verb. Gr. in quo Indice non tantum ea, quæ in Ind *Thesauri Stephaniani* non reperisset, asterisco præfixo insignivit, sed etiam siglis distin vocabulis, ita ut *M.* significet *Macedonica, Æg. Ægyptiaca,* quæ non origine Græca esse *Gr. Æg. Græca* quidem, sed ab Ægyptiis vario modo mutata, *Al.* vere *Alexandrinis* usit *pr. Al.* probabiliter *Alexandrina* sive *Macedonica* et *Menandro* propria, utque adeo lec statim ex hoc Indice, quo quodlibet sit referendum, cognoscere et judicare facile possit."

In this Index *one hundred and seventy-two words* are marked, as not to found in the Index to *H. Stephens' Thesaurus.*

Theophrasti Characteres recensuit, Animadversionibus illustravit, atque Indicem Verbor adjecit J. Fr. Fischerus. Accessit Comment. Is. Casauboni Coburgi. 1763. 8vo.

To this is subjoined an "Index Vocabulorum Formularumque quæ legunt in Characteribus Theophrasti." This Index is glossarial, and in it are notic *fifteen words,* either not found in *H. Steph. Thes.* or imperfectly explained the

Herodiani Historiarum Libri VIII. e Recensione H. Stephani cum Varietate Lectionis I Codicum MSS. nova Bergleri Versione, Notis Var. et Indicibus Verb. ac Rer. curante T. G Irmisch. Lips. 1789. 8vo. *Tom.* I. *Lips.* 1790. *Tom.* II. *Lips.* 1792. *Tom.* III.

This work is now completed by the publication of two more volumes, which the last was printed at Leipsic in 1805. To it is subjoined a most copic "Index Græcitatis," which will be of the most important use.

Lexicon Technologiæ Græcorum Rhetoricæ. Congessit et Animadve. illustravit Jo *Theoph. Ernesti, Philos. Prof. Lips. Lipsiæ.* 1795. 8vo.

It is the intention of the Editors to reprint the whole of this admirab

inserting the explanation of technical terms and phrases under their proper heads. It forms a complete Lexicon for all the Greek rhetoricians, who have come down to our age, and thus the labor of searching the Opera Rhetorica of Aristotle, of Hermogenes, of Ælius Aristides, of Longinus, of Demetrius Phalereus, of Dionysius Halicarnasseus, of the Rhetores selecti, published by J. Fr. Fischer, of Aphthonius, of Sopater, of Cyrus, of Phœbammon, of Menander, of Apsines, and of Minlicianus, is in a great degree spared. J. C. J. Ernesti has collected from Plutarch, Diogenes Laertius, Philostratus, Sextus Empiricus, Eunapius, Libanius, Synesius, Marcellinus, Photius, and others, and particularly Ulpian's Commentaries on the Orations of Demosthenes, whatever he found useful for his work. The author thus speaks in his Preface:—

" Memini me sæpe mirari, cum Rhetoribus illis legendis animadverterem, quam parum in quamplurimis locis mea me linguæ Græcæ intelligentia juvaret, quæ tamen ceteris scriptoribus Græcis bene intelligendis sufficere posset. In his enim cum ita comparata ratio sit, ut, qui Græcam Linguam satis callent, recte assequi sensum scriptoris possint; Rhetores legenti idem fere accidit, quod illis, qui artifices vulgares, fabros, textores aliosque ejus generis, de arte sua disserentes audiunt, ut quamvis communi et vernacula lingua usos, tamen vix intelligant, nisi antea verborum a vulgari significatione ad res τεχνικὰς designandas translatorum peculiarem vim et usum cognoverint. Nam quæcunque ars iis demum temporibus cœpta est excoli et præceptis illustrari, cum jam lingua ad absolutam formam definitumque ambitum perfecta esset; in ejus institutione verba singula, quæ quidem ad artem ipsam illustrandam pertinent, hoc est, τεχνικὰ, eadem etiam μεταφορικὰ, translataque sint, necesse est. Diserte quidem Dionysius Hal. *de Compos.* p. 146. cum tres elocutionis characteres generales definire vellet, ἐγὼ μέντοι, inquit, κυρίοις ὀνόμασιν οὐκ ἔχων αὐτὰς προσαγορεῦσαι, ὡς ἀκατονομάστους μεταφορικοῖς ὀνόμασι καλῶ, τὴν μὲν αὐστηρὰν, τὴν δὲ γλαφυρὰν, ἢ ἀνθηρὰν, τὴν δὲ τρίτην κοινήν. Quo major autem vel illorum verborum, ex artis ambitu, copia, vel, ex ejusdem indole, translationis subtilitas est, eo major intelligendi difficultas oritur. Unde passim animadverti viros doctissimos eo, quod elocutionis illius rhetoricæ rationem ex communi linguæ Græcæ consuetudine metiebantur, sæpenumero in errorem interpretandi adductos, neque tutum ad Lexica refugium esse, quorum auctores universis linguæ copiis addicti, ad illas dicendi formas, quas certi scriptores ad usum artis suæ accommodassent, vel non descenderant, vel tam leviter eas attigerant, ut nihil, aut certe non multum inde peti ad intelligendum adjumenti possit. Unus *Henricus Stephanus* hos etiam Rhetorum angulos excussit. Sed primum, quotusquisque est, qui illo *Thesauro* uti queat? deinde summa viri immortalis diligentia, cum in res pœne infinitas esset diffusa et dissipata, totumque Linguæ Græcæ corpus complecteretur, non poterat in singulis membris et partibus tantum præstare, quantum vel a mediocri studio, in his solummodo partibus collocato, expectari potest. Mea igitur in hoc laboris genere commodior faciliorque ratio fuit. Nam cum et sola Rhetorum antiquorum scripta, et hoc certo consilio excuterem, ut, quibus quisque modis et formis artis suæ elementa, partes, præcepta, enunciaverit, viderem notaremque, ea re factum est, ut non solum diligentius et plenius omnem technologiæ varietatem deprehendere, sed et singulorum verborum ac formarum dicendi, quæ ad illam pertinerent, vim sensumque accuratius definire possem. In utroque genere studium certe meum non defuit."

Antiquitates Asiaticæ Christianam Aeram antecedentes ex primariis Monumentis Gr. descriptæ, Lat. versæ, Not. et Comment. illustratæ: accedit Monum. Lat. Ancyranum. Per Edm. Chishull. Lond. 1728. Fol.

At the end of the work Chishull subjoins the following notice:

" *Admonitio de opere partim nunc præstito, partim adhuc promisso.* Iis omnibus, qui, singularis hujus operis promovendi gratia, unum aureum Britannicum aut persolverunt, aut persolvent, tradetur nunc in manus primum hoc volumen complectens *Antiqq. Asiat. Christianam Æram antecedentes;* iisdemque nunc promittitur, conditione alterius aurei, perfecto demum opere, solvendi, alterum illud, quod sequitur, longe justius volumen, *Antiqq.* etiam exhibens *Asiat. ex Inscript. Gr. partem longe maximam ineditis, historicis, honorariis, agonisticis, sepulchralibus, una cum Indicibus necessariis, et Lexico totius operis alphabetico.*"

" He formed a design of publishing a second volume, the printing of which was actually begun, when death put a stop to its progress, and it has never been ascertained in what manner the MSS. were disposed of." *Dr. Rees's Cyclopædia under Chishull.*

The writer of that article in *the* Cyclopædia of Dr. Rees does not seem t

et elaborati *Asiaticarum Inscriptionum* corporis alterum volumen ipse in luce emisit, alterum a tua in manes ejus pietate expectatur." Mr. Beloe, in h *Anecdotes of Literature and scarce Books,* vol. i. London, 1807. p. 167, stat that, "during the life of Dr. Mead, Dr. Askew bought all his Greek MS for £500." Possible it is that E. Chishull's second volume might be amo them. Whether it be mentioned in the *Bibliotheca Meadiana,* or the *Bibl theca Askeviana,* is more than we know.

Historia Deorum ex Xenophonte, sive Antiquitatum Xenophontearum Prodromus: accedit Specim. Suppl. Lexicorum ex Xenophonte. Auctore Mag. Jo. Grammio. Havni 1716. 4to.

Of this specimen, which extends from page 111 to page 159, we are tc that it is an

"Index Vocum Xenophontearum, quæ in præstantissimis, studiosorum Græcæ Ling manibus quæ teruntur, Lexicis Græco-Latinis vel prorsus non habentur, vel nullo aucto classici testimonio confirmantur."

In this specimen *three hundred such words* are collected.

Lexicon Xenophonteum. Vol. i. Lips. 1801. Vol. ii. iii. 1803.

This admirable work was begun by C. A. Thieme, who, after having pu ceeded as far as the word γίγγλυμος, as we learn from the address to the read prefixed to the first volume, page 3, grew weary of the undertaking, and hand his papers over to Fr. Guil. Sturzius, who thus speaks of the *Specimen* pu lished by Jo. Grammius:—

"Jo. Fr. Fischeri gravissimum exemplum etiam in eo sum imitatus, quod iis vocabul quæ non commemorantur in Indice Thes. Steph. asteriscum præfigerem. Cum enim j Jo. Grammius ad calcem *Historiæ Deorum ex Xenophonte, sive Antiq. Xenoph. Prodro* colligere instituisset ea vocabula Xenophontea, quæ in Thes. illo H. Steph. vel desiderant vel auctoritate boni alicujus scriptoris destituti sunt, cumque ego facile animadvertisse ne Grammii quidem talium vocabulorum catalogo omnia, quæ ei inserenda fuerant, cor neri, et tamen scirem, adhuc esse nonnullos inter viros eruditos, quibus talis diligent quæ nec omnino inutilis est putanda, egregie placeret: notavi ea vocabula omnia, quil prorsus Stephani Thes. caret, præter verbalia in ἐον et ἐος desinentia; quæ vero ita extant isto *Thes.*, ut nec verba nec nomen auctoris cujusdam antiqui sit additum, et quorum credibilis multitudo est, iis, quamvis apud Xenophontem reperiantur, asteriscum appon omisi. Unde simul, quam plenus sit Index noster, potest colligi. Prorsus enim in *Steph Thes.* si quidem recte numeravi, desunt vocabula 413; quibus si annumeraveris 67 *verba* qualia dixi, efficitur *summa vocabulorum* 480., quorum tamen num multa vel omnia j relata sint in D. Scotti Append. ad Thes. Ling. Gr. ab H. Steph. constructum et ad alia L Constantini et Scapulæ, vel in Append. ad Lex. G. Lat. a Jo. Scapula constructum et alia Lex. e Cod. Ms. olim Askeviano in lucem nunc primum vindicatam, definire mihi n licebat. Quæ vero Jo. Caspar Suicerus in *Specim. Supp. Ling. Gr.* (quod *Specimen* cons tuit caput xiii. *Suiceri Sac. Obss.* Tiguri, 1665. 4. p. 311-342.) et Jo. Henr. Maius in Speci Suppl. Thes. Gr. Ling. ab H. Steph. constructi (Maii Specimen adjectum est ejusdem lil quarto Obss. sac. ad diversa utriusque Testamenti loca, Francf. 1732. 8vo. p. 161-233.), ex litera A, hic ex litera Σ, hanc in rem observarunt, ea singulis locis inserere non n lexi." Præf. ad vol. i. p. 8.

Gregorii Corinthii et aliorum Grammaticorum Libri de Dialectis Ling. Gr., quibus ad tur nunc primum editus Manuelis Moschopuli Libellus De Vocum Passionibus. Recens et cum Not. G. Koenii, Fr. Jac. Bastii, Jo. Fr. Boissonardi, suisque edidit G. H. Schaef Lips. 1811. 2 vol. 8vo.

To the second volume is subjoined a most copious "Index Græcitatis Voces asterisco notatæ in Lexicis non leguntur." In this Index nearly *th hundred words* are thus marked.

Abr. Kall. Specimen Suppl. Thesauri Gr. Ling. Stephaniani ex Theognidis Sententiis (1 A.), Hafniæ, 1760. 8vo. Vide *Bibliothec. Gr. ed. Harles,* vol. vi. p. 672.

We have not yet been able to meet with this Specimen, and have yet t *informed whether it is inserted,* and whether any additions are made to it, *following work, which was published, as it should seem, six years after.*

Abr. Kallii Specimen novæ Editionis Sententiarum Theognidis Megarensis, Poetæ antiquissimi. Gotting. et Goth. ap. J. C. Dieterich. 1766. 7 pl. 4.

This Specimen nov. Edit. Sentent. Theognidis is noticed in the Comment. de Libr. minorib. vol. i. pars iii. Bremæ, 1767. 12mo. p. 333-6. where we are told that in the meditated edition "agmen claudet Vocum Theognidearum copiosissimus index."

Appendix ad Lex. Gr. Lat. a J. Scapula constructum et ad alia Lex. Gr., e Cod. MS. olim Askeviano in lucem nunc primum vindicata. Lond. 1789. 8vo.

Dr. Burney, the learned Editor of this work, writes thus in the Preface:

"De auctore, qui scripsit, aut e variis scriptoribus *Suppl.* hoc collegit, nil certi in promptu est dicere. Eruditionis tamen et diligentiæ argumentum gravissimum et firmissimum post se reliquit. Quæ fuerit illius ætas, quæ patria, quod nomen, æque ac causa, quæ illum ad tantum laborem exhauriendum impulerit, prorsus ignoratur." Pag. xii.

"In hoc Opere *Supp. ad Lex. Scapulæ*, Henrici Stephani, cæterorumque scriptorum, reperire licet. In hoc, multa verba, ab illius prætermissa, diligenter enotata: et in hoc, plurima, vel nullis, vel tantum recentioribus, dubiisque exemplis defensa, veterum, atque optimæ notæ auctorum testimoniis, quibus fidem nemo temere negaverit, firmata, Lector videbit. Ex *Æschyli Sophoclisque Reliquiis*, et ex quibusdam Euripidis, Aristophanisque Fabulis, auctoritates plerumque sunt desumptæ; at præter omnes alios, ex illo principe Tragicorum, cujus voces paulo abstrusiores, aut minus consuetæ, et quæ, magna ex parte, in Thes. omnibus et Lex. desiderantur, in hoc libro sedulo sunt servatæ.

"Satis diu, nullum exstare *Thes. Gr.* omnibus numeris absolutum, deploraverunt viri eruditi, et in præsens deplorant, et in posterum forsan deplorabunt! Vocum aliquot centurias, ab *H. Stephano* omissarum, suppleverunt *Suicerus*, *Jensius*, *Scottus*, alii. Horum tamen omnium vel memoriam, vel industriam, quam plurimæ fugerunt! O si qui, laurea Apollinari merito donandi, *novam Thes. Steph. Edit.* vulgandam susciperent! Singula exempla, et singula verba examinanda sunt, et expendenda; auctorum paginæ, locaque citata, ex optimis et ultimis editionibus, accurateque et cogitate rescribenda; errores varii corrigendi; omissa supplenda; criticorum, ætate *Stephani* recentiorum, observationes legendæ; accessionesque ex scriptoribus olim editis, et maxime ex Auctoribus, Epigrammat. et Inscriptionibus, quæ, post Lexica emissa, e Bibliothecarum latebris, vel aliunde prodierunt, adferendæ." Pag. XI.

Caspari Fr. Munthei Obss. philolog. in sac. N. T. Lib. ex Diod. Siculo collectæ, una cum Indice Vocum Diodorearum, quibus Lexica locupletari et suppleri possunt. Hafn. et Lips. 1755. 12mo.

To it is subjoined a "Specimen Defectus Lexicorum in Vocibus aut notioribus Vocum Diodoreis, quæ Lexicographis, in primis Stephano, vel plane præteritæ, vel nulla penitus, aut sequioris Ævi Auctoritate stabilitæ sunt."

It extends from p. 491. to p. 560. and 830 *words* are noticed in it.

J. H. Maii Fil. Obss. sac. ad diversa utriusque Loca Libri IV. Fr. ad Mœn. 1716. 8vo.

In Dr. Gosset's Catalogue the Work is dated Franc. 1732., but in the Bodleian Catalogue, it is dated 1716.: in the following passage the date assigned to the Work is the same, as in the *Bibliotheca Gossetiana*:—

"*Jo. H. Maii Specim. Suppl. Thes. Gr. Ling. ab H. Stephano* constructi adjectum est lib. quarto *Obss. sac. ad diversa utriusque Testamenti Loca, Franc.* 1732. 8vo. p. 161-233."

Jo. Jensius, in the third Book of the *Lectiones Lucianeæ* chap. 1st, page 309-16. Hag. 1699. 8vo. "ex Luciano Indicem Vocum, quæ in *H. Stephani Thesauro* omissæ sunt, consignavit." The words amount to 150.

Geoponicorum, sive De Re Rustica Libri, curante *Jo. Nic. Niclas.* Lips. 1781. 4 Vol. 8vo.

It contains an "Index," in which "asterisco ea signata sunt verba, quæ in *Thesauro Stephaniano* non apparent."

In the *Miscellaneæ Obss. crit. in Auctores vet. et recent.* Vol. VI. Tom. I. Menses April. Maii et Junii complectens. Amst. 1735. is inserted in p. 179-89. Suppl. Vocum omissarum Specim. in H. Stephani Thes. Ling. Gr. The article contains exactly 502 *words*. The editor thus writes in the first page—

"*Quamvis maluissemus* non ita nudas has vocum auctoritates nobis transmissas, et saepius
c illic *aliquid addendum fuisse* de significatione, usu, et probitate vocabulorum censeamus
fuimus tamen viro erudito, qui nobis hoc Specimen impertiit, suum laborem perire, qu

The article itself has the signature *H. L.*, but we know not who is meant be designated by those initials.

T. C. Harles, in a Note on the *Bib. Gr. J. A. Fab.* Vol. VI. p. 663., writes thu

"Vir quidam doctus in *Ephem. Literar. Gothanis* a. 1789. pag. 521. exhibet e Meleag Carminibus plura Vocum Gr. singularis formæ, quæ in Lex. Steph. desiderantur."

Aristotelis Liber De Mirabilibus Auscultationibus, curante Jo. Becmanno. Gotting 1786. 4to.

It contains an "Index Verborum; Verba asterisco signata in Lexicis desid rantur." 27 *words* are thus marked.

Utriusque Leonidæ Carmina, cum Argumentis, Varietate Lectionis, Scholiis, et Comme tario edidit, et Indice ornavit *Alb. Chr. Meincke*. Lips. 1791. 12mo.

It contains an Index Verb. which notices 23 *words* not found in the *Lex. vul*

Aristophanis Comœd. Plutus: adjecta sunt Scholia vetusta. Recognovit ad veteres Me branas, var. Lect. ac Not. instruxit, et Scholiastas locupletavit *Tiberius Hemsterhuis*. Edi nova Append. aucta. Lips. 1811. 8vo.

It contains an "Index Rer. et Verb. quæ in Adnot. explicantur—Voces, quib Asteriscus præfixus est, in Lex. non leguntur." The *words* thus marked a *50 in number*. The Work was edited by G. H. Schæfer.

Fabulæ Æsopicæ, quales ante Planudem ferebantur ex vetusto Codice Abbatiæ Flore nunc primum erutæ una cum aliis partim hinc inde collectis, partim ex Cod. depromtis, L Vers. Notisque exornatæ. Studio Fr. De Furia. Lips. 1810. 8vo.

It has an "Index Græcitatis" made by C. Ern. Chr. Schneiderus, in whi 23 *words* are noticed as not found in the Lexicons.

Artemidorus, curante Reiff, Vol. I. Lips. 1805. 8vo.

It contains an "Index Rer. Verb. et Nom. propr.—Asterisci vocabula, q nondum in Lex. relata sunt, denotant."

Xenophontis Ephesii De Anthia et Habrocome Ephesiacorum Libri V. Curavit Aloys Emei Liber Baro Locella. Vindobonæ 1796. 4to.

It contains an "Index Græcus, Verbis quæ in H. Stephani et D. Scotti L non reperiuntur, vel Auctoritate carent, Asteriscus est præfixus." 24 *wor* are thus marked.

In the Index to *H. S. Reimar's Edition of Dio Cassius* all the words, whi do not occur in the *Thesaurus*, are marked, and the number of marks exce 600.

Homeri Odyssea, Gr. Tom. III. continens var. Lect. e Cod. Harl. et Not. R. Porsoni. Li Edidit G. H. Schæfer. 1810. 18mo.

To it are subjoined "Indices in Not. ad Bucolicos Poetas, Hom. Pi et Sophoc.," "Index Verb. et Rer. in quo Voces asterisco notatæ Lexicis ac dant." In it 33 words are noticed.

Homeri Opera omnia ex Recensione et cum Not. S. Clarkii. Accessit Var. Lect. Lips. et Edd. veterum cura J. A. Ernesti, qui et suas Not. adspersit. 8vo. Lips. 17 Vol. I. 1760. II. III. 1761. IV.

Homeri Operum Appendix, Hymn. Epigram. et Fragm. continens. Recensuit var. L Not. Indic. denique Gr. in Contextum addidit J. A. Ernesti. Vol. V. Lips. 1764.

Addendorum ad Indicem Homeri Ernestinum Specimen I. scriptum a J. G. C. Hœpfn (inserted in the Commentationes philologicæ editæ a G. A. Ruperti et H. Schlichtho Vol. IV. Bremæ, 1796. 12mo.)

This Index extends from page 154 to page 167. The first part consists additions to the *Index ad Notas;* the second part, which is confined entir to the letter A, relates to the words in the Text, and 164 *words* are noticed.

Index Vocabulorum in Homeri Iliad. et Od. cæterisque quotquot exstant Poemata S *M. Wolfgangi Seberi Sulani.* Editio nova auct. et emend. Oxon. 1780. 8vo.

Homeri Hymnus in Cererem editus a D. Ruhnkenio. Accedunt duæ Epist. crit. Mitscherlichii Adnott. in Hymn. in Cererem. Lug. B. 1808. 8vo.

J. G. Berndtii Lexicon Homericum, seu Index copiosissimus Vocabulorum plerumque omnium formularumque dicendi complurium, quæ in tota Hom. Il. occurrunt; in usum tironum accommod. Stendal. 1795. 2 Vol. 8vo.

G. H. C. Kös Probe eines griechisch-deutchen Wörterbuchs über den Homer und die Homeriden. Kopenb. 1806.

Of *Damm's Lexicon Homericum et Pindaricum* the greatest possible use will be made.

Segim. Fr. Dresigii Commentarius de Verb. Med. N. T. nunc primum editus cura J. Fr. Fischeri. Addita est præter Lud. Kusteri Libellum Jo. Clerici Dissert. de eodem Genere Verb. Gr. e Ling. Franco-Gallica in Lat. conversa. Lips. 1755. 12mo.

It is the intention of the Editors to insert in the Lexicon under the proper heads the various observations respecting the middle verb, as contained in this publication, as well as in the Collection of Chr. Wollius, which reached a second edition.

Miscellaneous Tracts and Collections relating to Natural History selected from the principal Writers of Antiquity on that Subject by W. Falconer, M. D. Cambridge. 1793. 4to. pp. 203.

"The last and largest of these pieces is an alphabetical table of the Greek plants. The former of these exhibits 1st, the Greek name of the plant and the author who mentions it. 2d, the name assigned to the same by Caspar Bauhin in his Pinax and other Works. 3d, the corresponding name given by Linnæus in his *Spec. Plantarum*. 4th, the modern English name where that could be found. The second part of this Table exhibits the Linnæan names of the Greek plants placed in alphabetical order with the Greek names subjoined. The use of this is to enable the Reader to discover if any particular plant, the Linnæan name of which is known, be one of those with which the Greeks were acquainted. An attempt of this kind, though sufficiently laborious to the compiler, must be liable to much error and uncertainty; but some indulgence may be hoped to be given to the first attempt of this kind, at least in our own country." *Preface*, p. v.

Platonis Euthyphro, Apologia Socratis, Crito, Phædo, Græce ad Fidem Codd. Mss. Tubing. August. aliorumque et Librorum Editorum vet. recens., emend., explic. J. Fr. Fischerus. Lips. 1783. 8vo.

It contains an

"Index secundus Verb. Gr. quæ in Not. illustrantur, explicantur, et a Librariis permutata notantur."

This Work cannot fail to supply us with some important matter for the augmentation and the correction of *H. Stephens' Thes.* as J. Fr. Fischer in the Notes is constantly referring to the *Thes.* J. Fr. Fischer has also edited the following Dialogues of Plato, as we learn from Chr. Theoph. Kvinoel's *Narratio de J. F. Fischero ad Fr. Volkmarum Reinhardum, Lipsiæ*, 1799. 8vo.

Platonis Cratylus et Theætetus Gr. cum Animadvv. crit. Lips. 1773. 8vo.

Platonis Cratylus Gr. et Lat. Annotat. crit. et grammaticis illustratus Prolus. I-XIV. Lips. 1792. 8vo.

Platonis Sophista, Politicus, et Parmenides cum Animadvv. crit. Lips. 1773. 8vo.

It conta[illegible] assistance will be derived from the following works published by J. F. Stephanian

In the[illegible]*ontis Teii Carmina Gr.* e Recens. Guil. Baxteri cum ejusdem Not. tertium edidit, Menses[illegible]mque Lectionis atque Fragm. cum suis Animadvv. adjecit J. Fr. Fischerus. Lips. Suppl.[illegible]. article c[illegible]*ex secundus* Verborum, quæ in Od., Fragm., Epigram. Anacreontis leguntur."

"*Index tertius Verb. Gr.* quæ in Not. Editoris explicata sunt, atque Script. vet. quorum [illegible] *ibidem vel illustrati* sunt, vel emendati."

Æschinis Dialogi III. recte emendat. explicat. Ind. copios. adjecit J. Fr. Fisch

Æschinis Axiochus Gr. recensuit et Notis illustravit, Lips. 1758. 8vo.

A fourth Edition was published "Misniæ 1718. 8vo.," but we know not whether it contains the Index mentioned in the preceding article.

Palæphatus. Ed. VI. recte emend., explic. Accedunt Prolusiones IV. in Palæphatum Lips. 1789. 8vo.

Prolusiones de Vitiis Lexicorum N. T. XXXIII. ab a. 1772-90. conjunctim editæ. Lips 1791. 8vo.

From the following Works of the same Scholar the most copious extracts will be given.

Animadvv. ad Jac. Welleri Gram. Gr. Spec. 1. Lipsiæ, 1798. Spec. II. Lips. 1799. Spec. III Pars prior. Lips. 1800. 8vo.

Welleri Gram. Gr. Ed. II. Lips. 1780. 8vo.

In the *Acta Seminarii Regii et Societatis philologicæ Lipsiensis*, edited by D. G. Beck, (Vol. I. Lips. 1811. 8vo.) there is, in the three following Articles, an immense list of words, either altogether omitted, or only imperfectly explained by Schneider in his Lexicon.

Symbola ad Jo. Gottl. Schneideri Lex. Gr. Scripsit Fr. Passow.
C. G. Ahlwardti Symbola ad augendum Schneideri Lex. Gr.
De Lex. Gr. et Lat. omnino et recentissimis singulatim.

Having been informed by a zealous friend to our undertaking, that Professor Niclas, now deceased, the learned Editor of the *Geoponics*, had made considerable progress in an intended edition of *H. Stephens' Thesaurus*, but for the want of a sufficient capital, had been obliged to relinquish the design, we have used our best endeavours to obtain the possession of his papers, and much concerned are we to find that we have so slight a chance of success. The following are extracts from two Letters, which we have received on the subject:

"On the receipt of your letter of the 31st of March, I hastened to communicate the contents of it to my father, requesting at the same time that he would forward your proposals to Prof. Niclas, or his heirs. I have now received an answer, and likewise a letter to my father, from one Director D. J. Wagner, dated, Luneburg, the 4th inst., by which I was concerned to find that my well-meant offer has led to nothing but the discovery that the MSS. of the late Professor have made their disappearance. The following is a translation of the letter:

"Respecting the labors bestowed on the *Greek Dictionary* by the late Mr. "Niclas, I have the honor of informing you that my colleague, Rector Langer, "has assured me of his having, in the year 1796, (when he was the disciple of "N.) taken a copy of the MS. in question as far as the letter *A* for the author; "but not a sheet of the same has been found after the decease of the latter, whose "literary reputation and the inquiries which from various quarters have been re- "ceived, have occasioned the most diligent searching through his letters and "papers without a trace of the MS. having been discovered: otherwise the heads "of the monastery of St. Michaelis, which is in possession of the entire "library of the late Mr. N., would undoubtedly have made, or granted to others, "the most worthy use of it."

"The source of the above communication is one of so great a respectability, I thought it my duty to place you in possession of it immediately: surprize and disappointment are equally great on my part; but from the facts mentioned in your letter, and the first mention made of the MS. by my father, I still do not entirely despair of the success of further inquiries." *Extracted from a Letter written on the 24th of May, 1814.*

"*The MSS. of Professor* Niclas, at least the first volume of Stephens' [illegible]

by my learned friend A. F. Wolf, at Halle; in whose hands Niclas had placed it for the purpose, through the medium of his powerful recommendation, to obtain more favorable terms from the Leipsig booksellers: this happened in 1805. The war with Austria that year delayed the undertaking; and the overthrow of Prussia and establishment of the kingdom of Westphalia in 1806., compelled Professor Wolf to remove, first to Frankfort on the Oder, and thence to ———. What has become of Professor Niclas' papers since that period, I have no means of knowing." *Extracted from a Letter recently written.*

J. F. Boissonade, as our subscribers will be glad to hear, has, with a very meritorious generosity, and a most commendable zeal for the interests of Greek literature, transmitted to us a long list of words not inserted in *H. Stephens Thesaurus,* with which he has met in the course of his extensive and recondite reading, and we trust that his example will be followed by other distinguished continental scholars.

We know several eminent scholars in this country, who have made large additions to *Stephens.* From some of them we have reason to expect great and valuable assistance: from all we earnestly solicit communications. Even the addition of one word, or one new sense to a word, will be a desirable acquisition.

For a List of Subscribers, we refer the Reader to Mr. Valpy's Catalogue, inserted at the end of this Number of the *Classical Journal.*

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THE

CLASSICAL JOURNAL.

No. XX.

DECEMBER, 1814.

AN ANSWER TO A LATE BOOK

Written against the Learned and Reverend Dr. Bentley, relating to some Manuscript Notes on Callimachus.

TOGETHER WITH

AN EXAMINATION OF MR. BENNET'S APPENDIX TO THE SAID BOOK.

LONDON:
PRINTED IN THE YEAR, 1699.

No. III.

To the Author of the Remarks upon Dr. Bentley's Fragments of Callimachus.

Remarks upon Decad I.

LEAVING the rest of your proofs to answer for themselves to the several exceptions clapp'd upon the back of them; two of them there are of so peculiar a complexion, that I cannot but make a stop at them, sc. Pr. 6, 7. The two Citations out of the Scholiast upon Homer, Dr. B. fr. n. 5, 6. To which I returned no other Answer than not proofs. Which whether it were sufficient, let the reader judge from what follows. With them therefore I begin my Remarks.

Remark I.

Putting your sense into words at length, and making it intelligible, you alledge them in this form. (p. 35.) From Parrhasius, to whom the Doctor is referred by Mr. Stanley's MS. he had his information that the Scholiast upon Homer often cited the Ætia of Callimachus.

From whence the inference is; ergo, Dr. Bentley stole his two citations out of Didymus upon Homer, n. 5. 6. from Mr. Stanley's MS. But how so? Are they in your MS.? No, not so. But Mr. Stanley directed him to Janus Parrhasius, and so he came by them. To Janus Parrhasius therefore I go, and by the help of Gruter's Index to the first volume of his *Fax Artium*, I readily turn to the place you intend, and there, p. 874. I find these words, *Ex Ætiis prætereà Callimachi vetustus et innominatus interpres Homeri, qui in Publica Vaticana Bibliotheca Romæ legitur, sæpissimè testimonium petit*, i. e. "There is to be seen in the Vatican Library at Rome, an old nameless Scholiast upon Homer, who often quotes Callimachus's Αἴτια." And this is every word that Parrhasius says to the matter. And now let us see how deeply the Doctor is indebted to your MS. upon the account of these two quotations. Just thus much and no more. Mr. Stanley, he sends him to Parrhasius; and Parrhasius, he sends him to Rome, telling him withal, that 'twas but going into the Vatican Library, and enquiring there for a certain old nameless Scholiast upon Homer; and so, if he had the luck to hit upon the right book, he would meet with somewhat to his purpose in it: and so, the Doctor came by his two citations out of Didymus. An information much like that which the old man in the fable gave to his son of a treasure buried under ground in the vineyard; but not telling him the place where the young heir was fain to dig the vineyard all over, and so, he found his treasure indeed, not what he expected, pots of money, but what his father designed, the fruit of good husbandry. After the same manner, the Dr. having (by the help of your MS.) heard somewhat of an old scholiast upon Homer, that quoted somewhat out of Callimachus his Ætia, was resolved, whatever it was, and whatever pains it cost him, he would have it. But that Scholiast upon Homer being a nameless one, least he should not hit upon the right, he turns over all the Scholiasts upon Homer: and so he gets not only these three Citations belonging to Callimachus his Αἴτια (for there's another of them to follow in the next Decad) but about half an hundred more some way or other belonging to the same Author: but all by the help of your MS. which first put him upon the Quest. For had not your MS. sent him to Janus Parrhasius, the Doctor had never thought of any of the old Scholiasts upon Homer. But to be serious with you, Sir; would you have offered such things as these for proofs against the Doctor, but upon the presumption that no body would have been at the pains of tracing you? The Doctor is a notorious plagiary. And why? why, because the Doctor hath three quotations out of Didymus upon Homer, referring to Callimachus his Αἴτια; and before the Doctor had printed his *Fragments*, he had seen Mr. Stanley's MS. and Mr. Stanley's MS. takes notice of Parrhasius, who takes notice of an old Scholiast upon Homer, who takes notice of Callimachus his Αἴτια, ergo Dr. Bentley is a plagiary. A surprising consequence! But, Sir, before you can bring this proof to bear, there may be made several Queries, to which it behoves you to give a punctual answer. As do you think the Doctor would never have looked into Didymus upon Homer, had it not been for this special information, which at second

hand he received from your MS.? Or would not Gruter's index, which *literâ* C. hath these words, *Callimachi Ætia, quo argumento Parrhas.* p. 873. have sent him as strait to Parrhasius as your MS. could have done? Or are you sure that Parrhasius his old nameless Scholiast of the Vatican was ever yet committed to the press? or that Didymus was it? For there are several old Scholiasts upon Homer both printed and in MS. As besides Eustathius and Didymus, whom every body hath heard of, Gruter's Index to the fifth Volume of his Criticks refers me to H. Stephani Schediasmata, lib. 4. c. 21. where I find mention of *Quædam in Homerum Scholia, quæ nondum edita sunt, et quæ quàm paucissimis legere datur.* In the Epistle printed at the end of Malela's Chronology, p. 63. I find the Doctor himself quoting Joannes Tzetzes his *Ilias interpretata Allegoricè, quæ nondum edita est.* And in num. 135 of this his Collection, I find him producing a Fragment of Callimachus with a large quotation out of *Porphyrius in Homericis Quæstionibus.* And these indeed have been printed over and over, but in Holstenius his Notes upon Porphyry's *Life of Pythagoras* you will find mention of other old Scholia upon Homer, bearing also the name of Porphyrius, which have never been yet printed. And other old MS. Scholia upon Homer undoubtedly there are in the world more than either you, or I, or the Dr. or Mr. Stanley, or Parrhasius, or any one man else whatsoever may have seen. Now to which of all these did Parrhasius send the Doctor? To that which is now known by the name of Didymus you suppose, but it might be to any other nameless Scholiast as well as to him. I might farther ask you, Sir, how many quotations out of all or any one of these Scholiasts are there in your MS.? In the Doctor's collection, taking them all together, there are (for I have been at the pains of counting them) above half an hundred quotations out of the old Scholiasts upon Homer. As far as you have carried on the comparison, I find not so much as one single reference directly out of your MS. to any one of all these Scholiasts, and therefore very much question, whether in the drawing up this imperfect draught Mr. Stanley made any use of any one of them. And yet by a strange fetch these three quotations must be stole from your MS. But if he came by these three by the help of your MS. how came he by the other half hundred? were they from your MS. too? a compendious way of making him as notorious a plagiary as you please. For you might as well have charged him with the whole as with part. And do such proofs as these deserve a better answer than what I gave them? Not proofs, nor any thing like proofs, but mere suggestion, and altogether groundless. And now as for that sentence out of Parrhasius with which, as it were by way of Epiphonema, you back these two proofs, and by the help of which translated into English, you call the Doctor plagiary in two languages, I have no more to say to it, than that I believe the translation to be your own: which is more than I dare venture to say for that choice piece of an Æsopick, which adorns your Title-page. There seems to be too much of the spirit and stile in that for a person of your gravity and seriousness. I am almost as confident as if I had seen the hand that did it, that in your title page and postscript you had the assistance of some

second. It was pity he did not take the same care of you throughout your whole book. Your stile stood in great need of mending. I fear I have already detained the Reader too long upon this particular. But I was willing to let him see how resolved you were to make the most of your cause. And remark the second, as for another instance of your plain dealing, and a bold stroak of the Pen, he'll find not at all inferiour to the first; but (as to the former part of it at least) of a more general concern.

Remark II.

Just after the Titulus Αἴτια, you have these words. "The two epigrams out of the Anthology are omitted by Mr. Stanley, with which the Doctor makes a flourish; but the epigram out of Martial is in Mr. Stanley's collections."

With which the Doctor makes a flourish.

Which the Doctor *quotes* you mean; for the one of which he produces a fresh authority, and upon the other of which he bestows a correction. This is all the *flourish* the Dr. makes with them; and this is the Dr.'s way of making a *flourish:* scarce any thing passes through *his* hands, but he leaves it better than he found it. Nor can you yourself forbear now and then offering at such kind of flourishes: with what success we shall see in its proper place. But whether the Doctor hath the same things with your MS. or hath not the same things, something must be said to him. I might also ask you, since we are here allow'd to suppose the Doctor to have sought these two Greek Epigrams out of the Anthology itself, why may we not also suppose him to have sought Martial's Epigram out of Martial himself? Is it because Martial is a common Book, and the Dr. loves to read out of the way? So let it be then. But this paragraph is fruitfull of observations of a more important consideration. I shall deliver them as succinctly as I can; yet so as to make myself throughly understood, and set things in a full light.

First then I observe that we are but just got over two of your proofs against the Dr. (sc. the quotations out of Harpocration and Suidas) but that he matches them with two additions of his own, (sc. the two Epigrams out of the Anthology) to the one of which the new authority added makes the Dr.'s some additions, three; to his supposed plagiarisms, two. You see, Sir, you have lost ground at the starting-post, and I dare say you'll be distanc'd out and out e'er you reach half the course. I might farther observe that this new authority produced by the Dr. (which if any body had done before him, 'tis more than I know) for part of one of these Epigrams, gives it with something of difference in the reading from that of the Anthology. 'Tis true, that difference is not in this place very material, the sense in both coming to the same. And yet this cannot be said to be an insignificancy; since though not here, yet in many other places the same fragments produced out of several authors, what from the variety of the Lections, and other circumstances is rescued from that obscurity in which it must otherwise for ever have remained unintelligible.

And this is a case which happens so very often in the Dr.'s collection, that there are but few pages, which afford not instances of it in abundance; proving at the same time the compass of his reading, and the exactness of his judgement. Or however if any one should (as none that understands any thing in affairs of this nature will) censure this multiplying of authorities to the same purpose for a vain and fruitless curiosity: yet at least it clears him from the imputation of plagiarism. For if in some, nay in many places, the Dr. and your MS. fall in with the same quotations: [Supr. p. 17.] that, as hath been before said, the nature of the thing renders impossible to have been otherwise: But if your MS. produces a fragment attested (as is generally the case) with only one authority, or suppose two, and the Dr. adds one, two, or three more; how is he a plagiary? if he could out of his own stores produce four, three, two, nay or but one authority to which your MS. directed him not; why may we not suppose him as able to have produced those others also which are to be seen in your MS.? Since the same reading of the ancients required for the former would have done his work for the latter.

And here I cannot but give the reader notice of a common fallacy put upon him throughout the whole course of your book: which is this, that you generally alledge your proofs against the Dr. by the tale of the number of the Fragments: and these figures in many places stand crowded together so thick one upon the other, that they make a formidable appearance. Thus p. 36. under the title AITION A' (Αἰτίων it should have been, as in Dr. Bentley, Τὸ πρῶτον τῶν Αἰτίων) you run on strangely with your Numbers; as. N. 12, 13, 14, are taken from Mr. Stanley, as is is also the 17th; the 18th from Parrhasius, to whom he was directed: 21st from Mr. Stanley; 27, 28, 29, from Mr. Stanley. But what a shoal of them is there in p. 42, No. 50, 51, 52, 53, 54, 55. 57, 58, 59, 60. And what of all these? Why all taken from Mr. Stanley. But this is a most notorious illusion; the quotations produced by your MS. under the several numbers, or other references to the Dr.'s collection making sometimes not the half [as N. 2. 27. 38. 40. 42. 46. 50. &c.] sometimes not the quarter [as N. 52. 67. tit. Ἐλεγεῖα, n. 86. &c.] nay sometimes not the tenth [as tit. Ἐπιγράμματα vid. Dr. B. p. 324. et 228. et Grævii Procem. p. 5. et tit. ΙΒΙΣ Dr. B. p. 345.] nay sometimes not the twentieth [Ἐπιγράμματα, ut supra, et (notwithstanding our Vindicator's Caveat, p. 54.) tit. Θαυμάσια, Dr. B. from p. 327. to p. 337.] part of those produced by the Dr. in the places so referr'd to. He that thinks I am upon the stretch, let him collate the Dr.'s collection with Mr. Stanley's MS. upon the places pointed out in the Margin; where under the first of those references he will find the Dr.'s additions to be at least three to two, under the second at least five to one, under the third at least ten, and under the fourth twenty to one to what he is supposed to have found ready collected to his hand in Mr. Stanley's MS. And yet so have you printed the case that the reader who understands no more of the matter than what he sees of it in your Book, and never gives himself the trouble of looking into the Dr.'s collection, takes it as if all that was under those numbers were trans-

scribed from Mr. Stanley: and goes away satisfied of your ingenuity because you acknowledge the Dr. to have made some additions of his own; sc. the addition of those simple Numbers omitted in your tale; as between Number 50 and 60, the addition of that single Number 56. whereas the addition of the simple Numbers doth not upon the whole (and I am sure I speak within compass) make up a quarter part of these some additions which you ingenuously allow the Dr. to have made to Mr. Stanley's MS. Nay I am inclined to believe, that upon a just calculation, all that is in your MS. will scarce be found to bear the proportion of one to twenty to what is in the Dr.'s Collection: taking in all, I mean, that the Dr. hath done upon Callimachus, either by way of addition of fresh Epigrams, Fragments, or Testimonia, or the addition of fresh authorities to those already produced (as effectual an addition as any) or by way of emendation and explication of the text in his notes upon the several parts of that Author: his translation of almost all the Fragments, and many of the Epigrams I put not into the accounts, though a work requiring the exercise of some other faculty besides that of memory. [Sup. p. 7.] All these things, I say, laid together, I am pretty confident the Dr.'s *some* additions will be found more than twenty to one to what is in your MS. But there is no need of my running things so high. Suppose we stood upon the par, and the Dr.'s addition did but just keep up with your MS. yet even so, why must he have stole his half share from Mr. Stanley? Since the same industry that supply'd him with the one half part, not in your MS. would in course have supply'd him with thy other half which is in your MS. As for instance, in p. 37 of your Book, the quotation out of the Scholiast upon Sophocles, n. 21. you charge upon the Dr. as directly stolen out of your MS. in these words, n. 21. from Mr. Stanley. But another quotation out of the same Scholiast, and standing in the same page [p. 310.] of the Dr.'s Collection, n. 26. you leave him in full possession of: nay, and yet another quotation out of the same Scholiast, n. 209. you allow him to have transcribed from that Scholiast himself, adding in express terms, [p. 71.] whom the Dr. had consulted. But what reason can you give for the difference here? why n. 26. and n. 209. should have been (as you elegantly express it,) [p. 30.] the genuine offspring of the Doctor's own brain; but n. 21. directly taken, as you positively aver, from Mr. Stanley? So again, in p. 42. I find you bringing in the Dr. debtor to Mr. Stanley for a quotation out of the Scholiast upon Apollonius Rhodius, n. 49. but another quotation out of the same Scholiast, Dr. B. p. 355. you frankly allow to be his own. But why the one rather than the other? your words in that place are so very express and significative, that I think them worth the transcribing, p. 68. under the title Ἱστορικὰ Ὑπομνήματα. The passages out of Athenæus and Harpocration are transcribed from Mr. Stanley; the other two out of the Scholiast upon Apollonius and Eustathius are the product of Dr. Bentley's own observation in reading the ancients. And with this you conclude (as to the Fragments) your detail of particulars: and more unluckily you could not have done it. Thus much I must needs say for you, that you are no artist at managing an accusation, nor

much practised in this way of writing; which I assure you I am far from objecting against you as a disparagement. I wonder that some or other of the party did not spy this flaw, and put some better disguise upon the matter for you. But 'tis plain, from the many mistakes in the first edition of your Book not corrected, or coloured over in the second, that they took no manner of care of you. 'Twas ungratefully done of them thus to neglect a person who had discovered so forwardly a zeal for the cause; [p. 31.] and ventured his all to serve them. But 'tis strange, that you yourself should not have perceived it, that these last words overthrow all that you had been doing before. For I cannot conceive any reader so very thoughtless, as not to catch you up here of his own accord: If the passages out of the Scholiast upon Apollonius and Eustathius were the product of the Dr.'s own observation in reading the ancients; why then, why might not the two passages out of Athenæus and Harpocration be so too? Or by what strange fate were the Dr.'s fingers directed, that should thus have led them directly to the very book, page, and line, where lay any of those Fragments of Callimachus, which Mr. Stanley had not meddled with; but bound them up from so much as once touching upon any one of those which Mr. Stanley had before impropriated? This is so obvious a reflection, that upon second thoughts you cannot but blame your own indiscretion in laying it so full in view. The untoward way of your concluding your detail of particulars puts me in mind of the words with which you conclude your whole book. [p. 95.] "If this will not convince and amend him, I resign him to better management." And really, Sir, that you must do. If it be resolved that Dr. Bentley shall be confounded, it must be done by some hand more accustomed to these sorts of exercises.

This article of the Dr.'s some additions I look'd upon to be a most material point, and such wherein the very substance of the cause is very nearly concern'd; and therefore gladly laid hold on the first opportunity of considering it somewhat particularly.

At the beginning of this remark, I made mention of a bold stroke of the Pen, and what that is we shall see in the observation I am now going upon. It naturally arises from this same paragraph, and is one of the choicest of the whole set: and therefore I cannot but usher it in with a special recommendation.

I observe therefore, that the other book, besides the Anthology, out of which the Dr. fetches part of one of these Epigrams, is that known Lexicographer, Suidas; nay, but Suidas in the Letter Ὁμικρὸν? If you remember a certain passage in your book, the very mention of these words cannot but a little startle you: perhaps you have forgot it: turning therefore to your 82d page, you will find yourself thus directing your speech to your honorable patron.

"These two quotations" (your meaning plainly is, the omission of these two quotations) "from so known a Lexicographer incline me to believe that the remark is very true, p. 245. (m. 244.) of your learned examination of his dissertation, that he is got no further than the letter Κάππα in Suidas."

Those two quotations you speak of are out of Suidas, lit. K. vv.

Κωλιὰς, Κωμῆται, which being in Mr. Stanley's MS. but not in Dr. Bentley's collection; from thence you infer, that the Dr. hath not read Suidas beyond the letter Κάππα: now from thence should I have inferr'd, that the Dr. did not transcribe Mr. Stanley's MS. for had he transcribed Mr. Stanley's MS. he could not have miss'd of those two quotations. How these two passages out of Suidas came to be wanting in the Dr.'s collection I know not. 'Tis most likely it was purely by oversight in his digesting and transcribing his collections for the press, [*Summa festinatione*, not. in Epig. 49. p. 40.] which he tells us was done in great haste. And I am the rather inclin'd so to believe, because in the Dr.'s collection I find the title ΓΛΑΥΚΟΣ (as you well observe) wanting in its proper place: which can have been only an oversight; that title, with several others being preserved by Suidas, v. Καλλίμαχος: and accordingly, though wanting in the body of the collection, yet we find it standing [p. 304.] among the rest in the catalogue which the Dr. hath given us of all the works of that Poet.

As you refer us to the very page where that remark is to be found, and indeed that honourable gentleman himself seeming desirous that his penetration upon a like occasion should be taken notice of; I presume I shall oblige you both by transcribing it. Not every one that reads these papers may have that book by him: and besides I were ambitious of having in this silly piece of mine some few lines at least, that will be unexceptionably good.

"And this (to his eternal scandal be it spoken)" [Mr. B. p. 244.] "is a plain proof that he hath not read over all Suidas. Nay, I have reason to suspect, that he is got no further than Κάππα, which I observe here" [I see that little word *here*, and guess at the meaning of it; but how that alters the case, I see not.] "to be the utmost line of his citations. I would not have the reader slight this discovery of mine for 'tis as considerable as any of Dr. Bentley's, that are purely his own."

No, Sir, I do not slight it, nor did I at the first reading of it. And though there be so many peculiarities in that ingenious gentleman's way of writing, that no man who hath read through (so as to know what he is doing) but one half quarter part of his book can be much surpris'd at any thing that follows: yet when I came to this particular passage, both the matter of it, and that air of satisfaction with which it is delivered, struck me with fresh admiration. How! thought I; the Dr. so very familiar with the Lexicographers, so conversant with Suidas in particular; and yet not got beyond the letter Κάππα in Suidas? 'Tis strange. I cannot suppose that honourable gentleman, when he wrote his examination of Dr. Bentley, not to have thoroughly read that piece of the Dr.'s which he so often quotes, sc. his Letter [p. 147. 158. 166. 170. 191, 192, 193, 194. 196, &c.] to Dr. Mill, printed at the end of Malela's chronology: where he could not but have seen the Dr. p. 32. upon the letter λ. in Suidas, v. Αυδιάζων, and p. 62. 68. upon the letter ο vv. Ὅμηρος, Ὀρφεύς: upon the letter π v. Πείσκος, p. 85. and p. 12, upon the letter σ. v. Σοφοκλῆς. After all which I cannot see what reason he had to suspect that the Dr. was got no further than the letter Κάππα in Suidas.

But there is a certain proverbial gnoma [Mr. B. p. 140. 285. Vind. p. 26.] in our language, which by the help of an extensive charity will cover a multitude of that ingenuous gentleman's σφάλματα μνημονικά, viz. good wits have short memories. How you should have been so forgetful, is a thing not so easy to be accounted for. With what grace could you say, that you are inclined to believe, that the Dr. is not got beyond the letter Κάππα in Suidas, when in the very first page of his collection, you find him in the letter δμικρόν? 'Twould be unmannerly in me to say, to your eternal scandal be it spoken: but if your complexion will bear a blush, you cannot read these lines without changing countenance. You tell us, that the Dr. [p. 30.] ought not to be angry at it, if he be treated as he deserves, and that you have done it in a plain unaffected stile, [p. 95.] calling a spade by its right name. Should I, upon this and the several other occasions, which almost every page of your book presents me with, treat you as you deserve, and call things by their right names; I know what I should be called myself: unmannerly would be too soft a word for me, and perhaps the pen too gentle a weapon for my chastisement. [Mr. B. 220.] But I am for sleeping in a whole skin, and therefore shall only in the plain unaffected stile tell you; that what you say you are inclined to believe, you are not, you cannot be inclined to believe: at least you cannot be inclined so to believe upon the reason here given. For if the Dr.'s having omitted those two quotations out of Suidas, vv. Κωλιάς, Κωμῆται, inclined you to believe that he was not got beyond the letter Κάππα in Suidas: then his having quoted Suidas in v. ὄνειαρ, should have as strongly inclined you to believe, that he was got as far as the letter δμικρὸν in Suidas. Give me leave here to trifle with you a little, Sir, and answer you in your own way; for why may not I now and then make a flourish with my numbers as well as you? turning to Num. 245. in the Dr.'s collection you will find him upon the letter λ. in Suidas. In Num. 46. 144. 350. and p. 431. Upon the letter μ. Upon the letter ν. Num. 345. and p. 431. In Num. 2. and 92. upon the letter ο. I Num. 48. 84. 227. and 344. upon the letter π. In Num. 49. 59. 71. 299. upon the letter σ. In Num. 210. upon the letter τ. In Num. 42. upon the letter υ. In Num. 50. and p. 349. upon the letter φ. In Num. 193. upon the letter χ. In Num. 184. upon the letter ψ. And lastly, in pag. 352. upon the letter ὠμέγα.

And now, Sir, what think you of the matter? Are you still inclined to believe, that the remark is true, that the Dr. is got no further than the letter Κάππα in Suidas? Is not this what I called in the beginning, [Sup. p. 3.] making your court to a young gentleman at the expence of your own modesty? Nay, and is not that honourable young gentleman himself most deeply oblig'd to you for your bringing the scapes of his pen also under a review?

I wonder what the reader thinks of me. Certainly 'tis that I am an idle man. What a parcel of figures have I been at the pains of drawing together here? And to what end or purpose? What's any body the better for reading such stuff as this? Upon my word I am perfectly ashamed of myself. But who can help it? If men will put

such things as these into print, in print they must be told of them again. For there is no reason in the world for it, that impertinence should be a protection to impudence: or that men of worth should be made the mock of fools, because they that make them write things so wretchedly trifling, that a man of any regard to his own reputation, would be ashamed of the scandal of having so mis-employed his time as to answer them.

To come off handsomely with your Κάππα observation, you have no other way left you, than to plead that the Dr. stole all his quotations out of Suidas, beyond that letter from Mr. Stanley's MS. In answer to which, I need give myself no farther trouble than to turn you back to Except. 1. [Supr. p. 19.] to the special mark standing at the top of p. 9th to the Dr.'s familiarity with this Lexicographer before ever he saw your MS. Except. 4. and to several other things before said. But the case of SUIDAS is somewhat particular, and therefore I cannot think it foreign to our purpose to bestow upon it a special consideration.

This undertaking therefore of collecting the Fragments of Callimachus I have reason to suspect was not with that learned gentleman, Mr. Stanley, [Supr. p. 12.] as it was with Dr. Bentley, a design long before premeditated, and therefore of a long time carry'd on throughout the whole course of his reading; but a late and sudden thought taken up upon some special occasion, as probably upon a prospect of publishing a new edition of the works of that poet; which had he finished, it would in all probability have superseded the labours of those learned persons [Dacier, Grævius] that came after him, and Mr. Stanley's Callimachus might have stood to this day (as his Æschylus still doth, and is like long so to do) the last edition of that Poet.

His first Essays toward this work appear in those papers with which you make such a stir, which were once (without his seeking) put into the Dr.'s hand, and which are now put into other hands to be shown as evidence against the Dr. at the sign of the Half Moon in St. Paul's Church-yard. [Sup. p. 14.] That they are an imperfect draught of a more compleat work you yourself acknowledge. But the method in which he proceeded in drawing up this imperfect draught, is perhaps more than what you may have yet observed. I must confess I could willingly have seen the original itself, but as I think I can do my work without it, I were not over eager of satisfying an unnecessary curiosity at the hazard of venturing into a place where 'tis so dangerous a thing to express one's self too familiarly. I think I have even without the sight of your MS. made a discovery, which if I can make out; let me tell you, Sir, I shall not a little value myself upon it, but judge it altogether as considerable as that upon which your learned friend so much applauds his own sagacity: and as it is purely my own, I hope the reader will not slight it.

Mr. Stanley therefore having once entered upon this design of collecting the Fragments of Callimachus, he doth, as upon the like occasion another man would have done; that is, he fetches in his first materials from such places where they were the most readily found: he turns over the Indices Authorum at the end of several Books, [As

Clem. Alexandrinus, Stobæus, Strabo, Athenæus, Etymolog. Magn. Stephan. Byzant. &c.] and from thence hastily transcribes into his papers the several passages pointed out to him, v. Callimachus, reserving (as you yourself in part acknowledge) [p. 60.] a more diligent perusal of the authors themselves, and a more accurate examination of the passages taken out of them to his second thoughts. There was not any one author more proper to his purpose than Suidas. But Suidas having no Index Authorum, annexed to him, with him Mr. Stanley begins, and turns over all that Lexicographer himself from the beginning to the end: as for the rest contenting himself, for a time, with what the Indexes supply'd him with. This, I confess, is mere conjecture: but a conjecture so manifestly founded upon matter of fact, that I dare boldly pronounce it next to a certainty: and whether I am too confident, I shall submit to the judgment of the reader upon an instance or two by and by to be produced. Now Mr. Stanley having taken this course with Suidas in particular, it is impossible but that the far greatest part of the quotations out of Suidas in the Dr.'s collection should have been anticipated by Mr. Stanley. And had that learned gentleman in these papers of his taken the same course with many other authors, you would have had, though not more of truth, yet a better colour for your accusation. But if you will still resolutely maintain it, that the Dr. having seen your MS. therefore all the quotations out of Suidas in the Dr.'s collection shall have been transcribed from Mr. Stanley, I know not how to clear myself of you, but by the help of a distinction. And this distinction of mine, Sir, I desire you well to consider, and withal to remember, that it will perform the same upon any other author, as upon Suidas: and therefore though Suidas be the name we are here upon, yet the Argument extends to the whole body of the cause: which will excuse me in insisting the more particularly upon it.

Of the quotations out of Suidas therefore I observe some of them to stand in that Lexicon with the name of Callimachus affixed to them in words at length: others of them to contain some Fragments of that poet, or to refer to some passages in him, but without express mention of his name. Those of this later sort (as they are not numerous) I will be at the pains of marking out to you; viz. one quotation, Num. 2. one of the quotations (sc. that v. ὑδατηγὸς) Num. 42. another Numb. 48. Two quotations, Num. 50. and another 88. Now, Sir, there are in the Dr.'s collection (as far as you have carried on the comparison, that is from Num. 1. to Num. 103.) in all about thirty quotations out of Suidas, to every one of which, saving those in the Numbers here mentioned, you will find added the name of Callimachus standing in words at length: and every one of those Fragments, to which the name of their author is so added, I find you charging upon the Dr. as stolen from Mr. Stanley; that single one v. ὠλὴν, Dr. B. p. 352. excepted, though even that also (however by you omitted) I am apt to believe upon further search would be found in your MS. But of these latter sort, which have not the name of Callimachus so added to them, I do not find you mentioning any single one of them as taken from Mr. Stanley, and therefore have

some reason to suspect that learned gentleman to have overlook'd them. Upon this point I have endeavoured to express myself as plainly as I could, and I desire the reader to look over these lines again, till he fully takes my meaning.

Now, Sir, if this observation of mine should hold as to all or but the major part of those quotations, it would do me considerable service, and that upon more accounts than one.

1. It absolutely confounds your *Κάππα* observation, since in several of even these quotations from Suidas, not (as I presume) to be found in your MS. we find the Dr. advanced far beyond *Κάππα*, as in the letter ο. Num. 2. π Num. 48. υ. Num. 42. φ. Num. 50. with others I could name. But of this I think you have had enough already.

2. It effectually clears the Dr. from having stolen from your MS. those quotations which are in your MS. For if he could of his own sagacity fetch out of Suidas such Fragments of Callimachus as had not the name of their author joyn'd with them, he cannot be supposed to have overlook'd those where the very word *Καλλίμαχος* staring him in the face, could not but have put him in mind [Supr. p. 11.] of his common-place book.

3. We have here yet another instance of what I have so very often observ'd in the writings against Dr. Bentley; That there is scarce any one single article any where advanced against him by way of accusation or reproach; which, when thoroughly sifted, doth not turn to his acquitment and greater approbation. As in the present case, what a plain proof is here of his extraordinary readiness at these sorts of studies, [Supr. p. 12.] and with how just an assurance he might make that boast (for so, to be sure, you'll call it) beforementioned that he thought he could not easily be deceived, in knowing whether a Greek verse were ascribed to its proper author; since in so many instances here given, meeting with a poor straggling Fragment of this ancient Greek Poet, though in a lost, and as it were orphanized condition; yet he presently knew (so well was he acquainted with the whole race of them) to whom it belonged, and returned to its right parent. Thus while you prefer against the Dr. an accusation of plagiarism, you do but the more fully prove to any one that will be at the pains of examining into the matter, how rich he is in his own stores, and how little a loser by being placed in any comparison.

Cease therefore, let me beseech you, this your critical war, or rather go on still writing till you shall have made him, as generally observed and admired at home as he is abroad.

> So Diamonds take a lustre from their foyle,
> And B——y owes his honours to a B——e. [Dispensary.]

4. But fourthly, and that which I principally intended in making this observation, it hath given me the hint of putting the reader, who is minded to be satisfied in this affair into the method of doing it for himself more effectually than I could have done it for him. But in order to that, I must put my distinction upon a little farther tryal. How the case stands between the quotations from Suidas of the former and of the latter sort; and between the Dr.'s collection and

Mr. Stanley's upon that distinction from Num. 1. to Num. 103. hath been already consider'd. From Num. 103. to the end of the Dr.'s collection there may be thirty or forty more quotations out of Suidas; of which all the rest are of the former sort, sc. standing there with the name of their author added to them: but these few following are of the latter sort, sc. referring to passages in Callimachus, but without any mention of his name. The quotations under Num. 103. 128. 193. 227. (vv. *Κιλλικῶν*, *Ἑκάτειον*) 233. and 304. (v, *Ἀρπεδόσι.*) Now to shew the use and application of this distinction.

In that pithy Peroration which, p. 68. you make upon the main body of your proofs against the Dr. you have these words. Thus have I pass'd through many of those Fragments that are capable of being placed in their several classes.——And for the rest the reader may, as his inclinations lead him, collate the MS. copies (in which great variety offers itself out of Athenæus, the Lexicographers, and Scholiasts) with Dr. Bentley's printed collection.

With all my heart: most gladly do I joyn with you in your appeal to the MS. itself, and I hope these papers may fall into the hands of some readers, whose inclinations may lead them to make the experiment you propose. I would desire no fairer play in this cause than to have the Jury bring in their verdict upon view.

Let the reader therefore take these papers along with him, go to the bookseller's shop at the sign of the Half Moon in St. Paul's Church yard, call for the Manuscript to be shown there against Dr. Bentley, and leisurely collate Mr. Stanley's collection of the Fragments of Callimachus with the Dr.'s. And though I have never seen that MS. nor know any thing more of it directly or indirectly than what, Sir, I have learned from your book: yet I fansie I can pretty nearly tell the reader what he will find there, and what he will not find there. [Mr. B. p. 98, 232.] A profound scholar this! (will you say of me now) as well read in what he has not seen as in what he has. But such things may be done, Sir. You have led me part of my way: and you know the proverb, *ex ungue leonem.* How far I go upon sure grounds, sc. upon the authority of your Book, shall be mark'd out by this stroak (†): and though for what follows, (saving for here and there a Number) I shall be purely upon the conjecture; yet I hope the reader will not find me very often mistaken in my guess.

Of the quotations out of Suidas in Dr. Bentley's collection of the Fragments of Callimachus these following Numbers.

In Mr. Stanley.

Num. 1. 41, 42, 43, 44. 46. 49, 50. 53. 59. 66. 68. 71. 82. 84. 92 †; and 110. 144. 182. 184. 210. 227. 232. 238. 249. 279. 288. 289. 299, 300, 301, 302, 303, 304. 307, 308, 309, 310. 311, 312, 313. 338, 339, 340. 344, 345. 350. with five or six more quotations out of Suidas, Dr. B. p. 430, 431.

Note, Some of the Fragments under these Numbers being produced from both the Etymologicon and Suidas, perhaps Mr. Stanley may have contented himself with one of those authorities for them, and so have omitted the reference to Suidas: and others of them containing

only single and independent words, perhaps he may not have thought them worth the transcribing. But this is mere guess.

Not in Mr. Stanley.

The Quotations under Num. 2. 42. 48. 50. 88. 103. 110. (νν. Ἀχερουσία Δανάκη) 128. 227. 233. 245. 304. supr. p. 45. 48.

And now, Sir, could you yourself, had you pursu'd your topick to the end of the chapter, have made more of your MS. against the Dr. than I have made of it for you? having scarce left him throughout his whole collection one single number not voluntarily surrendered up to Mr. Stanley: which yet is so far from convicting him of plagiarism, that the more it appears against him, the more it proves for him. For Mr. Stanley having (as 'tis plain he had) read over all Suidas, and read him with a design of collecting the Fragments of Callimachus; few of those Fragments which stood there marked out to him with the name of their author written upon them can be supposed to have escaped his observation: but if many or the greatest part of those of the later sort not so marked out to him; which are to be seen in the Dr.'s collection shall not appear in Mr. Stanley's; my inference is already made: [p. 46, 47.] therefore those Fragments which are in Mr. Stanley the Dr. did not transcribe from Mr. Stanley. For since for the quotations of this latter sort he must have read Suidas himself, he cannot have wanted the help of your MS. for those of the former. So that the conclusion from the whole is this; that Mr. Stanley had read Suidas thoroughly, but Dr. Bentley had read him more thoroughly.

'Tis time now that I let you see what I have been doing all this while in making such a stir with the quotations out of Suidas.

"Great variety," say you, [p. 68.] "of the same passages which are printed in Dr. Bentley's collection will the reader (whose inclinations shall lead him to make the tryal) find in Mr. Stanley's MS."

Yes, Sir, great variety of that kind undoubtedly he will find. But have you many authors that will present him with greater variety than Suidas?

Out of Athenæus.

Yes; for Athenæus hath an Index Authorum made to him.

Out of the Lexicographers.

And most of those Lexicographers too have such Indexes printed with them; and some of the Lexicographers (of one 'tis certain) Mr. Stanley may have turned all over.

And out of the Scholiasts.

For some of the Scholiasts also have the like Indexes; and with other of the Scholiasts Mr. Stanley may have taken the same course that he hath with Suidas.

Here therefore to the reader, who shall have the curiosity to make the experiment you propose, and who shall be endued with the patience to go through with it, I shall offer some few cautions, by the help of which he may be secured from passing a mistaken judgment.

1. In the first place therefore, he is not to judge of the Dr.'s collection by the great variety of its coincidences with Mr. Stanley's as to those Fragments of Callimachus which are taken from such Books

as have their Indices Authorum printed with them. These indeed, were they all muster'd up together, with our Vindicator's—in Mr. Stanley, bringing them up in the rear would make a terrible show against the Dr. as,

Harpocration, The quotations in Dr. Bentley, n. 1. p. 352, 353, 354.† and n. 319.—in Mr. Stanley.

Clemens Alexandrinus, The quotations, n. 2, 3. 87. p. 337.† and n. 133. 145. 187, 188.—in Mr. Stanley.

Strabo, The quotations, p. 337-354.† and n. 104. 112, 113. p. 430, 431.—in Mr. Stanley.

Hesychius, n. 58.† and 229, 230, 231, 232. 352, 353, 354, 355, 357.—in Mr. Stanley.

Pindari Scholiastes, [Q. Is not n. 48. in Mr. Stanley, though omitted in the Vindicator's tale of the Numbers.] n. 77. 80. p. 352.† and n. 108. 112. 119, 120, 121, 122. 136. 138. 188. 195, 196, 197, 198. —in Mr. Stanley.

Etymologicon, n. 12. 17. 19. 28. 36. 40. 44. 53. 66. 67. 86. 96. p. 349. 351. 467. 469.† and n. 129. 130, 131, 132, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179. 180, 181, 182, 183, 184,— 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, &c.—in Mr. Stanley.

All or at least the greatest part of these numbers in the Dr.'s collection, with their leading Fragments, I little doubt, but that the collator will find in Mr. Stanley's MS. with far greater variety of the same kind out of Athenæus, the Lexicographers, some of the Scholiasts, Servius upon Virgil, Stobæus, Priscian, Hephestion, and some others. But then he must consider, that all these authors have Indices to them, in which (v. Callimachus) all these Fragments were ready pointed out to him. So that Mr. Stanley, in drawing up this imperfect draught, having taken (as most certainly he did) that method of fetching in his first materials from the Indexes of Books, where those Indexes were tolerably perfect: the Dr.'s coincidencies with Mr. Stanley must be proportionably frequent; and, as to those particular authors, far outnumber his additions to it.

Here therefore the collator is to apply the distinction before made upon the quotations out of Suidas, and the inference from thence drawn: and to consider whether or no those some additions of the Dr.'s own are not such which necessarily imply his having read, and that thoroughly too, the authors themselves, out of whom he produces his quotations, and consequently such as place him far above, wanting the help either of the Index or of your MS. As for instance; the Fragment n. 50. is in Mr. Stanley (I conjecture) from Athenæus, whose Index supply'd him with it. Is it in Mr. Stanley from Suidas, vv. *γεργέριμον*, *φθινόπωρον* (or at least from the later of them) in both which it stands without the name of its author? The Fragment, n. 48. may be in Mr. Stanley. But in Mr. Stanley from the Scholiast on Pindar, an Index'd Book. Is that manifest reference to this Fragment, Suidas, v. *παναρκής* in Mr. Stanley? So that Fragment, n. 227

from Suidas, I doubt not but that the Collator will find in Mr. Stanley, but from Suidas, v. πονηρὸς will he find it also from Suidas, v. χιλλικῶν, where it stands without the name of its Author? The Fragment, n. 245. he will find in Mr. Stanley, but from the Etymologicon, whose Index directed him to it: will he find the authority of Suidas for the same Fragment, who hath it, but without the name of its author. The Fragment, n. 169. he will find in Mr. Stanley from the Etymologicon; but will he also find the emendation and explication of that Fragment from the Scholiast on Theocritus, and from another place in the Etymologicon. If not, therefore that other place in the Etymologicon the Dr. read himself. But this is a thing so very certain, that no man who hath but once dipp'd into any chance place of the Dr.'s Epist. ad fin. Malel. who hath but just glanc'd over some few pages of his late answer to Mr. Boyle (though as hastily and heedlessly as the man that read it all over in a day,) [Mr. Bennett's Appendix, p. 134.] who will but cast his eye upon this his collection of the Fragments of Callimachus, can entertain the least scruple concerning it. However, since I have to do with men who will not be content with a moderate conviction, I shall desire the reader, who will be at the pains of making the experiment, to collate, and that somewhat nicely, the Dr. with Mr. Stanley upon the following numbers.

Num. 13, 14. 18. 29. 32. 51. 54. 55. 57. 75. (v. Κράνων)†. and n. 4. 15, 16. 23. 30, 31. 33, 56. 73, 75.) (v. Θήβη) 126. 168. 186. 207. 218. 234. 238. 259, 260. 306. 314. 334. 351. 362. 367, 368, 369, 370, 417.

Upon this list of numbers the reader is desir'd to observe, that all the Numbers standing before †, together with the quotation produced by Dr. Bentley in his Notes on the Epigrams of Callimachus Ep. 39. p. 210. are in Mr. Stanley; excepting Num. 18. [P. 36. N. 18. from Parrhasius. n. b. not from Stephanus] (v. Τριναχρία) which Fragment I have as great an assurance as 'tis possible for a man to have in a matter of this nature, and which our Vindicator himself with a simplicity truly simple acknowledges, Mr. Stanley transcribed from that forementioned passage in Parrhasius, marked out to him in Gruter's Index. But of the Numbers following† there's not one of them so marked out in the Index to Stephanus. Here therefore query, How many of these numbers after† are there in Mr. Stanley? Upon this the collator is to make the scrutiny. And if the experiment answers my expectation my inferences are plain. 1. That Mr. Stanley did indeed take this method of fetching in his Fragments from the Indexes of Books. 2. Dr. Bentley read over the Books themselves, and was above both the Index and Mr. Stanley's MS. Here are in all, quotations out of Stephanus Byzant, forty; of which eleven index'd, sc. ten in the index to Stephanus; and the other in Gruter's Index: all these—in Mr. Stanley—Not index'd twenty nine,—in Dr. Bentley—Not, I suppose, in Mr. Stanley.

And if this conjecture of mine should hold, I think 'tis pretty much to the purpose. But where the Indexes are compleatly drawn, the like experiment cannot be made. In such cases a great part of the Dr.'s quotations must of necessity have been anticipated by Mr.

Stanley. Nor need I, I think, say more to show the reasonableness of this caution, not to judge of the Dr. by the great variety of his coincidencies with Mr. Stanley, as to his quotations out of such authors, where the Fragments of Callimachus are marked out in the Indexes. Nor,

2. Secondly, is he to judge of the Dr. by the great variety of his coincidencies with Mr. Stanley, as to his quotations from some few particular authors, who may have no such Indexes made to them. For with some particular authors Mr. Stanley may have taken the same course as he hath with Suidas, and if so, the same effects of it will appear in his MS. As for example, I find the Scholiast upon Nicander once produced by Dr. Bentley, n. 60. and that the same Fragment is in Mr. Stanley. Nor within the line of comparison do I find any thing more of that Scholiast. But from after n. 103. I find the Dr. producing out of him several Fragments, as n. 139. 140. 201. 228. 253. 267, 268. &c. Now if Mr. Stanley had after his having began his collection read over this Scholiast, those numbers of the Dr.'s must also be in Mr. Stanley. The like may be conjectured of the Fragments from Ammonius, περὶ λέξεων, &c. But the Vindicator hath not carried on his comparison far enough for me to go here upon any certainty. Now such coincidencies, though never so constant, prove no more against the Dr. than that Mr. Stanley and he had read the same books. And here, since I have been at the labour of drawing them up, I shall present the Collator with a list of Authors.

Apollonius Alexand. Artemidorus, Athenagoras, Censorino adjectus scriptor, Johannes Charax, Cheroboscus, Cicero, Diogenes Laertius, Dionysius Halicarnass. Sextus Empiricus, Erotianus, Eusebius, Fulgentius Planciades, Galenus, A. Gellius, Helladii Chrestom. Herodiani Parecbol. Hyginus, Julianus, Lucianus, Macrobius, MSS. et Codd. inediti, ut Photii Lexicon ineditum, &c. Phlegon Trallianus, Plinius, Plutarchus, Proclus in Platonis Timæum, in Parmenid. inedit. in Hesiodum, Chrestomathia, Quinctilian. Solinus, Statius Poeta, Terentianus Maurus, Theodoretus, Tertullianus, Tzetzes (uterque) Varro, Scholiastæ in Homerum, Didymus, Eustathius, Porphyrius; in Æschylum, Aratum, Aristophanem, Euripidem, Ibin Ovidii, Theocritum.

Thus have I chosen rather to expose the Dr. to the repeated censure of being a Polymathist, (that is, a great scholar, and one that hath read a great many books) than to be wanting in my instructions to the reader, whose inclinations shall lead him to collate the MS. Out of all these authors will he find in the Dr.'s collection somewhat (more or less) either by way of Fragment or Testimonium, properly belonging to Callimachus. Qu. How many of these authors will appear in Mr. Stanley's MS. and how often? Some of them ('tis likely) will be found there, for some of them (for ought I know) he may have made use of toward his collection, and some particular passages out of others of them his course of reading may have casually presented him with. But not many of them, I presume, will appear there, nor very often. If so: then I hope the reader will see the

reasonableness of this caution; not to judge of the Dr. by the (though constant) coincidencies of his collection with Mr. Stanley's MS. as to some few particular authors, though unindex'd. For if the Dr. shall be found to have turned over so many more books, than (after his having begun his collection of the Fragments of Callimachus) Mr. Stanley had; surely he may be allow'd to have read those other few of the same with Mr. Stanley.

N. B. I have ventured to insert the name of Plutarch into this List. For though the quotation out of Plutarch, n. 86. be in Mr. Stanley; yet I rather suppose it to have been taken immediately from the Etymologicon; as n. 103. from Hadr. Junii Animadvers. lib. 4. c. 21. marked out in Gruter's Index to the fourth volume of his Thes. Crit. Q. is n. 25. 137. there?

The Scholiast upon Æschylus I have also (though perhaps too boldly) put into this list. The reader, will not, I hope, suppose me so unacquainted with the very titles of books, as to make a question of Mr. Stanley's having read (and that most thoroughly) the Scholiast upon Æschylus. But the question is, whether he had turned over that Scholiast after his having began this collection? For I am not here making the comparison between Mr. Stanley and Dr. Bentley, or enquiring which of them had read the most books; but between Mr. Stanley's imperfect draught of a collection of the Fragments of Callimachus, and Dr. Bentley's most finished collection of them that hath ever yet appeared; and who had read most books from after their having begun their collections. And let this answer serve once for all to what I should otherwise certainly have heard of, that I am reflecting upon the memory of Mr. Stanley; which he that shall say of me, will say a falshood.

These two cautions preceding will justifie the reason of the two following, as that,

3. He is not to discount from the Dr. every number, the Fragment of which he may find in Mr. Stanley's MS. And so without more ado report it abroad, that he hath been at Mr. Bennet's Shop, collated the MS. and finds matters to stand just as the Vindicator hath related them; that out of the 417 Numbers in the Dr.'s collection there are so many hundreds, tens, and units in Mr. Stanley's. What a numerous appearance of this kind he will be sure to meet with, I have given him so fair notice of beforehand, that I hope he will not be surprised at it. For where a Fragment is preserved but in one Author, and in him correct, there the Dr.'s collection and Mr. Stanley's must fall in with the same words and syllables: for let two men transcribe the same quotation from the same Author, I cannot see why it should be to any one, as it seems to have been to our Vindicator, p. 76. a matter of admiration, that they should hit upon, not only the same sense, but the same words. The reason of this caution therefore, I hope, the reader is satisfied in; that he ought not to discount from the Dr. every number, the whole and only passage under which without the least syllable of variation, he will find in Mr. Stanley. Much less, is he, in the

4. Fourth place, to abjudge from the Dr. every Number, of which only the leading Fragment is in Mr. Stanley; and so, which is the Vindicator's method, for the sake of half a line in Mr. Stanley's MS. to cashier, it may be, a whole page, or two, or more, in the Dr. But here also he is to remember and apply the distinction before made upon the quotations out of Suidas, and to take into the account the many additions of the Dr.'s own making under every number, and to consider not only the quantity of his additions, but the quality of them also. And particularly, whether or no those additions are not such as would have supported the Number itself, though the Fragment, supposed to have been taken from Mr. Stanley, had not been there. As for instance, the Fragment, n. 179. is, Αἰεὶ τοῖς μικκοῖς μικκὰ δίδοῦσι Θεοί. This Fragment the Collator will undoubtedly find in Mr. Stanley: for 'tis (with only a little difference in spelling the word μικκὸς) in both the Etymologicon and Stobæus and index'd in both these authors. And yet the Dr. did not steal it from Mr. Stanley; for 'tis in both Vulcanius and Dacier's printed collections. But in the Dr.'s Collection this same Fragment is produced from a new authority, sc. Artemidorus his Oneirocriticks: which new authority is not in any of the other collections. Qu. Is it in Mr. Stanley? If not: then this Fragment would have been in the Dr.'s Collection, though it had not been either in the Etymologicon, or Stobæus, or Vulcanius, or Dacier, or Mr. Stanley: Therefore this Number must not be cashiered. Changing the name of Artemidori Oneirocritica into Eusebius Præp. Evang. The case is exactly the same with the Fragments from Clemens Alexandrinus, n. 87. 133. Now in such cases, though the Fragment itself be in Mr. Stanley, yet the new Authorities from whence it is produced makes it the Dr.'s own, and secures to him even the tale of his numbers. Instances of this kind I could produce by scores, where the Fragment itself would have been in the Dr.'s Collection, though it had not been in any of the others. If, therefore, so many Fragments would have been in the Dr.'s collection, though they should have escaped the observation of all that went before him; 'tis not very likely that many of those Fragments collected by them would have escaped the Dr.

And thus much by way of caution to the Collator of the MS. the justness and reasonableness of which I submit to the judgment of the impartial, nay, or even the most partial reader. Many more of the like nature and tendency may he collect for himself from the whole tenour of my discourse foregoing; but I have satisfied myself in particularizing upon these few. Furnished, therefore, with these instructions, let him go to the Half Moon, collate the MS. and speak as he finds. And so good an opinion have I of my own performance, as to hope, that he will find, that I have done even more than my work, and answered as well what I have not seen, as what I have.

This Suidas hath carried me on (such is the chain of thought) a wide circumference, and made me launch out into unknown Seas. But our Vindicator's appeal to the MS. was a temptation I found myself unable to withstand: and whether my discoveries will prove land or

clouds will soon be known; unless upon some sudden occasion or other the MS. should chance to be called in.

I made a kind of promise of managing three or four decads of our Vindicator's undeniables in the same manner I have this first. But the reader must needs be weary before now of reading such a parcel of unedifying lines as these, nor can he think me less weary of writing them. But who can help it? Such is the Book I am answering. And since I am fallen upon so dry a subject, I were willing to give it a thorough examination, and write a book for egregious dullness, and elaborate insignificancy, out-doing (if it be possible) even our honest Vindicator himself. And so, for a brace of controvertists I defie the age to match us. I cannot however pass over this Decad, without bestowing upon it yet one more remark.

BIBLICAL SYNONYMA.

NO. III.

Genesis i. 2.] *AND the Spirit of God moved upon the face of the waters, &c.*

It was a prevailing opinion amongst the ancients, that water was before all things created in the Heavens. Such was the doctrine of Anaximander and Thales: the words of the latter, quoted by Cicero,[2] are, "Thales enim Milesius qui primus de talibus rebus quæsivit, aquam dixit esse initium rerum. Deum autem, eam mentem, quæ ex aquâ cuncta fingeret." That such was also the opinion of the Hindus may be learnt from the opening of that beautiful drama of Sancontala, or the Fatal Ring, translated by Sir William Jones—"Water was the *first work* of the Creator; and fire receives the oblations ordained by law; the sacrifice is performed with solemnity; the two lights of heaven distinguish time, the subtil ether, which is the vehicle of sound, pervades the universe; the earth is the natural parent of all increase, and by air all things breathing are animated—May Isa, the God of Nature, apparent in these eight forms, bless and sustain you."

For many other authorities upon this subject, the reader is referred to the well-known notes of Grotius, on cap. 16. lib. 1. de veritate Christ.

Genesis xvi. 3.] *And Sarai, Abram's wife, took Hagar her maid, the Egyptian, and gave her to her husband Abram to be his wife.*

The people of Florida generally marry one wife, who was obliged to continue faithful to her husband. The men, however,

[1] Euseb. Præp. Ev. lib. 1. c. 8. [2] Cic. de Nat. Deorum, l. 1. c. 10.

did not conceive themselves bound by this law, but connected themselves with other women, which custom prevailed amongst all the Indian nations of the new world. This connexion was notwithstanding always conducted with a deference to the first legitimate wife, the others being rather handmaids than wives, acting as servants, their children illegitimate, inferior in rank, and incapable of inheriting with those of the lawful wife. [*Ensayo Cronologico parala Hist. de Florida.* v. 2. p. 6.

Genesis xviii. 1.] *And the Lord appeared unto Abraham in the plains of Mamre; and he sat in the tent door in the heat of the day.*

And he lift up his eyes and looked; and lo, three men stood by him: and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground, &c. &c.

For the hospitality practised in early ages, of which other instances occur in Scripture,[1] the following heathen testimonies may be adduced.

Mithridates, as he sat before the door of his house, perceived the Dolonci passing by, and as by their dress and spears they appeared to be foreigners, he called to them; on their approach, he offered them the use of his house, and the rites of hospitality. They accepted his kindness, and being hospitably treated by him, revealed all the will of the oracle, with which they intreated his compliance. [*Herodot.* l. 6. c. 35.

The Lucanians had a law, which enforced the payment of a certain fine on any man, who refused admission to a stranger, who coming to him at sun-set requested a lodging for the night. [*Æliani Hist.* l. 3. c. 1.

The custom in Japan is very similar: at Jazami, where we dined, says Thunberg, we were received by the host in a more polite and obsequious manner than I ever experienced in any other part of the world. It is usual in this country for the landlord to go to meet the traveller part of the way, and with every token of the utmost submission and respect bid him welcome; he then hurries home in order to receive his guests at his house in the same humble and respectful manner. [*Thunberg's Travels,* v. 3. p. 100. *also Kæmpfer's Japan,* v. 2. p. 443.

Genesis, xxxv. 8.] *But Deborah, Rebekah's nurse, died, and she was buried beneath Bethel under an oak.*] From the previous mention of Deborah,[2] added to the attention here paid her, we may learn that considerable respect was offered to persons in her situation. Virgil describes Æneas as performing similar honor to his nurse Caieta.

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[1] Gen. xix. 1. Job xxxi. 32. 1 Sam. xiii. 10.

[2] Genesis xxiv. 59.

Tu quoque litoribus nostris, Æneia nutrix,
Æternam moriens famam, Caieta, dedisti;
Et nunc servat honos sedem tuus, ossaque nomen
Hesperiâ in magnâ, si qua est ea gloria, signat.
At pius exsequiis Æneas rite solutis,
Aggere composito tumuli, postquam alta quierunt
Æquora, tendit iter velis, portumque relinquit. *Æn. lib. 7. 1.*

In Kæmpfer's Japan we have the following account—On the 12th of June, at 4 in the afternoon, the Berklam's, or Chancellor's of Siam, who hath also the direction of foreign affairs, mother was buried with great pomp and solemnity. The Siamites call also their nurses mothers, and those brothers and sisters who sucked the same breasts. This was only the Berklam's *nurse*, for his mother was buried about fifteen months before. [*Kæmpfer's Japan*, b. 1. c. 1. p. 15.

Genesis, xxxi. 19.] *And Rachael had stolen the images that were her father's.*] There can be little doubt but that these Teraphim were Laban's Penates, or Household Gods, or symbols of the Divinity, to which they attached a degree of religious veneration. These images, which originated in piety, would, amongst a superstitious people, soon degenerate into objects of idolatry, and in this light they are found existing in various parts of the world. Thus the Scandinavian prophets, according to Mallet, had many of their familiar spirits who never left them, and whom they consulted under the form of little idols. [*Mallet's Northern Antiquities*, v. 1. 147.

Genesis xxxiv. 12.] *Ask me never so much dowry and gift, and I will give according as ye shall say unto me; but give me the damsel to wife.*] This appears to have been the custom in Homer's days — Thus in Agamemnon's speech to Nestor concerning Achilles,[1] he says,

I have three virgin daughters, from the three
(Chrysothemis, Laodice, and fair
Iphianassa,) choosing forth a bride
He shall conduct her, *with no cost of dow'r*,
To his own home; for at my proper cost
She shall be dow'r'd as never child before.

In Japan, we are informed that the more daughters a man has, and the handsomer they are, the richer he esteems himself, it being here the established custom for suitors to make presents to their father-in-law, before they obtain his daughter. [*Thunberg*, v. 5. p. 52.

When a Tartarian girl becomes marriageable, they cover her tent with white linen, and put a painted cloth on the top, which is

[1] Il. 9.

usually tied with red strings; they have also a painted waggon on the side of the tent, and this is to be her marriage portion. Those who design to marry observe this signal, and the girl is generally given to him who offers the father the most valuable present. [*Hanway's Travels in Persia,* v. 1. p. 86.

Marriages are thus conducted in Africa—If a man takes a fancy to a young woman, it is not considered as absolutely necessary that he should make an overture to the girl herself. The first object is to agree with the parents concerning the recompense to be given for the loss of the company and services of their daughter. The value of two slaves is a common price, unless the girl is thought very handsome; in which case the parents will raise their demand very considerably—if the lover is rich enough, and willing to give the sum demanded, he then communicates his wishes to the damsel, but her consent is by no means necessary to the match, for if the parents agree to it, and eat a few kolla nuts, which are presented by the suitor as an earnest of the bargain, the young lady must either have the man of their choice, or continue unmarried, for she cannot afterwards be given to another. If the parents attempt it, the lover is authorised, by the laws of the country, to seize upon the girl as his slave. [*Parker's Travels,* p. 266.

L'on nomme Pariam une somme determinée que le père de l'époux, ou le chef de sa famille donne au père de la fille, quelques jours avant le mariage, comme le prix de la fille qu'il achete pour son fils—En remettant la somme il dit à haute voix devant un Brame, et les parens assemblés, "l'or est à vous, et la fille est à moi"—le père de la fille répond de même tout haut "l'or est à moi, et la fille est à vous." Le Pariam n'est donc autre chose qu'un achat que le mari fait de sa femme: aussi le mot Collongradon, qui signifie qu'un homme est marié, veut dire proprement qu'il a acheté une femme. [*Sonnerat,* vi. p. 121.

The same custom prevails in the Island of Formosa. See account by Candidius—Churchill's Collect. vi. p. 531.—It is also noticed as common in India by Crawford, Sketches of Hindus, v. 1. 5.; and by Herodotus, amongst the Babylonians, lib. 1. c. 196.

Genesis xxxii. 18.] *It is a present sent unto my Lord Esau.*] Agreeable to the Eastern custom, the Japanese neither visit each other, nor the Dutch, without sending some present previous to their coming. These presents are made more for form's sake than for their value, which generally is very trifling. They frequently consist of a fresh fish, or the like, but are always made with some degree of pomp; for instance, on a small table made for the purpose, and covered with paper folded in some particular shape. When the grandees of the country, who are considered as princes, were on board to see our ship, each of them sent our captain a

Tu quoque litoribus nostris, Æneia nutrix,
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present, which consisted of a tub full of Sakki, and a few dried spotted Sepiæ (cuttle fish), a fish which is in great request with these people. [*Thunberg's Travels*, v. 3. p. 72. *also Kæmpfer's Japan*, v. 2. p. 395.

Almost every intercourse in China, between superiors and inferiors, is accompanied or followed by reciprocal presents; but those made by the former are granted as donations, while those on the part of the latter are accepted as offerings. [*Macartney's Embassy*, v. 3. 45.

It is usual with the Laplanders, as in the East, never to wait on a superior without a present; if they have occasion to attend a magistrate, or a clergyman, they bring them either a cheese, a hare, partridge, sea or river fish, a lamb, some venison, a rein-deer's tongue, butter, a quantity of down feathers, or something of the like kind. In return for his present, he never goes back empty, but receives either some tobacco, or a bottle of mead, a keg of beer, some ginger and spices, or in short whatever is at hand, which may be supposed acceptable. The same custom prevails amongst the Muscovites. [*Acerbi's Travels*, v. 2. 281.

Jonas Hanway, p. 15., mentions it as the usual practice in Persia.

Genesis xli. 42.[1]] *And Pharaoh said unto Joseph, See I have set thee over all the land of Egypt—and Pharaoh took off his ring from his hand, and put it upon Joseph's hand.*] The custom of showing a ring as a mark of authority is of very ancient date; Crauford, in his Sketches of the Hindus,[2] relates an anecdote illustrative of its existence in India; and it is stated in Cullen's account of Mexico,[3] that when Montezeuma had occasion to send two of his courtiers on a particular mission, he delivered to them a certain gem, which he always wore hanging at his arm, and served in place of a seal as a sign of his commands.

Genesis xliv. 5.] *Is this the cup whereby indeed he divineth?* In every nation we find claims to mysterious and superstitious modes of penetrating into futurity; it would be too much to assert that the following remedies against theft were derived from any traditional knowledge of the use of such vessel as the cup of Joseph, but their similarity deserves attention.

The king, who was one of our company this day at dinner, I observed, took particular notice of the plates; this occasioned me to make him an offer of one, either of pewter or earthenware—he chose the first, and then began to tell us the several uses to which he intended to apply it. Two of them were so extraordinary, that I cannot omit mentioning them. He said, that when-

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[1] Esther iii. 10—viii. 2. [2] V. 2. 281. [3] V. 2. 78.

ever he should have occasion to visit any of the other islands, he would leave this plate behind him, at Tongataboo, as a sort of representative in his absence, that the people might pay it the same obeisance they did to himself in person. He was asked what had been usually employed for this purpose before he got this plate, and we had the satisfaction of learning from him, that this singular honor had been hitherto conferred on a wooden bowl, in which he washed his hands. The other extraordinary use to which he meant to apply it, in the room of his wooden bowl, was to discover a thief; he said, that when any thing was stolen, and the thief could not be found out, the people were all assembled together before him, when he washed his hands in water in this vessel, after which it was cleaned, and then the whole multitude advanced, one after another, and touched it in the same manner as they touch his foot when they pay him obeisance. If the guilty person touched it, he died immediately upon the spot, not by violence, but by the hand of Providence; and if any one refused to touch it, his refusal was a clear proof that he was the man. [*Cook's 3d Voyage*, b. 2. c. 8.

The method taken by the Noaaids, or Lapland Priests, to recover stolen goods, is this:—He comes into the tent where he has reason to suspect the thief is to be found, and pouring a quantity of brandy into a dish, which then reflects the features of any person looking into it, he makes a number of grimaces over it, and appears to consider it with very great attention. After some length of time employed in this way, he takes the suspected Laplander aside, charges him with the fact, declares that he saw his face plainly in the dish, and threatens to let loose a swarm of Zanic flies upon him, who shall torment him until he makes restitution. [*Acerbi's Travels*, v. 2. 312.

A mode very similar to the above is also practised in Africa. See Hist. Sierra Leona.

Genesis xli. 54. *And the dearth was in all lands, but in all the land of Egypt there was bread.*] In the reign of the Emperor Ching Tang, there was no rain for seven years together; according to computation this happened in China at the same time, that the 7 years' famine was in Egypt. The diviners advised to mix human blood in the sacrifices which were offered to heaven and earth. The Emperor answered, I ask water of heaven that my people may live, if I kill men for sacrifices, it is contradicting myself, killing those for whose lives I pray. The Emperor fasted, cut his hair and nails, (the Chinese put great value upon both), he put his chariot into mourning, and clothed himself in white lamb-skins. [*Fernandez Navaretti's account of China, Churchill's Coll.* v. 1. p. 114.

Mr. Maurice, in his 'Indian Antiquities,'[1] mentions the same

[1] V. 5. p. 425.

circumstance, to prove, as he says, that the Chinese really did, either traditionally or by revelation, entertain a rooted belief of the pacification of the Divine Being by means of a human oblation of royal descent and of distinguished piety. The account of Martinius varies from the former, in as much as it states, that the king himself became the devoted victim.[1] The aged king says, that that author having subjected himself to certain preparatory ceremonies, esteemed indignities in China, *barefooted, covered over with ashes,*[2] and in the posture of a condemned criminal, approached the altar of sacrifice, where with suppliant hands he entreated heaven to launch the thunderbolt of its wrath, and accept the life of the monarch as an *atonement* for the sins of the people. In the annals of China this solemn fact is recorded to have happened in the 18th century before Christ, the same in which, according to Usher, and the chronology of our Bibles, the 7 years' famine happened in Egypt.

Genesis xlvii. 19. *Wherefore shall we die before thine eyes, both we and our land? buy us and our land for bread, and we and our land will be servants unto Pharaoh,* &c.] The Arabians inhabiting the barren deserts between Barbary and Egypt, live in great misery and want. The soil produces no corn, and all the labor and industry of the inhabitants of some few villages, are only rewarded with a plentiful harvest of dates; besides they are a numerous multitude. When they come to buy corn, and their money falls short, they leave their sons in pawn in great numbers, and if the money be not paid on a certain day, they are claimed for slaves, and a ransom is put upon them, amounting to three or four times the debt. [*Leo and Marmol's Descr. of Africa. Harris's Coll.* v. 1. 310.

Mr. Parke, in his account of Africa,[3] states famine to be one of the great causes of slavery, he says—"There are many instances of freemen voluntarily surrendering up their liberty to save their lives. During a great scarcity, which lasted for three years in the countries of the Gambia, great numbers of people became slaves in this manner. Dr. Laidley assured me that, at that time, many free men came and begged, with great earnestness, to be put upon his slave chain, to save them from perishing of hunger. Large families are very often exposed to absolute want; and as the parents have almost unlimited authority over their children, it frequently happens, in all parts of Africa, that some of the latter are sold to purchase provisions for the rest of the family. Every

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[1] Martini Martinii Hist. lib. 3. p. 75.

[2] On occasions of grief and mourning the same custom prevailed amongst the Jews. 2 Sam. xiii. 19. & xv. 30.

[3] P. 295.

evening during my stay at Wonda,[1] I observed five or six women come to the Mausa's house, and receive each of them a certain quantity of corn. As I knew how valuable this article was, during such a scarcity, I inquired of the Mausa, whether he maintained these poor women from pure bounty, or expected a return when the harvest should be gathered in. 'Observe that boy, (said he, pointing to a fine child about 5 years of age,) his mother has sold him to me for 40 days' provision for herself and the rest of her family; I have bought another boy in the same manner.'—The mother was much emaciated, but had nothing cruel or savage in her countenance; and when she had received her corn, she came and talked to her son, with as much cheerfulness as if he had still been under her care.

Genesis l. 2. *And the physicians embalmed Israel.*] Herodotus,[2] and Diodorus Siculus,[3] give a very particular account of the mode of embalming—I shall insert the latter as being rather more minute and interesting. "Those who have the charge of burying the body, have learnt the art from their ancestors. They give an account to the family of every thing which will be required, and receive their instructions as to the manner in which they would have the body interred. When every thing is arranged, the body is delivered to those, whose peculiar office it is to take charge of it. Their chief (who is called the Scribe), having laid the body upon the ground, marks out how much of the left side towards the bowels is to be opened, upon which the Paraschistes, or dissector, with an Ethiopian stone, makes an incision to a certain extent prescribed by law, and having done it, he immediately runs off, pursued and execrated by all present, who cast stones after him, as if he were guilty of some dire offence, looking upon him as a hateful person, for having wounded and offered violence to the body.

The Taricheutæ, or Embalmers, are, on the other hand, held in great honor. As companions of the priests, and sacred persons, they are admitted into the temple. On approaching the body, one of them thrusts up his hand through the wound into the breast of the corpse, and draws forth all the intestines, leaving the reins and the heart—another cleanses the bowels, washing them in Phœnician wine, mixed with aromatic spices. Having washed the body, they anoint it all over with oil of cedar, and other precious ointments, for the space of 40 days together; after this it is well rubbed with myrrh, cinnamon, &c. calculated to perfume as well as preserve the body. It is then delivered to the kindred of the dead, with every member so perfect and entire, that no part of the body seems to be altered. The hairs of the eye-lids and eye-brows are preserved, and the very features of the face retain their original form.

[1] P. 248. [2] Herod. l. 2. c. 86. [3] Diod. Sic. lib. 1. c. 7.

Such indeed is the perfection of the art, that the Egyptians, by preserving the bodies of their ancestors in stately monuments, are enabled to trace the countenance of those who were buried many years before they themselves were born.

Mr. Glasse, in his account of the Canary Isles, gives the following account of the method adopted by the early inhabitants for preserving the bodies of their ancestors.—"When any of their nobles died, they brought out the corpse, and placed it in the sun, took out the bowels and entrails, which they washed, and then buried in the earth; the body they dried, and swathed round with bandages of goat-skins, and then fixed it upright in a cave, clothed with the same garments which the deceased wore when alive. Some of their bodies were put into chests, and afterwards deposited in a kind of stone sepulchres. There were certain persons among them, whose profession it was, and who were set apart for the purpose of preparing the dead bodies for burial, and making up the tombs, and, excepting those bodies which were placed upright in the caves, all the others were laid with their heads towards the North. The king could be buried only in the cave of his ancestors. Not many years ago, two of these embalmed bodies were taken out of a cave; they were entire, and as light as a cork, but quite fresh, and without any disagreeable smell; their hair, teeth, and garments, were all sound and fresh. [*Glasse's Canary Isles*, 74 & 151.

The Persees do not bury their dead, but having embalmed their bodies with divers sorts of drugs and spices, place them in niches, and cover them with nets, in order, according to their several families, but their flesh drieth with their bones, and when grown stiff they seem as if they were alive, and every one knows his ancestors for many descents. [*Benjamin de Tudela—Harris Coll.* v. 1. p. 551.

Mr. Southey's beautiful description of the perfection of the art of embalming may not be unacceptable to the reader.

So well had the embalmers done their part
With spice and precious unguents, to imbue
The perfect corpse, that each had still the hue
Of living man, and every limb was still
Supple, and firm and full, as when of yore
Its motion answered to the moving will.
The robes of royalty which once they wore,
Long since had mouldered off, and left them bare:
Naked upon their thrones behold them there
Statues of actual flesh,—a fearful sight!
Their large and rayless eyes
Dimly reflecting to that gem-born light,
Glaz'd, fix'd, and meaningless—yet, open wide,
Their ghastly balls belied
The mockery of life in all beside. *Southey's Kehama.* b. 16. st. 10.

E. S.

INQUIRY

INTO THE

CAUSES OF THE DIVERSITY OF HUMAN CHARACTER

IN VARIOUS

AGES, NATIONS, AND INDIVIDUALS;

By the late PROFESSOR SCOTT, of King's College, Aberdeen.

NO. V.

PART II.

Of the Effects of Climate upon Human Characters.

MAN possesses not only a greater versatility of mind than the lower animals, but he is also endowed with a greater pliancy of bodily frame. While the range of most of the animals is confined to one climate or one region, man exists with ease in them all. From the frozen mountains of Greenland to the burning deserts of Zaara, wherever animal life is found, the human species appears. Vicissitudes of heat and cold, which instantly prove fatal to the animal tribes, are endured without much inconvenience by man; he can fortify himself against the perpetual frosts of the Arctic and Antarctic regions, and he can provide against the scorching rays of the tropical sun. He can explore the snowy summits of the Glaciers, of the Alps, or Andes, and he can resist for a time the suffocating vapors of an oven.

In the case of those few animals which can endure the vicissitudes of climate, a remarkable change is produced by its influence. The wool of the European sheep is converted into hair in the torrid zone; and the dog of a temperate region, when removed to a frozen climate, assumes a thick covering suited to his new situation. The effects of a change of climate upon the external appearance of the human species, are not very remarkable. But upon the individual its effects are insignificant, it fails not in the lapse of ages to produce very remarkable effects upon his descendants. The native of Guinea, and the inhabitant of Great Britain differ scarce less from one another in external appearance, color, hair, and features, than the dog of Italy differs from the dog of Kamtchaska.

So great indeed is the diversity observed between the inhabitants of different regions of the earth, that many philosophers have been induced to assert, that mankind are not all sprung from the same family, but that they are derived from a variety of original stocks, of which the primitive forms and qualifications corresponded to those of their present descendants; that there was, for example, an original parent for the European, another for the Negro, a third for the Tartar, and so forth.

This question is materially connected with our present inquiry; for it is of evident importance towards the ascertainment of the causes

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This question is materially connected with our present inquiry; for it is of evident importance towards the ascertainment of the causes

of the diversity of human characters, previously to the decision whether men are all of the same family or not. The investigation of this question likewise will lead us to discover the more remarkable effects of climate upon the bodily frame of man; a subject which is intimately connected with its effects upon his mind; for it is well known that the body cannot be seriously affected without a corresponding influence upon the mind; and that the affections of the mind produce remarkable effects upon the body.

I shall therefore begin my inquiries concerning the effects of climate upon the human character with an examination of the question concerning the common, or multiplied original of the human species.

SECT. I.

Of the cause of the diversities among the tribes of men.

The more striking diversities among the human race have been reduced to six: 1st, The European, 2d, The Samoeide, 3d, The Tartar, 4th, The Hindoo, 5th, The Negro, and 6th, The American.

The first of these classes, the European, need not here be described. It is only necessary to remark, that under it are comprehended not only the actual inhabitants of Europe, but likewise the Circassians, Georgians, Mingrelians, the inhabitants of Asia Minor, of the Grecian Archipelago, and of the northern parts of Africa. The Samoeide is of a low stature, squat form, with a tawny complexion, and large head, and of very weak intellectual powers. Under this class are comprehended, besides the inhabitants of that part of Tartary from which the name is derived, the Laplanders, the Greenlanders, the Esquimaux Indians, the Kamtchadales, and the inhabitants of Terra del Fuego. The Tartar is of a sallow color, middle stature, with flat features, and the upper part of the visage uncommonly broad. To this class belong the inhabitants of a great part of Asia distinguished by the name of Tartars, as also the Chinese and Japanese. The Hindoo is tall and thin, of an olive complexion and effeminate disposition, and to this class not only the inhabitants of the East Indies, but also the Persians, Arabians, and natives of the Islands of the Pacific Ocean may be reduced. The Negro is a stout, swarthy race of men, with flat noses, thick lips, and woolly hair, which inhabits the greatest part of Africa, the island of New Holland, and some other places. And the American, who is of a copper color, with straight, black hair, and a well-proportioned form, inhabits the greatest part of the continent, from which he derives his name. Under this enumeration are not included various subordinate races, which occupy particular districts of the earth, or are scattered among other tribes, and are of a more peculiar and anomalous structure. Such are the *Dondos*, or white Negroes, whose skin and hair is of a dead white, instead of the usual swarthy color, and their eyes red. These are also called *Albinos*, a name, however, which more properly belongs to a similar race found among the African Moors, and even among Europeans. Such also are the Kakkerlaks, or

moon-eyed Indians of the Isthmus of Darien, a small race of men of the same external appearance, and whose eyes are so weak, that they can scarcely endure the light. Such too are the Patagonians, a people of gigantic stature found near the southern extremity of the American continent. The Cretins, or Idiots, who inhabit certain vallies of the Alps, may also be added to this list of peculiar and anomalous races.

Without at present taking notice of these last mentioned peculiarities, let us confine our attention to the more extensive classes first enumerated, and inquire whether their diversified appearance can fairly be ascribed to the effects of the climates in which they are found, or impels to the conclusion that they have originally sprung from a different parentage.

As far as the effects of climate upon the human body are known and ascertained, they are precisely such as are exhibited in the appearance of the inhabitants of the different regions of the globe. The effect of extreme heat is to blacken the skin and swell the features. Extreme cold has effects which are not very dissimilar; for an interrupted perspiration 'discolors and darkens the skin,' and distorts the features and form, from their just proportions. Hence the inhabitants of the torrid and frigid zones have perhaps a greater resemblance to each other, than either bear to their nearer neighbours in temperate climates. Intermediate degrees of heat and cold will naturally produce intermediate alterations upon the outward appearance; a conclusion which is fully justified by an examination of the inhabitants of the intermediate climates.

"Man," says Buffon, "white in Europe, black in Africa, yellow in Asia, and red in America, is still the same animal, tinged only with the color of the climate. Where the heat is excessive, as in Guinea and Senegal, the people are perfectly black; where less excessive, as in Abyssinia, the people are less black; where it is more temperate, as in Barbary and in Arabia, they are brown; and where mild, as in Europe and Lesser Asia, they are fair." (Nat. Hist. b. 5.)

But it has been objected, that according to this doctrine, all people at the same distance from the equator, should uniformly be of the same color, which is by no means agreeable to fact. The Chinese are white within the tropics; the Negroes are black in a high southern latitude; while the Americans are red from one extremity of their vast continent to the other. In answer to this objection we have only to observe, that climate depends upon a great variety of circumstances, as well as upon the mere degree of latitude. Insular, or continental situation, the vicinity of mountains, of sandy deserts, of rivers, of marshes, of the sea, all have a very powerful influence in determining the heat, moisture, and other qualities of a climate. Thus it happens that on account of its very elevated situation, and the neighbourhood of the ocean, the province of Quito, in Peru, enjoys, almost under the line, the coolness of a temperate climate. And it appears to be in consequence of the great uniformity of heat and cold all over the continent of America, that so little diversity is exhibited in the appearance of its inhabitants. The winters are severe, even in the tropical regions of

that continent, and the heat of summer is intense even in Canada, Nova Scotia, and Labrador.

It has farther been objected to the hypothesis of all mankind having originated from a common stock, that, on this supposition we cannot conceive how the necessary emigrations could have been performed in early ages; or how continents and islands, so widely distant from one another, should have so long ago received inhabitants from the place of abode of the primæval pair. This objection had more weight before the geographical discoveries of some of our recent navigators: because then it was believed that the continent of America was removed to a very great distance from the old continent: so that it was difficult to conceive how it could have derived its inhabitants from the old world, in those ages when navigation was necessarily in its infancy. It was found, however, in the last voyage of Captain Cook, that in the northern parts of the Pacific Ocean, the Asiatic and American continents in one place approach so near, that the one is visible from the other; and even this narrow strait is interrupted by islands. The one continent might therefore have been easily peopled from the other, even when the art of navigation was in a very rude state. Islands which are at a great distance from any continent have probably been peopled in consequence of the ill-constructed barks of early tribes having been driven out of their course by unexpected storms; and we have in the same voyage of ourcelebrated navigator a detail of an accident of this kind which serves greatly to confirm the hypothesis.

But the objection apparently of greatest weight against the supposition of all mankind having sprung from the same stock, remains yet to be mentioned. When whites are transplanted into torrid regions or blacks into temperate climates, they do not lose the characteristics of their native countries. The negro continues black in America, or in the more temperate regions of Europe, while the European retains his complexion, although exposed to the burning suns of the East or West Indies. Nay, what is much more remarkable, the descendants of this Negro or European, through many generations, continue of the same complexion with their progenitors, though born in a very different climate. "There have been," says Lord Kaimes, "four complete generations of negroes in Pennsylvania, without any visible change of color; they continue jet black as originally. The Moors in Hindostan retain their natural color, though transplanted there more than three centuries ago. And the Mogul family continue white, like their ancestors the Tartars, though they have reigned in Hindostan above four centuries." (Sketches of the Hist. of Man. prel. dis.)

This argument has been considered as altogether unanswerable by those who maintain that men have sprung from a variety of original stocks; it therefore deserves a full investigation. And in the first place it may be remarked, that as the effects of climate are slow and progressive in producing the original change of color, which is not accomplished but after a succession of generations; so the process of the restitution of the natural complexion must be equally gradual and progressive. Hence though a very trifling difference only can be dis-

coverable in the course of one or two generations, yet when the number of generations is considerable, the effects of climate will be very discernible, whether in changing or restoring the complexion.

Indeed there is not wanting very respectable testimony, that the difference is perceptible even in a single generation. "The children," says the Abbé Raynal, "which the Africans procreate in America, are not so black as their parents were. After each generation the difference becomes more palpable. It is possible, that after a numerous succession of generations, the men who have come from Africa would not be distinguished from those of the country into which they may have been transplanted." It deserves likewise to be remarked, that the climates in which successive generations of Negroes are to be met with, particularly those of America and the West Indies, are not calculated to produce rapid changes in their complexion. Neither has the subject met with the accurate examination which it merits: nor have such experiments been instituted as might tend to illustrate what is doubtful in it.

Again, we have well-authenticated historical facts which serve to prove, that in the lapse of ages, climate has sufficient power to produce the most remarkable of the observed diversities among the human race. On the African Negro Coast are several small settlements, originally established by the Portuguese; one of the most considerable of which is at Mitomba, a river in Sierra Leone. In this settlement there are people still called Portuguese, who are bred from a mixture of the first Portuguese discoverers with the natives. In their complexion, and the woolly appearance of their hair, these people have become perfect Negroes, although they still retain a smattering of the Portuguese language. Here then we have pretty direct evidence that in process of time a scorching sun will produce a race of negroes.

On the other hand, if we can give credit to the testimony of ancient historians, we are likewise possessed of evidence that climate has sufficient powers, in the lapse of years, to change the Negro into the ruddy European. Herodotus relates, that the Colchi were black, and that they had crisped hair. These people were a detachment from the Ethiopian army, which had followed Sesostris in his celebrated expedition into Asia, and settled in that part of the world where Colchis is usually represented to have been situated. But that district of country forms the modern Circassia, so celebrated for the fair complexions and beauty of its inhabitants. We have, therefore, good reason for believing that the fair Circassians are the lineal descendants of a sooty race of Ethiopians.

A very striking illustration of the assimilating powers of climate is afforded in the case of the Jews. This tribe is scattered over the whole face of the earth, and though naturalized in every soil, it is still preserved distinct from the rest of mankind. The Jews, on account of the prejudices of religion and other causes, never intermarry with any but those of their own sect. If, therefore, they are assimilated to the people among whom they reside, this cannot be ascribed to a mixture of races. Yet it is found that the English Jew is white, the Portuguese brown, the American olive, and the Egyptian swarthy; so that

there are, in fact, as many different species of Jews, as there are countries in which they reside: a diversity which can scarcely be accounted for from any other cause than the influence of climate.

An analogical argument of considerable weight may be drawn from the observed effects of climate on some of the animal tribes. The dog, it is well known, in different regions of the world, exhibits diversities of appearance fully as striking as any that can be observed in the human species. It may, indeed, be objected that the varieties of the dog species have not all originally proceeded from a single pair; although the most esteemed Naturalists, and among the rest Buffon, are decidedly of this opinion. But if this be doubtful as to the dog, the same objection will not exist in the case of the hog; as the history of the introduction of this animal into certain regions of the earth can be accurately ascertained.

It is a curious fact, that in his anatomical structure, the hog has a nearer resemblance to man, than almost any other animal has; and this resemblance is said also to hold in the peculiar qualities of its flesh, its fat, and its hide. There is, besides, this further analogy, that the hog, like man, can endure the effects of the most opposite climates, at the same time that his external appearance is remarkably modified by their influence. Thus, according to the researches of Professor Blumenbach, the hogs of Cuba are double the size of those of Europe; a greater diversity than that between the heights of the Patagonian and European. The hogs of Piedmont are all black; in Bavaria they are reddish brown; and in Normandy all white. Again, the Norman hogs have long and soft hair, instead of bristles, and stand very long on their hind legs. Swine with solid hoofs are found in large herds in Hungary, Sweden, &c.; and those, which were first carried over by the Spaniards to Cuba, degenerated into a monstrous race, with hoofs which were half a span in length, &c. So that the varieties found among this race of animals, are at least equally remarkable with those which have arisen among the human species; and like them descends through successive generations.

But it may be said that there are many peculiarities among the races of men, which cannot with any probability be ascribed to the effects of climate, and which therefore seem to prove the existence of separate original stocks. Such a peculiar race are the Kakkerlaaks or moon-eyed Indians of Darien, whose diminutive bodies, dead white skin and hair, and feeble red eyes, cannot be occasioned by mere climate, as in their immediate neighbourhood we find tribes very different in external appearance. Such too are the inhabitants of Patagonia, whose gigantic stature and robust limbs cannot be ascribed to a climate, in the vicinity of which are the people of Terra del Fuego, remarkable for the very opposite qualities.

Some of these peculiar races seem evidently to have had an accidental origin; and cannot be said to be directly occasioned by climate. Of such accidental anomalies we have examples in the Dondoes, or white negroes, who, though differing so remarkably from the rest of that race, are born of common negro parents, in whom generally no peculiarity is at all discernible. But when such a peculiarity arises

accidentally, it is the natural tendency of the human constitution, that it should descend to the offspring of the individual. There are found among the negroes, families of Dondoes or Albinos; and the peculiarity is diminished or encouraged according as it is checked or propagated by marriage. Races of European Albinos are also found in the valleys of the Alps, where those Cretins, Gortres, or swelled throated idiots are found. In this last case the peculiarity seems partly due to climate; but accident seems likewise to have a share in it, as it is well known that idiocy, once introduced, is apt to descend in a family.

That a bodily peculiarity, however accidentally it may arise, has a tendency to descend in a family, is sufficiently proved by the case of the *sex-digitaire*, or person with six fingers on each hand, recorded by Maupertuis. The children of this person had some of them six fingers and some of them not; and their children had still some remains of this peculiarity, though in a less degree than their parents. Should we, however, suppose the sex-digitaire to have found a wife possessed of the same peculiarity, there is reason to believe that a race of persons distinguished by six fingers would have been produced.[1]

In the Philos. Trans. for 1732, there is an account given by Mr. Machin of a very singular peculiarity of the human species. It is of an individual whose body was covered with a kind of scales or rather spines, having some resemblance to the quills of a hedgehog or porcupine. The children of this man had the same peculiarity; and M. Blumenbach informs us, that in 1801, he saw two grandsons of this person, who perfectly resembled, in this respect, their grandfather and father. The spines or excrescences were of an irregular prismatic form, generally forked or split at the extremity; and the largest were about three lines in diameter. If they were forcibly removed, blood immediately followed; and if they dropped off from fever or other causes, they were gradually renewed. A Frenchman of this description, named Lambert, is particularly described in the bulletin de la Societ. Philom. for 1802. Two brothers of this family were then at Paris, the one of 24, and the other of 14 years of age. The body of the eldest was entirely covered with spines, except the head, and the inside of the hands and feet. The youngest was naked in several places, particularly about the breast; but certain brown spots on those parts sufficiently indicated, that in time he would become as rough as his brother. The spines on the back of the hand

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[1] Stedman, in his narrative of an expedition to Surinam, informs us of a tribe of people, known by the name of *Accorees*, who lived among the rebel Seramaca negroes. This heterogeneous race are so deformed in their hands and feet, that while some have three or four fingers and toes on each hand or foot, others have only two, which resemble the claws of a lobster, or rather limbs that have been cured after mutilation by fire or some other accident. Having seen but two himself, and that at too great a distance to take a drawing of them, he does not pretend to vouch for the accurate truth of what he heard; but informs us that an engraving of one of these figures was sent to the Society of Arts and Sciences at Haarlem.

are described as very large, and compared in diameter to the quills of a porcupine; but those on the breast had a greater resemblance to scales, being small long plates, very numerous, and near together, vertically implanted in the skin. This peculiarity, we are informed, had been transmitted through five generations, but confined to the males.

We may, therefore, conclude with tolerable confidence, that the diversities of external appearance, which are to be found among the various tribes of men, are not such as to reduce us to the supposition of a variety of original and independent races of the human species. These diversities may either be ascribed to the effects of climate, which has sufficient power, in the lapse of ages, to alter the color and general appearance of the human race; or they may be ascribed to accidental anomalies, which, when once introduced, from whatever cause, have an evident tendency to descend to succeeding generations.

If the variety of external appearance observable among the tribes of men can be accounted for without the supposition of separate original stocks; surely we shall not be obliged to adopt that supposition on account of the diversities of talent, temper, and disposition, which have appeared in the inhabitants of different parts of the world; although this *argument* has likewise been adduced in opposition to the doctrine of the common original of all mankind. It is observed by Lord Kaimes, that "there is no propensity in human nature more general than aversion from strangers." "And yet," (he adds) "some nations must be excepted, not indeed many in number, who are remarkably kind to strangers; by which circumstance they appear to be of a singular race." Some tribes, he finds, are remarkable for courage, others for cowardice; some are active, others are indolent;—from these and like diversities of disposition, he thinks it certain that men could not all have a common origin. But surely such slight diversities as these may be explained without having recourse to a supposition which is so unsupported by evidence.

If, on the other hand, we consider the numerous important particulars in which all the tribes of men yet discovered, resemble one another, we shall find the strongest reason to believe in their common origin. Every where we find the same anatomical structure, the same organs of sensation, and the same mechanical habitudes; such as the universal use of the right hand in preference to the left. Every where men are possessed of the same powers of speech, and endowed with the high prerogative of articulate language: every where they have faculties adapted to intellectual exertion, affections and appetites, moral and religious principles: so that we are entitled to consider them as members of the same community, and children of one great family;—differing indeed from each other in the dignity to which they have attained, and the improvement they have made of the gifts of nature, but all possessed of the same capacities of enjoyment, and capable of advancing from the rudeness of the savage state to the more enviable condition of civilized refinement.

SECT. II.

Of the direct effects of climate upon the human character.

Having discussed this preliminary question concerning the effects of climate upon the external appearance of man, and the origin of those diversities which distinguish the various tribes of the human race, I now proceed to the more proper object of this part of my work, viz. to inquire into the effects of climate upon the human character. These, I think, may be advantageously considered under two points of view, either as they produce their influence *directly* or *indirectly*. By the direct effects of climate upon the human character, I mean those which it may be supposed to produce immediately, without the intervention of any of those circumstances which, indeed, depend upon climate, but which are more remotely connected with it. By the indirect effects of climate, I mean those which are not thus immediately produced, but flow from the intervention of other circumstances remotely dependent upon it.

First then, I think climate has a direct influence in regulating the strength or weakness of the human constitution; and in consequence of this influence, it materially affects human character. The inhabitants of a hot climate are never so robust as those of a more temperate region: extreme heat relaxes the muscular fibre, deranges the natural secretions, and enervates the whole corporeal system. This imbecility of body necessarily in a considerable degree affects the mind; and among such a people we have reason to expect timidity and cowardice, rather than valor and a capacity to endure hardship. In a climate where moderate cold occasionally prevails, the animal fibre is braced, and all the bodily functions are allowed a free play. Here, therefore, we have reason to expect a strong and hardy race, equally qualified to endure the fatigues of the field, and to brave the dangers of war.

The testimony of history is in exact conformity to these deductions. In almost every instance have we beheld the inhabitants of the sultry regions of Asia or Africa pusillanimous in the field of battle, and an easy prey to their more robust invaders from the north. The Chinese have repeatedly been conquered by their northern neighbours, the Tartars. The inhabitants of Hindostan have fallen a prey to various hordes of the Tartars, and other barbarous tribes who have been allured by the spoils of that rich and fertile country, to desert their own more barren climes. Myriads of the ancient Persians were subdued in the field by mere handfuls of the warlike Greeks: and Alexander, at the head of no great number of that heroic people, carried terror and devastation through every region of southern Asia, that was then thought an object worthy of his conquering arms. In the New World, the devastations committed in Mexico and Peru by a

handful of Spaniards may be added to the proofs of the imbecility of those people who live under a sultry sun.

The warlike achievements of the Arabs or Saracens under Mahomet and his successors afford the most remarkable exception to this general characteristic of the people of the torrid regions. But it ought to be remembered that the nations, among whom they carried terror and desolation, were in general those most remarkable for pusillanimity; and even allowing this nation to form an exception to the principle which we have laid down, the reality of that principle is not the less certainly established; and we are fairly warranted to assume the characteristic traits of the inhabitants of sultry climates to be timidity and pusillanimity.

On the other hand, the people of more temperate regions have generally been remarkable for strength and courage. Tacitus describes the ancient Germans as a robust race, well qualified for the fatigues of war, which to them were but pastime. [1] So greatly did they delight in warlike employments, that according to this author they transacted no public or private business without arms in their hands. These were to them the distinction of virility, and it was the first honor of youth to receive them from a father, a kinsman, or a prince. [2] A circumstance truly characteristic of the martial spirit of this nation was the marriage-gift of the wife to the husband, which, according to our author, consisted in a part of his arms. [3]

The robust make, the strength and the martial spirit, of the ancient nations of Scandinavia and of Scythia, are noticed by all the writers who have treated of these people: qualities which proved too powerful in the field for the degenerate descendants of the Romans, at the period when luxury and imbecility had usurped in the empire the room of ancient frugality and military ardor. No fact, therefore, can be better established, than that the inhabitants of hot climates are in general inferior in strength, prowess, and military enterprize, to the more hardened people of colder latitudes.

If we proceed to a climate of extreme rigor, in respect of cold, we shall find it as unfavorable to the robustness of the human frame, and as inimical to genuine courage, as a climate of extreme heat. The inhabitants both of the arctic and antarctic regions are a dwarfish, feeble, and pusillanimous race, who find their security in their harmlessness, and love of peace, rather than in their capacity to endure the fatigues, and encounter the dangers, of warfare.

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1 "Truces et cærulei oculi, rutilæ comæ, magna corpora, et tantùm ad impetum valida."

2 "Nihil autem neque publicæ neque privatæ rei, nisi armati agunt. Sed arma sumere non ante cuiquam moris, quàm civitas suffecturum probaverit. Tum in ipso concilio vel principum aliquis vel pater, vel propinquus, scuto frameâque juvenem ornant. Hæc apud illos toga, hic primus juventæ honos: ante hoc domus pars videntur, mox reipublicæ."

3 "In hæc munera uxor accipitur atque invicem ipsa armorum aliquid viro affert."

Secondly; Climates appear to have a direct influence upon the human character in respect to its activity or indolence. Extreme heat has a direct tendency to produce languor, and an aversion to labor. In hot climates, rest and repose are considered as high enjoyments, and every active exertion is submitted to with reluctance. The extreme power of the sun during the greatest part of the time, that he continues above the horizon, renders it impossible to be actively employed during much of the day without great fatigue, insomuch that those, who are not obliged to labor, indulge themselves in a listless inactivity. Hence in countries of a hot climate the luxuries of cool alcoves, shady arbors, and refreshing fountains are greatly sought after. In the gardens of Turkey we do not find those varying walks and alleys, which are so much the objects of attention in the gardens of our own climate: the Turkish garden boasts chiefly of its sequestered grot, its spreading trees, and its cool arbor, where the Musulman, indolently reclined with his pipe constantly in his mouth, and his attendant busied in keeping off the troublesome flies, dreams away his existence, little troubled with the past, or solicitous about the future.

The women of Hindostan are said to enjoy nothing so much as a state of complete idleness, and consider it as a reproach to learn any kind of work, which they always associate with the idea of servitude, and consider as the badge of an inferiority of caste. "Les Indiens," says Montesquieu, "croient que le repos et le néant font le fondement de toutes choses, et la fin où elles aboutissent. Ils regardent donc l'entière inaction comme l'état le plus parfait et l'objet de leurs désirs. Ils donnent au souverain être le surnom d'immobile.[1] Les Liamois croient que la félicité suprême consiste à n'être point obligé d'animer une machine et de faire agir un corps.[2] Dans ces pays où la chaleur excessive énerve et accable, le repos est si délicieux, et le mouvement si pénible, que ce système de métaphysique paroît naturel." (L' Esprit des loix, liv. 14. ch. 5.)

Even in climates where the heat is by no means so excessive, labor is rendered irksome by the occasionally too powerful influence of the sun. In Italy it is a regular practice to indulge in a *Siesta*, or afternoon's nap, during the greatest heat of the day: and in Spain all business is interrupted during that overcoming interval. The streets are completely deserted by those whom business or pleasure had before attracted there. The shops are all shut, and the keepers of the stalls are to be seen stretched at full length under the shade of their wares, sunk for a period in profound repose.

Extreme cold, as it approaches to extreme heat, in the changes which it produces upon the external appearance of man, so also seems to occasion certain corresponding effects upon his character. Indolence, languor, and inactivity are equally characteristic of the inhabitants of the frozen regions which approach the poles, as of those of the scorching climates of the tropics. The inhabitants of Terra del Fuego,

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[1] *Panamanack*, voyez Kircher.
[2] La Loubère, relation de Siam. p. 446.

who are situated in the chilly and inhospitable regions near the southern extremity of the American continent, are described by Captain Cook as the most torpid and indifferent of human beings. "Curiosity," observes that writer, or at least his editor, in the account of his first voyage, "seems to be one of the few passions which distinguish men from brutes; and of this our guests (the natives of Terra del Fuego) appeared to have very little. They went from one part of the ship to another, and looked at the vast variety of new objects that every moment presented themselves, without any expression either of wonder or pleasure." (Hawkesworth's Voyages, vol. ii. b. 1. ch. iii.) "They did not appear," he adds afterwards, "to have among them any government or subordination: no one was more respected than another; yet they seemed to live together in the utmost harmony and good fellowship. Neither did we discover any appearance of religion among them, except the noises which have been mentioned, and which we supposed to be a superstitious ceremony, merely because we could refer them to nothing else: they were used only by one of those who came on board the ship, and the two who conducted Mr. Banks and Dr. Solander to the town, whom we therefore conjectured to be priests. Upon the whole, these people appeared to be the most destitute and forlorn, as well as the most stupid of all human beings; the outcasts of nature, who spent their lives in wandering about the dreary wastes, where two of our people perished with cold in the midst of summer; with no dwelling but a wretched hovel of sticks and grass, which would not only admit the wind, but the snow and the rain! almost naked, and destitute of every convenience that is furnished by the rudest art, having no implement even to dress their food: yet they were content. They seemed to have no wish for any thing more than they possessed, nor did any thing that we offered them appear acceptable but beads, as an ornamental superfluity of life. What bodily pain they might suffer from the severities of their winter we could not know: but it is certain, that they suffered nothing from the want of the innumerable articles which we consider, not as the luxuries and conveniencies only, but the necessaries of life: as their desires are few, they probably enjoy them all, and how much they may be gainers by an exemption from the care, the labor, and solicitude, which arise from a perpetual and unsuccessful effort to gratify that infinite variety of desires which the refinements of artificial life have produced among us, is not very easy to determine: possibly this may counterbalance all the real disadvantages of their situation in comparison with ours, and make the scales by which good and evil are distributed to man, hang even between us." (Ib. ch. 4.)

Thus we may safely conclude that the spirit of activity in man may be benumbed by the chilling influence of a polar sky, as well as rendered torpid by the relaxing heats of the tropics. Secondary causes may indeed counteract the natural influence of these extremes of temperature, and industry may be made to rear its head in climates apparently the most unfavorable to its exertions. China and Hindostan both afford ample proofs that even under a burning sun the artizan may be made to produce the most perfect and highly labored efforts of his skill. But in the ordinary course of nature we are not to look

for much activity either in the polar or tropical regions: the temperate climates of the earth, which happily shun either extreme, afford to active exertion its genial soil. But let us not too arrogantly plume ourselves upon this supposed pre-eminence. The author of nature is too bountiful and too impartially just to all his creatures, to have distributed their enjoyments with a very unequal hand; or to have condemned the inhabitants of certain climates to a joyless existence, while to other races he has given the capacity of every pleasure. As is hinted by the author whom we have just quoted, the exemption from the care and toil, which the desire of varied gratification necessarily occasions, may prove an ample compensation to the indolent but contented races which dwell in temperate regions, for the want of diversity of pursuit, and intenseness of enjoyment. The negroes of Guinea are said by Mr. Park, and other late travellers, to be like the people of Terra del Fuego, a mild and harmless race, living in good fellowship with one another, and undisturbed by the desire of those luxuries which are occasionally brought to their view by the visits of strangers.

The spirit of activity, which is the natural offspring of a temperate climate, appears in very different forms, in different ages of the world. During the ruder periods of society we shall in vain search for this spirit under the aspect of industrious labor, or a sedulous and prudent exertion either of the intellectual or corporeal powers. It is long before untutored man perceives the advantages of steady industry; or is convinced that the amelioration of his condition can be alone accomplished by the successive improvement of the various arts of life, and the advancement of that knowledge which requires for its perfection the accumulated experience of ages. If we look into the early history of those nations which are now the most highly civilized, we shall find it a period of turbulence, ignorance, and barbarity; of enterprize without a definite object, and of activity without prudence or foresight.

The manners of most of our European ancestors may be considered as happily exemplified in those of the ancient Germans, of which we have been fortunate enough to receive an account from the philosophical pens both of Cæsar and Tacitus. These writers inform us that the Germans did not concern themselves with agriculture; that the greatest part of them lived on milk, cheese and flesh; that none of them had any land appropriated to themselves; but that the princes and magistrates of every tribe allotted to each person a certain portion of land which he was to possess for a year. (De bel. Gal. l. 6.) This people is described both by Cæsar and Tacitus as highly enterprising in war, and capable of enduring, without shrinking, the greatest dangers and fatigues. The latter author speaks with admiration of the high spirit of martial honor with which the band of warriors who called themselves the companions of their prince were inspired, and of the emulation which prevailed among the princes, concerning the numbers and bravery of their companions. The princes, he says, consider their dignity and power as chiefly supported by these chosen bands, which constitute their ornament in peace and their rampart in war. A prince is celebrated in his nation, and among the neighbouring people, if he surpasses others in the number and courage of his com-

panions. In battle, it is disgraceful to the prince to be surpassed in bravery; and disgraceful to his companions not to equal the valor of their prince. It is eternal infamy to survive him, and the most sacred engagement is to defend him. The prince fights for victory, and his companions fight for the prince. He subjoins, however, that the prince can only support the largesses which he makes to his companions by war and rapine; that it would be much more difficult to persuade this people to till the ground and wait for the returns of harvest, than to provoke an enemy and incur the dangers of battle. The Germans, says he, do not acquire by the sweat of their brow what they can obtain by their blood. [1] This picture agrees in several important particulars with that which has been drawn of the manners of many of the savage tribes of South America.

The active disposition of the ancient Germans is evinced by another remarkable trait of their character particularly noticed by this eloquent historian, namely, their devoted attachment to gaming, in which they embarked with such keenness, as to play away not only all their property, but even their own personal liberty. [2] It was not however to be discerned in the cultivation of any of the useful or ornamental arts of life, or the acquisition of property or knowledge. But it had enabled this energetic people to make considerable advances in legislation, one of the most important of all human acquirements; for, according to the testimony of our classical authorities, the Germans possessed a distinct political constitution, which contained within it the germs of that happy mixture of monarchy, aristocracy and democracy, which characterises the most admired governments of modern times. [3] We are to look to countries of a greater amenity of soil and climate than the German wilds, for the first civilization of the human race, and the perfect

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[1] Magna et comitum æmulatio, quibus primus apud principem suum locus; et principum cui plurimi et acerrimi comites. Hæc dignitas, hæ vires, magno semper electorum juvenum globo circumdari, in pace decus, in bello præsidium. Nec solum in suâ gente cuique, sed apud finitimas quoque civitates id nomen, ea gloria est, si numero ac virtute comitatus emineat.—Cùm ventum in aciem, turpe principi virtute vinci, turpe comitatui virtutem principis non adæquare. Jam vero infame in omnem vitam ac probrosum superstitem principi suo ex acie recessisse. Illum defendere, tueri, sua quoque fortia facta gloriæ ejus assignare, præcipuum sacramentum est. Principes pro victoriâ pugnant: comites pro principe.—Materia munificentiæ per bella et raptus. Nec arare terram, aut expectare annum, tam facilè persuaseris, quàm vocare hostes et vulnera mereri: pigrum quinimmo et iners videtur sudore acquirere quod possis sanguine parare.

[2] "Extremo ac novissimo jactu de libertate et de corpore contendunt. Victus voluntariam servitutem adit. Quamvis junior, quamvis robustior, alligari se ac venire patitur. Ea est in re pravâ pervicacia: ipsi fidem vocant."

[3] "Nec regibus libera aut infinita potestas," says Tacitus. "Ceterum, neque animadvertere, neque vincere, neque verberare, nisi sacerdotibus est permissum." "De minoribus rebus principes consultant," says the same author, "de majoribus omnes; ita tamen ut ea quoque quorum penes plebem arbitrium est, apud principes pertractentur." De Mor. Ger.)

stablishment of arts, science, and government. These have indeed first attained to a considerable degree of eminence in regions which we do not now consider as happily adapted to cherish them, namely in the sultry climates of Asia and Africa. Chaldæa, India, and Egypt, afforded the nursery of the infant arts and sciences, and fostered them till they attained sufficient maturity to take root in a less luxuriant soil. But it was not in these regions that they were destined to arrive at their full growth. These countries were among the first that received a full stock of population, the fertility of their soil afforded ample leisure to a people not devoid of ingenuity, to improve in many of the arts of life, and to make a certain progress even in science. But the arts and the science of Asia and Egypt have very peculiar features, and are evidently marked with an inferiority to those of the more genial climates of Europe.

In the ancient science of these countries we perceive less of genius than of mere observation; and more of absurd hypothesis and monstrous fiction, than of a happy analysis of the mysteries of nature. In astronomy, the Chaldeans, Indians, and Egyptians, doubtless made considerable advances to which the antiquity of their government, the serenity of their atmosphere, and the leisure of their lives, all greatly contributed; but with this exception their science was little better than a tissue of absurdities, consisting of wild fancies concerning the origin of the universe, the first elements from which all created beings have been formed, and the changes they are destined to undergo, generally clothed in strange and inconsistent allegory.

The arts of these countries will be found, on a near inspection, to be intitled to but little praise. Their architecture was frequently splendid or rather gaudy, but never graceful, or truly beautiful. The buildings of Babylon have been represented as exceeding every thing in modern times in vastness and grandeur. The buildings of ancient Egypt, which still remain, may enable us to form a tolerable estimate of these wonders of architecture. In the half ruined temples of Egypt we indeed find immense masses of building, proving the power and wealth of the potentates who commanded the structure, but we find in them no marks of architectural skill, for every where the arch and vault are wanting, nor do the ornaments, with which they are frequently loaded, display either taste, or a high state of the arts of design. The graceful column of the Grecian temples, with its appropriate accompaniments, is no where to be found, and the attempts at statuary and painting, which still remain, are calculated rather to excite disgust than admiration. In the boasted pyramids of Egypt we behold immense masses of architecture, the erection of which has necessarily required much time and labor, but which are destitute of elegance, usefulness, and even grandeur, except in so far as that quality can be attained by magnitude alone. An Indian temple or pagoda is a glittering object, but is adapted rather to please the taste of a child than of a man; for it possesses neither solidity of structure, elegance of ornament, nor symmetry of parts.

If we wish to behold the sciences and the arts, taking firm root and

florishing as in a genial soil, we must turn our eyes to ancient Greece. Among the inhabitants of that wonderful country, alike renowned for their achievements in arts and in arms, the spirit of activity during a succession of ages took the happiest turn, and exhibited to the world models of civil polity, examples of scientific investigation, and specimens of art both useful and ornamental, of such transcendant merit that many of them have not yet been equalled, and but few surpassed.

From the period of Grecian pre-eminence and mental exertion, the efforts of those nations, which had preceded in the field of invention, seem almost entirely to have ceased. The science and the arts of India, and we may add of China, have been stationary for thousands of years, while those of Egypt, of Chaldæa, and the rest of Asia, are now chiefly known by the ruins which they have left behind them. The effort of invention was evidently not congenial to those luxurious regions, and has given place to a torpidity more in unison with the climate. They may be compared to a field which has been stimulated by the agriculturist to a fertility which it was not intended by nature to sustain; in consequence of which it must, in future, be condemned to a perpetual sterility.

It has often been remarked that the progress of the improvement of the human race has spread gradually from the south to the north. Where the Greeks left the arts and the sciences, the Romans took them up. By the Romans they were successively introduced into the more northern regions of Europe. Britain, where now they find so congenial a soil, was one of the last countries which felt their beneficial influence. For this progress of things, sufficient reasons might easily be assigned. Leisure, and an abundance in the necessaries of life, are required for the cultivation of science and even of art. Man has no thought of refinement, when his attention is imperiously called to supply the pressing wants of nature. But in the genial climates of Greece and Italy, the necessaries of life are obtained with little effort, while moderate labor will produce many of its superfluities. Hence in such countries we may naturally expect those speculations, which arise from leisure, sooner to have birth, than in regions of a less favored soil and climate, where the hand of industry is necessary to produce fertility, and much effort is required before even the common conveniencies of life can be secured.

In the natural order of improvement, it is well known that the cultivation of the arts precedes that of the sciences. The origin of the arts is founded in the natural wants and desires of man. The rudest savage, to prolong his existence and guard himself from the dangers which surround him, must practise the arts of architecture, of agriculture, of clothing and arming himself. The sciences may be considered as the offspring of the arts; and are due to that leisure which a highly cultivated state of the arts produces, while in their turn they afford the principles by which the arts may be most successfully cultivated.

On some occasions, however, it has been found that the genius of a

people is more peculiarly adapted to the exclusive cultivation of the arts or of the sciences. The ancient Phœnicians were a people whose genius led them to make high advances in the arts rather than in the sciences. The Egyptians have been more celebrated for their attention to science than to art. The Phœnicians inhabited a country possessing many natural advantages, but requiring the efforts of industry to secure the full benefits of its situation; and their history, like that of the modern Dutch, affords a striking proof of the wonders that industry can accomplish. They have been honored by all antiquity as the inventors of navigation; and as the first nation who carried on a commercial intercourse with distant countries. Strabo ascribes to them the invention of arithmetic and of writing, (l. 16 and 17.) and they are generally allowed the honor of inventing weights and measures; to all which expedients of art they may have naturally been led by their attachment to commerce. They are also known to have peculiarly excelled in various ingenious manufactures, and even in works of taste.

The Egyptians, on the contrary, were altogether averse to the pursuits of commerce and navigation. They left every kind of traffic to their women, as Herodotus expressly informs us (l. 2. n. 35.) It was a maxim among this people, as it is at present among the Chinese and Japanese, never to leave their own country. They even excluded all strangers from their harbours, Naucratis being the only place where they were allowed to touch, unless they were compelled to take shelter elsewhere by stress of weather. (Herod.) This policy was indeed altered by Psammetichus and his successors; but it is a strong testimony of the aversion of the Egyptians to commerce, which is a principal cause of the advancement of the arts. To science, however, such as it then was, the Egyptians devoted much of their attention. In Egypt, says Aristotle, the priests applied themselves wholly to study. (Metaph. l. 1. c. 1.) But as the object of their study seems to have been rather to secure the admiration of the vulgar by the supposed profundity of their researches, than truly to advance the knowledge of nature, posterity has not been greatly benefited by their scientific labors.

In general, however, it may be assumed that a permanent improvement in the condition of man can only be accomplished by a successful cultivation both of the arts and the sciences. In Greece, and in Rome, the progress in each was equally worthy of admiration; nor indeed can either attain to any thing approaching perfection without the assisting influence of the other. In those countries of modern Europe, where civilisation and refinement have made the happiest progress, an equal attention is bestowed upon the improvement of the arts and the cultivation of the sciences; and in those which are but newly emerging from barbarism, it is equally the object of the enlightened legislator to encourage the practice of the useful and ornamental arts of life, and to secure the advancement of intellectual improvement, and the various branches of scientific knowledge.

It may fairly, then, be asserted, that much of the peculiarity of human character depends upon the degree of its activity, and upon the peculiar

direction which that important principle in human nature assumes. That in temperate climates man is naturally more active, as well as more robust, than in those which are exposed to the extremity either of heat or cold; and that consequently it is there that we are to look for the origin of genuine improvement, and for the permanent amelioration of the human species: but that, even in such climates, many ages elapse before the spirit of activity exerts itself in truly beneficial efforts; and (as will afterwards more distinctly appear) many peculiar circumstances may arise, which tend either to interrupt the natural progress of this tendency to improvement, or to divert it into a channel in which it was not naturally suited to flow.

A third direct effect of climate upon the human character, which is not without important consequences, is the influence which it has upon the sexual appetite. In hot climates it is well known that this appetite is more ardent, and insatiable than in those of a cooler atmosphere. In countries near the pole the sexual desire is but barely sufficient to provide for the needful increase of the human species; but under a burning sun it is usually excited to a very intemperate degree, and often gives rise to a highly blameable looseness of manners.

"C'est là," says Montesquieu, "qu'on voit jusqu'à quel point les vices du climat, laissés dans une grande liberté, peuvent porter le désordre. C'est là que la nature a une force, et la pudeur une foiblesse qu'on ne peut comprendre. A Patane, la lubricité des femmes est si grande, que les hommes sont contraints de se faire de certaines garnitures pour se mettre à l'abri de leurs entreprises. Selon M. Smith, les choses ne vont pas mieux dans les petits royaumes de Guinée. Quand les femmes, dit-il, rencontrent un homme, elles le saisissent, et le menacent de le denoncer à leur mari, s'il les méprise. Elles se glissent dans le lit d'un homme, elles le réveillent; et s'il les refuse, elles le menacent de se laisser prendre sur le fait. Il semble que dans ces pays-la les deux sexes perdent jusqu'à leurs propres loix. Aux Maldives les pères marient les filles à dix et onze ans; parce que c'est un grand péché, disent-ils, de leur laisser endurer la nécessité d'hommes. A Bantam, si tôt qu'une fille a treize ou quatorze ans il faut la marier, si l'on ne veut qu'elle mène une vie débordée." (L'Esprit des loix, l. 16. ch. 10.)

The ancient history of the Assyrians, Babylonians, Egyptians, Medes, Persians, and other nations of the east and south, proves them to have been a people strongly addicted to voluptuousness and gross sensuality. What we read in scripture of the mission of the prophet Jonah suffices to show the height to which debauchery and corruption had arisen in Nineveh, the capital of Assyria. The writers of antiquity have very probably exaggerated the debaucheries of Semiramis, Ninias, and his successors down to Sardanapalus; yet their relations were not without some foundation, and serve to show that looseness of morals greatly prevailed among this people.

The dissoluteness and corruption of ancient Babylon have become almost proverbial. The sacred writers describe Babylon as a city plunged in the most shocking lewdness; and profane authors acknowledge that there never was a more corrupted city. According to

Quintus Curtius, its inhabitants made a particular study of all that could delight the sense, or excite the most shameful passions. (lib. 5. c. 1.) He adds, that they made no scruple of prostituting their daughters for profit; and that husbands were not ashamed of abandoning their wives to strangers for money. Herodotus gives the same account of their manners during the age of Cyrus. (l. 1. n. 196, &c.) It was in this city that the unheard-of regulation prevailed, by which all women were obliged to repair once in their lives to the temple of Mylitta or Venus, and there prostitute themselves to strangers. That such a practice actually existed in Babylon, we have the testimony of Herodotus, (lib. 1. n. 109, &c.) and Strabo, (l. 16.) as well as of Ælian, Justin, and other ancient writers; and it proves a depravity of manners, of which modern times cannot furnish a parallel.[1] Yet abominations of this kind were by no means confined to the Babylonians. Justin informs us that from time immemorial it was a custom in Cyprus to send maids to the sea shore on certain days, for the purpose of paying homage to Venus by prostitution (l. 18. c. 5.); and Ælian speaks of a like practice established in Lydia.[2] (Var. Hist. l. 4. c. 1.)

With respect to the other nations above spoken of, it were easy to adduce proofs of a like relaxation of morals. The Egyptians are represented by ancient historians as practising the most shameful excesses even in their religious ceremonies; so gross indeed, that those writers have seldom ventured to describe them. (See Herod. l. 2. n. 61. Diod. l. 1. Strabo, l. 17.) This species of depravity is by no means unknown to modern ages; for it is still exemplified in many of the ceremonials, and objects of worship in Hindostan, where debauchery, in various forms, has long continued its reign.

Let us contrast this looseness of eastern morals with what Tacitus relates concerning the manners of the Germans. "The marriages of that people," says he, "are rigidly respected. Infidelities are not with them a subject of ridicule. To corrupt or be corrupted, is not considered as a matter of fashion. The examples of adultery in a nation so numerous are exceedingly rare." "The Germans," adds he, "are almost the only nation of barbarians, who content themselves with a single wife; if we except certain persons, who not from incontinency, but on account of state, are permitted more than one."[3] I shall have

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[1] This practice of the Babylonians is evidently alluded to in the following passage of the prophet Jeremiah: "The women also, with cords about them sitting in the ways, burn bran for perfume; but if any of them, drawn by some that passeth by, be with him, she reproacheth her fellow that she was not thought as worthy as herself, nor her cord broken."

[2] The prostitution of women, considered as a religious institution, was also practised at Heliopolis; at Aphace, a place betwixt Heliopolis and Biblus; and at Sicca Veneria, in Africa, where Venus was supposed to have first received the embraces of Adonis. See Bryant's Etymologicum Magnum.

[3] "Severa illic Matrimonia.—Nemo vitia videt, nec corrumpere et corrumpi sæculum vocatur. Paucissima in tam numerosa gente adulteria.—Prope soli barbarorum singulis uxoribus contenti sunt. Exceptis admodum paucis, qui non libidine, sed ob nobilitatem, plurimis nuptiis ambiuntur."

occasion very soon to remark, that the continence of the Germans, in being contented with one wife, was by no means peculiar to them, as the expression of Tacitus would seem to insinuate; but might be equally asserted of nearly all the nations of the north of Europe, among whom the practice of polygamy seems to have been almost entirely unknown. In the mean time it is sufficient to establish, that chastity and continency have been considered as characteristic of these ancient tribes; and for this we have various respectable authorities; and in particular Crantz, who, in his History of the Saxons, expressly affirms that chastity was always in the highest estimation among the Danes, Swedes, and other Scandinavians. (l. 1. c. 2.)

It is not pretended that in countries of a temperate climate, instances of grossness of manners and sensuality are not to be found, both in ancient and in modern times. Such irregular conduct is but too frequent every where; and in a rude and barbarous age has given rise to many acts of excess and debauchery in the north as well as in the south. The ancient Scandinavian poems, and historical documents, record many instances of the forcible seizure of women, a practice which made so conspicuous a figure in the heroic ages of Greece and Rome. Johannes Magnus, Archbishop of Upsal, in his History of the Goths, relates many instances of this kind of violence towards the fair sex; and informs us that nothing was a more usual cause of war between neighbouring principalities. Cæsar mentions a very singular kind of association which prevailed among the Britons when he visited the island. Ten or a dozen men, he informs us, were wont to have their wives in common; and brothers chiefly had this community with brothers, and parents with their children.[1] Such examples, however, can only be adduced as deviations from the general character of the northern nations, which if contrasted with that of more southern tribes, was certainly remarkable for moderation in sensual indulgence.[2]

(Tacit. de Mor. Ger.)—In another place he says, "Sera juvenum Venus, eoque inexhausta pubertas: nec virgines festinantur. Eadem juventa, similis proceritas, pares validæque miscentur, ac robora parentum liberi referunt."

[1] "Uxores habent deni duodenique inter se communes et maximè fratres cum fratribus, parentesque cum liberis: sed si qui sunt ex his nati, eorum habentur liberi, quo primum virgo quæque deducta est." Herodotus mentions a like practice among the Massagetæ; and it has been found by modern voyagers to prevail at Otaheite, with this additional aggravation, that the children springing from the mixed concubinages are put to death without remorse. The members of these abominable associations are there called *Arreoués*.

[2] We have a curious illustration of the different tastes of the Northern and Southern nations in respect of the subject at present under discussion, furnished by the religious creeds which have in ancient times made the greatest figure among them. I mean the religion of Odin as it prevailed among the Scandinavians, and the religion of Mahomet, as still professed by the Arabs, and many other Asiatic nations. The Valhallo or paradise of Odin, though its pleasures were not of a very refined or intellectual kind,

In climates exposed to a rigorous cold, the sexual appetite but very feebly exerts itself; and produces a continence which is deserving of the name of apathy, rather than of chastity. In such countries women are generally very ill treated, and are condemned to the most servile offices. Most of the savage tribes of North America are remarkable for their indifference in this respect, and among them the female sex are treated with great contempt, and subjected to the most laborious drudgery.

In so far as we have yet ascertained the influence of climate, it is evidently highly in favor of the inhabitants of the more temperate regions of the earth. It is there that man acquires his just proportions, and greatest vigor both of body and mind; and it is there that the amelioration of the human species is effectually provided for by the love of activity, which is rendered torpid either by the burning suns of the equator, or frozen atmosphere of the poles: but in the more genial regions of the temperate zone, exerts its beneficial influence in the discovery of useful or ornamental arts, the cultivation of science, and the advancement of legislation and civil government. This natural tendency to improvement is greatly promoted by that moderation in respect of sensual indulgence, which is congenial to temperate regions; while the proneness of the inhabitants of a hot climate to sensuality and debauchery but too much contributes with their natural indolence, to retard their advancement to a highly improved and civilized state.

It is in temperate regions, therefore, that we are naturally to look for a highly advanced state of the arts; for essential improvements in science, and for the institution of equal laws and a free government. It is there that we are to expect examples of heroic valor, transcendent genius, incorruptible patriotism, or unshaken virtue. And it will not be denied that historic evidence affords the most direct confirmation of the truth of this doctrine. It remains to be seen whether the other more indirect effects of climate are equally in favor of temperate regions.

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yet offered no gratifications to the mere sensualist; to sit round the social board supplied with ever undiminished stores, to listen to the recital of martial deeds and exploits of heroism, and to quaff large draughts of beer out of goblets formed from the sculls of their enemies, were among the principal pleasures of Odin's faithful followers; to which was added the very singular amusement of occasionally hewing each other to pieces, and being put together and animated again for the repetition of similar delights. This forms a sufficiently striking contrast to the paradise of Mahomet, where the pious Mussulman is taught to look for his chief enjoyment in the society of the beautiful *Houris*, whose blooming charms are never to decay.

DISSERTATIO

T. S. Bayeri *De Origine et priscis* Scytharum *Sedibus.*

To the Editor of the Classical Journal.

I rejoice to see so large a portion of the *Supplement to the Classical Journal* No. XVIII. devoted to the elucidation of Classical Geography. In this department of literature a vast field remains yet unexplored: vallies are to be filled up, and mountains are to be levelled. It has always appeared to me that sufficient light has not yet been thrown upon *the history of the Scythians*, notwithstanding the researches of so many learned and ingenious scholars. To draw the attention of your readers to this most interesting subject, I have been at the pains of transcribing Bayer's Dissertation *De Origine et priscis Sedibus Scytharum*, which deserves particular notice for the singularity of the opinion, which its writer holds. I have taken the article from the following Work, which was purchased at Dr. Gosset's sale—*T. S. Bayeri Opuscula ad Historiam antiquam, Chronologiam, Geographiam, et Rem numariam spectantia, editore C. A. Klotzio. Halæ*, 1770. 8vo. pp. 572. Klotzius has prefixed to the Work a biographical notice of the author. In the year 1726. he was invited to Petersburg, which was then a place of great resort for all learned men, and he was appointed *Professor of Greek and Latin Antiquities* in its then florishing Academy. Before the Academy he disputed *De Russorum prima Expeditione Constantinopolitana et de Originibus Russicis* (see the *Comment. Acad. Petrop.* Vol. VI.) I shall cite a list of such of his Works, as relate to subjects of oriental literature.—

1. T. S. Bayeri Regiomontani Historia Osrhoena et Edessena, ex Numis illustrata, in qua Edessæ urbis, Osrhoeni regni, Abgarorum regum, præfectorum Græcorum, Arabum, Persarum, Comitum Francorum, Successiones, Fata, Res aliæ memorabiles, a prima Origine Urbis ad extrema fere Tempora explicantur. Petropoli, ex Typogr. Academ. 1734. 4.

2. Historia Regni Græcorum Bactriani, in qua simul Græcarum in India Coloniarum vetus Memoria explicatur, auctore T. S. Bayero: accedit Chr. Theodos. Waltheri, Missionarii Regii Danici, Doctrina Temporum Indorum cum Paralipomenis. Petropoli, ex Typogr. Acad. Scient. 1738. 4.

3. De Eclipsi Sinica Liber singularis: Sinorum de Eclipsi Solis,

quæ Christo in crucem acto facta esse, creditur, indicium examinans et momento suo ponderans, auctore T. S. Bayero. Accedunt Præceptionum de Lingua Sinica duo libri eodem auctore. Regiomont. 1700. 4. [There must be some mistake in this date.]

4. T. S. Bayeri Museum Sinicum, in quo Sinicæ Linguæ et Literaturæ Ratio explicatur. Petropoli, ex Typogr. Academ. Imper. 1730. 8.

5. T. S. Bayeri De Horis Sinicis et Cyclo horario Commentationes. Accedit ejusdem Auctoris Parergon Sinicum de Calendariis Sinicis: ubi etiam quædam in Doctrina Temporum Sinica emendantur. Petropol. Typ. Acad. Scient. 1735. 4.

6. De re Numaria Sinorum, inserted in the *Miscellanea Berolinensia* Tom. V. p. 175. seq.

7. Commercium Sinicum, ibid. p. 185.

8. De Ferdinandi Verbiesti S. I. Scriptis Sinicis, præsertim de ejus Globo Terrestri, ibid. Tom. VI.

9. Elementa Literaturæ Brahmanicæ, Tangutanæ, Mungalicæ, in *Commentar. Acad. Petropol.* Tom. III. p. 389. seq. et T. IV. p. 289. seq.

10. T. S. B. Orthographia Mungalica, quam Academiæ Petropolitanæ tradidit a. 1730. Cal. Dec., in *Actis Erudit. Lips. a.* 1731. *Mens. Jul.* p. 307. seq.

11. Epistola ad I. B. M. de Tattarorum Literis, in *Act. Erud. Lips. Supplem.* T. IX. sect. 1. p. 20. seq.

12. Specimen Libri *Schagire* Turki, Latine conversi in Act. Erudit. Lips. a. 1732. Mens. Aug. p. 356. seq.

He has also written *De Literatura Mangiuriensi et Mungalica, De Lexico Sinico Cü Guey, De Confucii Libro Chun-Cien, De Elementis Calmucicis,* in the *Commentar. Acad. Petrop.* Vol. VI. Vol. VII. He also wrote *Paradoxa Russica de Originibus Prussicis,* in *Lilienthal. Actis Borussicis.*

On the subject of the Scythians, besides the Dissertation *De Origine et priscis Sedibus Scytharum,* we find in the *Opuscula* taken from the *Commentarii Acad. Petropol.* the following Dissertations:—

De Scythiæ Situ, qualis fuit sub ætatem Herodoti, p. 73-94.

De Muro Caucaseo, p. 94-126.

De Cimmeriis, p. 126-37.

Chronologia Scythica vetus, p. 137-82.

Memoriæ Scythicæ ad Alexandrum Magnum, p. 182-220.

Conversiones Rerum Scythicarum Temporibus Mithridatis Magni et paullo post Mithridatem, p. 220-69.

E. H. BARKER.

July 11, 1814.

Ut omnes intelligant jam inde a principio, quæ mea de Scythicis gentibus opinio sit, ita prædico, me nequaquam ex earum stirpe Sarmaticas, Russicas, et Sclavonicas gentes, aut Hunnos veteres nostrosque Hungaros, aut denique Tattaricos populos repetere, sed Lituanos

et veteres Prussiæ incolas,[1] tum Curones, Livones, Aestios, Fennos, et Lappones, et paucos alios. Ista tam directa confessio obversabitur animis hæc nostra legentium, donec in progressu id a nobis paullatim constitutum reperient. Cum Ruthenos non patior suppositiam Scytharum esse prolem, jam fructum eum refero, quod turbari stirpes et inseri nobilissimam per se gentem alienis populis non sino. Simul et illud operæ pretium facio, quod de ea regione, quæ a Scythico nomine antiquitus nobilitata fuit, nunc accessio ingentis Russorum imperii est, exquirendo veterem memoriam elicio et quasi exprimo, quod aut verum sit, aut ad veritatem quam proxime accedat, ne dicam, illis me adjumento esse, qui in edisserendis Hungarorum, Polonorum, Tattarorum, Turcarum, aliorumque populorum originibus, ad Scythas veluti tempestate delati, tamquam ad saxum adhærescunt.

Nam, qui ante nos de Scythicis rebus commentati sunt, uno insigni maxime errore implicati constrictique fuerunt, a quo nisi providemus, oleum et operam in restituenda veteri gentis illius memoria perdimus, multorumque aliorum populorum origines aut proxima originibus coinquinamus. Multos et magnos viros citare possem, ni satius sit, eorum nomina, ex quibus quotidie in aliis proficimus, in hac aberratione silentio obtegere, quam quasi pompam hac præterducere. Extendunt autem Scythicum nomen vastissimis terrarum spatiis ab Istri propemodum fontibus et Vistula Balticoque mari, juxta Oceanum septemtrionalem et Pontum Euxinum Caspiumque mare, usque ad extremum orientem. Eo in errore vetusti quoque scriptores præluserunt, nostrisque fuere offensioni. Primus eorum, de quibus constat, Ephorus in *Hist.* Lib. 4. orbem terrarum inter Scythas, Indos, Aethiopas, et Celtas divisit. Fragmentum ejus loci Cosmas Indicopleustes in *Topographia Christiana* conservavit, f. 148. Non sum nescius, quod a Diodoro Siculo objecta est Isocrateo illi Ephoro veri negligentia et quidam quasi stupor (f. 26. ed. Steph. ἀλλ' οὐκ ἄν τις παρ' Ἐφόρῳ ζητήσειεν ἐκ παντὸς τρόπου τἀκριβὲς, ὁρῶν αὐτὸν ἐν πολλοῖς ὀλιγωρηκότα τῆς ἀληθείας), sed quam lenissime pronunciare velim, postquam historiæ ejus interciderunt, ut judicari non possit. Video igitur Ephorum, cum locorum positus per certa capita distribuere et explicare constitueret, insigniorum nomina gentium vastioribus adhibuisse, nulla mala fraude, at successu infelici. Nam Ephoro quoquo modo dicta, pro exploratis habebant Græci plerique et Romani, ita gliscebat error posteritate. Igitur tot tamque diversæ stirpis gentes non modo intra communem quandam regionem definitæ, unum omnes Scytharum nomen his auctoribus subierunt, sed etiam ab illa regionis appellatione in eandem nationem sunt conflatæ. Sic Cimmeriorum res cum Scythicis, Scytharum cum Sarmaticis, Russicis, Hunnicis, Tattaricis commiscentur. Sunt qui deinceps non modo regiones, sed etiam tempora confundunt. Nam quæcunque regionum aut gentium illarum nomina apud omnis ævi scriptores reperiunt, ea ad describendam

[1] Non tuli inique ea, quæ eruditi viri in *Memoriis Trevultinis* in me injecerunt, cum nostram de Prussicis originibus sententiam attingerent; spero enim eos pro æquitate sua plus mihi, cognita causa, concessuros esse.

geographiam adhibent, tamquam aleatores tesseras, quibus temere in tabulam jactis, quæcumque sors exit, situm illarum definiat, τρὶς ἓξ, ἢ τρεῖς κῦβοι, quæ quidem secum, si verum spectant, commentata et meditata habere debebant. Nobis adhibenda diligentia est, ne noster labor in easdem reprehensiones jure meritoque incurrat, neve quis nos debito testimonio privet, nihil nos ex vano haurire voluisse et inexplorata non edidisse pro compertis.

Scythas plerique a Magogo Japeti filio ortos referunt, quorum in numero Sam. Bochartus facile princeps est. In ea opinione nemo est antiquior Josepho (*Antiq. Jud.* L. I. c. 7.), qui quidem Scythas nomine citat. Hausisse eum videtur ex Ezechiele c. XXXVIII. XXXIX., qui terram Magog ad septemtrionem Caucasi inter Tanaim et Volgam ponit. At idem ille cum populum Scythicum *Gog in terra Magog* adpellat, satis perspicue ostendit, alium populum Magog ante Scytharum irruptionem illa loca incoluisse, quæ adhuc priscum nomen apud gentes Asiaticas retinuerint. Tantum igitur abest, ut Ezechiele auctore Scythas a Magogo repeti conveniat, ut is etiam adversarius huic opinioni sit. Alii Turcas quoque et Tattaros Magogicæ stirpi adserunt, quos quasi ab originibus suis Ezechiel *Magog* nuncuparit. Itaque de primis Scytharum parentibus et auctoribus non liquere puto. Hoc tamen mihi visus sum ex argumentis minime vanis conjectura consequi, Scytharum majores ex Armenia descendisse ad austrum atque tum orientem petiisse hibernum, donec ad septemtrionem Caspii maris, a tergo urgentibus aliis familiis, concesserunt. Ex eo tempore ad septemtrionem maris Caspii et ad Volgam eos degisse reperio, juxta Massagetas et Issedonas. Scythæ ipsi se mille ante Darii expeditionem annis ortos tradidere apud Herodotum L. IV. c. 7. ed. Gron. Interseritur huic loco a Scythis fabula: Targitaum Scytharum patrem Jove et Borysthenis fluminis filia natum, tres habuisse filios. Nomina eorum hæc sunt, Leipoxais, Arpoxais, et minimus natu Colaxais. Colaxais imperium cœlesti prodigio adeptus est, a quo inter Scythas nobilissima domus οἱ βασιλῆες οἱ καλέονται Παραλάται, *reges qui dicuntur Paralatæ;* a Leipoxai Αὐχάται, ab Arpoxai Κατίαροι καὶ Τρόσπιες. Colaxais rursum in tres divisit filios gentem. Universi se Σκολότους τοῦ βασιλῆος ἐπωνυμίην, *Scolotos, quod regum cognominatum est,* adpellarunt. *Scythæ* sunt vocati tantummodo a Græcis, ut diserte monet Herodotus. Inde autem manavit vocabulum, quod, cum Græci, qui inter eos in coloniis Ponticis degebant, admirabilem eorum in sagittando artem et industriam cernerent, sagittariosque ab iis *Scythas* dici audirent, id nominis toti genti attribuerent. Et manet adhuc vocabulum in Scythicæ originis linguis. Hodie Lituanis *Szauti, jaculari* et *jaculatorem* significat, a quo est ap. Constantinum Szyruidum *Szaudu, arcu, sagittis jaculor,* et *Szaudikie, sagitta, spiculum;* Fennis et Livonibus, *sagittaris,* est *Skytta* et *Kytta* seu *Kyt,* sic Curonibus et Aestiis et Lapponibus. Veteribus denique Prutenis, ut Prætorius in *Orbe Gothico* nos docet, fuit *Szythi.* Manavit etiam in aliorum et diversæ stirpis populorum linguas. Et apud Græcos Scytharum nomen per monumenta evasit celebrius, quam Scolotorum, verum quidem, sed obscurum nomen. Mansit tamen Scolotorum nomen apud Athenienses in ludibrio. Nam publici ministri et vigiles Athenis

dicti sunt Τολόται, iidem et Σκύθαι et Τοξόται. *Tolotæ* a *Scolotis* depravatum. Scythæ iidem, quod sagittarii essent et in medio foro habitarent sub pellibus. Sic apud Romanos per contemtum a Phrygibus, Dacis, Syris, Getis, servi nomina habuere.

Quantum in hac Scytharum narratione apud Herodotum verum esse videatur, quærendum nobis duco. Ego vero ejusmodi veteres gentium memorias contemnere non soleo. Forte quod a Jove et Borysthenitide Herodotus interpretatus est Targitaum prognatum fuisse, id eo factum, quod pater ei Pappæus aliquis (Pappæum autem summum deum dixere Scythæ, Jovem suum Herodotus putavit) et mater e Cimmeriis ad Borysthenem regia domo oriunda esset. Sub Targitao Scythæ in unum corpus et rem publicam coaluere, divisi postea in tres ejus filios totidemque tribus. Plerique populi a constituta primum re publica aut insigni aliqua conversione originem repetierunt. Chaldæi Callistheni de vetustate eorum sciscitanti, mille noningentorum trium annorum summam edidere, teste Porphyrio apud Simplicium de cœlo. Ex quo colligitur, Chaldæos centum et quindecim annis diluvio posteriorem gentis suæ originem posuisse, ab eo tempore cum rei publicæ formam subierunt.

Ergo cum Scythæ mille annis ante Darii expeditionem se ortos tradunt, initium rei publicæ suæ nobis aperiunt. Si expeditionem Darii ante annum periodi Julianæ 4200 collocamus, historia Scythica caput tollit circiter annum 3200, sive annis 1514 ante epocham Dionysianam, extremo tempore servitutis Israelitarum in Aegypto.

De prisca autem Scytharum regione Herodotus ita acceperat: Scythas Nomadas fuisse, et in tuguriis passim circum opportuna pascuis loca trans Araxem coluisse, inde pulsos a Massagetis bellum intulisse Cimmeriis super australi mari seu Ponto Euxino habitantibus. His veluti parum consonantia ex *Arimaspeis* Aristeæ Proconnesii addit: Arimaspos pepulisse Issedonas, Issedonas a tergo ursisse Scythas, Scythas, non nisi cedendo ab infesta Issedonum vicinitate se defendere potuisse, idcirco invasisse Cimmeriorum regiones. Hic vero Herodotus L. IV. c. 13. οὐδὲ οὗτος συμφέρεται περὶ τῆς χώρης ταύτης Σκύθῃσι, *ita nec Aristeæ cum Scythis convenit in regione quam primitus incoluerint, constituenda.* In quo autem, Herodote, Aristeas Scythæque dissentiunt? Scythæ, se primitus ultra Araxem coluisse tradunt: at Aristeas juxta Issedonas, i. e. ad orientem Caspii maris. Ita videlicet est. Araxem quem Scythæ dicerent Herodotus ignoravit, putavitque illum esse in Media, ἐκ Ματιηνῶν, (L. I. c. 102. seu potius Ματιηνῶν, ut Gronovius recte edidit,) quæ ad meridiem vicina Armenis provincia est, L. V. c. 48. Is autem Araxes longissime utique ab Issedonibus et oriente distat. Sed non vidit Herodotus, Scythas ab hoc flumine non potuisse se in Cimmeriorum regiones infundere. Quæ enim illa fuit discursatio, si Scythæ per Medicas provincias patefacto itinere, trajectoque Araxe, in Cimmeriorum terras irrupissent, atque inde persequentes hostium agmen, fallentibus fugientium vestigiis, per errorem viæ in Mediam, eadem qua iverant, reversi, ex inopinato incidissent. Hoc ne objiceretur, timuisse videtur Herodotus L. IV. c. 99. Igitur regionem ab Istro ad Cercinitin vocat *veterem Scythiam*, tamquam ex ea regione Scytharum majores per Bosporum Thracium in Asiam minorem supe-

rioremque et Araxe trajecto per claustra Caucasea in Cimmeriorum terras concesserint. Sive ita scenam, seu quemcunque in modum instruxerit Herodotus, undique hæret et tenetur.

Dicam, sicuti sentio, neque tam Herodotum, quam eos, quorum testimonio est usus, producam quasi in forum ad tribunal, exquisitiusque tamquam in judicio testes admotis quæstionibus percunctabor. Dicebant Herodoto, Scythas trans Araxem juxta Issedonas et Massagetas coluisse: pulsis Scythis Massagetas ulteriora Araxis (L. I. c. 201.) sub oriente Caspii maris tenuisse e regione Issedonum, qua in latissimam planitiem terra se diffundit. Eum Araxem L. I. c. 202. dicebant cum Istro de magnitudine certare et in ostiis multas amplecti insulas, Lesbo æquales magnitudine. Nihil horum ad Araxem Mediæ convenit: non Massagetarum situs, non magnitudo fluminis, non tot et tantæ in ostiis insulæ. Omnia autem ad Volgam. Ad orientem Massagetæ veteres: longitudo fluminis Istrum tertia parte superat: ostia ad octoginta et amplius, (Nicol. Vitsenii *Noorden oost Tartarge*, p. 700,) quæ insulas ingentes circumdant. Quod ait Herodotus, Ἀράξης λέγεται καὶ μείζων καὶ ἐλάσσων εἶναι τοῦ Ἴστρου, *Araxes et major et minor esse Istro dicitur*, id quoque confirmat, de duobus fluviis eum inaudivisse, quorum alter, hic Volga major Istro, alter, qui nunc quoque *Rus*, minor fuit. Et fuisse utique Volgæ vetustis temporibus nomen *Araxes*, sive *Rus*, *Ros*, et *Rhas*, satis exploratum habeo. Onomacritus et incertus auctor *Peripli Ponti Euxini* Tanaim dicunt ex Araxe flumine in Mœotin, exonerari. Aristoteles quoque in *Meteorologicis* L. I. c. 13. auctores habet, ἐκ Παραμισοῦ (ex Paropamiso dicere se putat) maximo omnium ad orientem hibernum monte, Bactrium, Choaspen et Araxem fluere, τούτου δὲ ὁ Ταναΐς ἀποσχίζεται, μέρος ὢν, εἰς τὴν Μαιῶτιν λίμνην, *ab hoc Araxe Tanais divisus (pars enim ejus est) in Mœotin paludem exoneretur*. Ortus est error e Tanais et Araxis vicinitate. Accedit Agathemerus p. 235, ed. Gron. qui *Iaxartem*, *Oxum*, *Rhymnum*, *Rhos*, (qui est Mediæ *Araxes*) *Cyrum*, (qui est *Kur*, cum hoc Araxe se miscens) et denique *Araxem* Caspio mari infundi scribit. Quis non videt eum ab oriente littora Caspia obire, donec ad septemtrionem desinit in Volga? Claudius tamen Ptolemæus *Volgam* vocat Ῥᾶ *Rha*, quod nomen adhuc frequenter in ore habent Rutheni, ut ne ab ætate quidem et temporum populorumque miris conversionibus obliterari potuerit. Inter cetera sic loquitur Claudius, ἐστὶ καὶ ἑτέρα τοῦ Ῥᾶ ποταμοῦ ἐκβολὴ πλησιάζουσα τῇ τοῦ Ταναΐδος. Vossius ad Melam in eo emendat vocem ἐκβολὴ et rescribit ἐκστροφή. Sed relinquendus est suus Ptolemæo error, qui Volgam et Tanaim misceri atque orientalem quidem Volgæ alveum in Caspium mare, occidentalem autem in Tanaim exonerari credidit. Duo quidem fluminis illius ostia Pomponius Mela L. III. c. 9. habet, sed in Caspio tantum mari: *Multi*, inquit, *in Caspio sinu magni parvique amnes fluunt: sed, qui famam habet, ex Cerauniis montibus uno alveo descendit, duobus exit in Caspium, Rha.* Ammianus Marcellinus L. XXII. c. 16. *Huic Tanai Rha vicinus est, amnis, in cujus superciliis quædam vegetabilis ejusdem nominis gignitur radix, proficiens ad usus multiplices medelarum.* De *Rha* barbaro eum loqui intelligo. Videtur autem illud nomen *Rhos* et *Rha* eique alia similia ex antiqua mortalium communique lingua ad Scythas aliosque populos permanasse, quo fluvium dixere. Apud Arabes est *Roha*, apud Turcas et Persas est

Rud, apud Ruthenos POKA, *Reca*. Quæ fluminis adpellationes, et apud Græcos ῥεῦν et fortassis *Rhenus*, *Rhodanus*, *Rhaduna*, apud Gedanum, tum *Eridanus* seu *Rhudon* Ptolemæi et Marciani Heracleotæ (nunc *Duna* apud Rigam,) et *Russia* in Prussia, non nisi reliquiæ priscæ linguæ sunt. Est eodem referendus Ἔρις fluvius apud Lycophronem v. 1333, cum Cassandra canit Amazonas Ἔριν, Lagmum, Telamum, et Thermodontem reliquisse et invasisse Athenienses. Ubi Joannes Tzetzes, Ἔρις, Λάγμος, Τήλαμος, Θερμώδων, ποταμοὶ Σκυθίας. Ex vicinitate Thermodontis *Eris* ille cognoscitur situs fuisse in Ponto. Xenophonti est Ἶρις *Anab.* v. c. 6. et ex eo fortassis etiam Plinio. In Mesopotamia duo flumina fuere, quæ Arabes appellavere *Roha*, hoc est nihil aliud quam *fluvios*. Alter apud Edessam, quem *Scirtum* Macedones coloni dixere, alter eo inferior, qui a Ptolemæo et nunc ab Arabibus *Chaboras* dicitur. Ex illo fecere Græci Καλλιρόην, ut in historia Edessena ostendi, ex hoc ipse Xenophon ibid. L. 1. c. 4. fecit *Araxem*, alium utique ab Araxe Mediæ, quem Xenophon non attigit. Mansit etiam postea corruptum *Araxis* nomen. Nam geographus Arabs, quem Jos. Scaliger *De Emendat. Temp.* f. 399. inspexit, Carcesiam urbem ait allui a flumine, *Al Harias cognomento Al Chabor*. *Harias* est ab *Araxe* Græcorum in Mesopotamia, *Araxes* ab *Rhoa*. Græcarum autem aurium tam admirabile fuit fastidium, ut barbaros vocabulorum sonos non ferrent. Itaque seu nova nomina gentium, locorum hominumque e lingua sua effingebant, seu barbara ita ori aurique Græcæ aptabant, ut vix tenue remaneret vestigium, unde essent ducta. De ea consuetudine Plato in *Cratylo* disputat. Is quoque in *Timæo* vocabula Atlantici sermonis retinere non audet, nisi Græce enunciata. Sed vaga fuit enunciandi talia lubido, nullis definita præceptis, ut in primis e Persicis et Medicis et Armenicis nominibus intelligi potest.

Est igitur Volga ille Araxes, cujus ad orientem prisci Scythæ vicini Massagetis et Issedonibus degerunt. Massagetas enim non modo Herodotus, sed etiam omnis veterum turba ad *Borapelioten* Caspii maris collocat. Laonicus Chalcocondylas, cf. 62 et 67 ed. Paris. ad septemtrionem Caspii maris ponit, et præterea adjicit, eos ante id tempus ad alteram Araxis ripam egisse, nunc autem trajecto flumine citeriorem partem tenere. Quis non videt Araxem illum esse Volgam? ni cui visum sit quoque, meridie non lucere. Hic fluvius cum latissime pateret et a multis gentibus accoleretur, mirum non est, si quosdam suo insignivit nomine. Ut nunc Bulgari a Volga profecti, nomen a fluvio tractum conservant, ita Russos opinor ab eodem dictos et Roxalanos, quasi Alanos *ad Russum* fluvium. Ptolemæi Βορυσθενεῖς, quasi *ad Russum* populi.

Hunc quoque illum esse Araxem judico, ad quem contra Massagetas male res gessit Cyrus. Herodotus, cum audivisset, Cyrum transmisso Araxe petiisse Massagetas et petiisse a Babylone, illum ipsum in Media Araxem dici putavit in *Clion*. Qui eum non satis intellexere, *Araxem* alium sibi quæsivere sub oriente, ut trajecto eo, petere Massagetas posset Cyrus. Isaacus Vossius *Oxum* sibi elegit, quem Chr. Cellarius secutus est. Nihil tamen habent, quod pro ea sententia pugnet, et longius ab Oxo siti fuere Massagetæ, quocirca veteres qui-

dam, teste Plinio, ultra Iaxartem posuere aras Cyri, veluti ille esset Araxes. Iaxartem autem Scythæ, ut ait Plinius L. VI. c. 16., seu quicumque alii fluminis accolæ, *Silyn* vocarunt, aut fortassis *Sihyn*, quod nomen adhuc permanet. Neque tamen etiam pro Iaxarte aliqua idonea verisimilitudo pugnat. Profectus autem est Cyrus in hanc expeditionem, ut nobis videtur, non contra solos Massagetas, sed in primis contra Scythas. Hæsit enim semper Regum Persarum animis quam impotenter Scythæ devictis Medis in Asia superiori egissent. Atque illud tot bellorum initium est ab Herodoto indicatum, qui summa cura hoc egit, ut ostenderet, per quas causas bella ex bellis seminata fuissent. Babylonem Cyrus cepit secundum Usserii rationes anno periodi Julianæ 4176. Anno uno post et paullo amplius, si Xenophonti credimus, gentes a Syria usque ad mare Erythræum sibi subjecit. Inde adhuc sunt anni minimum septem usque ad extrema Cyri. Hoc omni tempore tum in Asia minori, tum ad Caucasum et in Scythia res potuit gerere, donec apertis per arma regionibus, trajecto navibus et per pontem a se factum Volga, Massagetas est adortus.

Quo autem tempore Scythæ Araxem trajecerint et Tanaim, ostendam postea. Nam id potius et prius quærendum est, quibus regionum spatiis Herodoti ætate coluerint.

The classical geographer would do well to remember that, when the classical writers speak of the *Araxes*, they may mean very different rivers, as it was a name applied to various rivers. Thus Claudius, in the notes upon the work of Vibius Sequester Ed. I. Iac. Oberlini Argentorati. 1778. 8vo. p. 56, says: "Isidorus *Orig.* L. XIII. c. 21. *Araxis amnis Armeniæ, qui ab uno monte cum Euphrate diversa specie oritur. Dictus, quod rapacitate cuncta consternat. Unde et cum Alexander eum transgredi vellet ponte fabricato, tanta vi inundavit, ut pontem dirueret.* Convenit hæc Araxis descriptio cum eis, quæ Strabo scribit L. XI. quod eo magis observandum est, quod maxime varient in ejus cursu enarrando geographi. Thermodontem enim, Phasim atque Tanaim ex eo fluere canit Orpheus *Argonaut.* v. 747. Collocat in Scythia Scholiastes Apollonii Rhod. L. IV. v. 133. *Thermodontemque* ipsum *Araxem* nominari scribit; sic enim loquitur, ὁ δὲ Ἀράξης ποταμὸς Σκυθίας. Μητρόδωρος μὲν ἐν πρώτῳ τῶν περὶ Τιγράνην τὸν Θερμώδοντα Ἀράξην φησὶ λέγεσθαι. *Peneum* vero *Araxem* appellari, observat Spanhemius ad Callim. *H. in Del.* v. 105. Quapropter variis amnibus idem nomen *Araxis* inditum, solidissimis rationibus adstruit Is. Vossius ad P. Melam L. III. c. 5. quem omnino respiciendum moneo." And Oberlin himself adds, "Nomen *Araxis* rapidi torrentis naturam vel sono exprimit, Persis tritum et amnibus multis commune fuit. Herodoto L. I. c. 201. aut *Oxus* est, aut *Rha*, hodie *Wolga*, aut *Rhymnus*, hodie *Faïck*, (confer S. Croix in eximio opere, quo eorum, qui vitam Alexandri M. scripsere, censum egit p. 297.); Xenophonti *Chaboras*, vel *Saocoras* Mesopotamiæ; Straboni L. XV. p. 729. et Curtio L. V. c. 4. et 5. alius prope Persepolin; *Thermodon* quoque *Ponti* et *Peneus Thessalicæ*, *Araxes* appellati olim. Is, cui magis id nomen adhæsit præ ceteris, quemque cum Vibio Mediam ab Armenia sejungere scribunt Plutarchus in M. Antonio et Plinius L. VI. c. 13. graphice describitur

a Pomp. Mela L. III. c. 5. *Armeniam* hodieque ab Aderbigiana separat, *Aras* salutatur, Geographo Nubiensi quoque dictus *Ross*, et in Caspium mare delabitur. Diversimode tamen nominari ab aliis testatur Ortelius, qui et antiqua ejus nomina adfert."

ON THE ATTIC MONTHS, &c. &c.

I have never set pen to paper in order to promote disputes, but only to point out occasionally in some writers errors, which obstructed the prevalence of truth; and this indifferently, without the least respect to any particular writers, but by whomsoever I perceived errors to be adopted. My only view has been, if possible, to remove some of the discordant opinions of learned men, who by means of unsolid reasonings in some cases and ingenious imaginations in others, have hid real truths from the public eye, and have misled by that very learning, which ought to have opened our eyes to knowledge. Thus the world are involved in more perplexity than could have been produced by the most absolute ignorance; but, if this object gives offence, I relinquish the attempt.

Yet what can reasonable men think, when they see *five* Athenian inscriptions now discovered to be set aside by the confused and unsolid arguments deduced by Dodwell from insufficient premises in Aristotle and others, the fallacies of which all men may easily trace; and which the unbiassed judgment of *Barthelemy* has seen and has allowed? Why are others averse to the same candid conduct, and thus to drive old errors from the world, and along with them eternal disputes and useless wranglings, although supported by great names but frequent mistakes? The hope of this, however, is vain. The case is the same concerning Plutarch; nothing can be plainer than that he is every where consistent with himself concerning the order of Athenian months and the priority of Pyanepsion to Maimacterion; yet nobody will see it, because Dodwell, after Petau, opposed Scaliger in this, and proposed objections removeable by the most superficial sight, just as in those five *inscriptions*; with which Plutarch agrees, and is supported by Diodorus, Josephus, and Appian, without contradiction from *any other* ancient author to my knowledge. Dodwell has misled Potter, and thus errors have been perpetuated among Greek students, in the face of evident demonstration to the contrary. A late defence of this error is absolutely incomprehensible: and how can that be opposed, which cannot even be understood? Truth has so many enemies, that its defence is a desperate cause, and the world must go on in its old errors.

The case is the same concerning other subjects; a merely accidental similitude of two names has caused every kind of indecency to be imputed to the only decent deity among the Egyptian gods, whom no historic testimony has stigmatized as an indecorous image. When the Egyptian gods were carried in procession, their attendants doubtless displayed all kinds of indecent representations, as well when they attended *Horus* as any other deity, but their *insane* conduct does not render him similar to his attendants, and thus make a modest beardless boy become the *chief* representative name of indecency to other distant nations instead of Pan, Bacchus, Anubis, and Osiris; whom alone the sculptures of Caylus exhibit in any indecorous attitudes, or Plutarch or the Isiac table. Of all kinds of evidence, an unlucky similitude of names is the least convincing proof, unless it be that of a mere symbolic staff, the meaning of which is only known to the symbol-maker himself. Yet here again the coherent historic testimony of antiquity must give place to mere suppositions, to doubtful symbols, and warm imagination.

Manetho has told a tale about some shepherd kings in Egypt, who went into Syria and built and *named* Jerusalem, notwithstanding that scripture shows it to have been named by Jews, who had been slaves in Egypt, not kings; and yet credit is claimed for the *existence* of those kings, and for the belief of a mere fable. In fine, if the weaker evidence is thus preferred to the stronger, truth has but little chance of being defended, and I must leave it to be overwhelmed by a torrent of errors.

When I attempted to defend truth, my words have been altered in the Supplement to No. 18, and others *inserted* not to be found used by *me*, while those really used have been sometimes omitted in order to support a favorite argument. It must be a weak cause, which stands in need of *misrepresentation*, and such practices prove that truth is not the object of argumentation. For this reason I must perhaps be content to enjoy truth in my own mind, and leave the world in possession of its old and new errors, without attempting to disturb them any more. Reasoning is pleasant with those who will acknowledge the force of reason, but dexterity in *misrepresentation* is a method of throwing away both time and argument; necessary to those only who are greedy of *new* visionary fancies without evidence, while at the same time they are tenacious of *old* errors against evidence! *S.*

Norwich.

*** *We have omitted the last sentence of our learned correspondent, who will, on reflection, be convinced that truth, on whatever side it lies, will finally prevail, and that the only certain mode of promoting its triumph, is temperate, patient, and laborious investigation.* ED.

ANSWER

To Mr. Bellamy's Essay on the Hebrew Points, and on the Integrity of the Hebrew Text.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

To expose errors, and to discover truth, as they are unquestionably the noblest objects to which the energies of the human mind can be directed, should be the end and aim of all our inquiries into the history of past ages, and the writings of antiquity, whether sacred or profane. In the course of these researches we shall frequently meet with mistakes and misapprehensions in the works and the opinions of such as have preceded us in the same path: and it will no doubt be conceded, that, whenever we meet with them, we should do our best to refute and contradict them. Entertaining, therefore, such sentiments, I make no apology for calling the attention of your readers to certain passages in Mr. Bellamy's "Essay on the Hebrew points," which has lately appeared in your Journal,[1] and for offering a few remarks on the subject.

At page 377 of your 8th vol. Mr. B. has the following words: —"In the ninth century, Jerome began to mend the first Latin translation by the Hebrew, which was made from the Septuagint." If, however, we recollect with whom Jerome associated, it will appear evident that he must have lived in the latter end of the fourth century. About the year 381, Jerome went to Constantinople to attend the sermons of Gregory Nazianzen, who was appointed to the see of Constantinople by Meletius: we read, that he ἐβεβαίωσε τῷ θειοτάτῳ Γρηγορίῳ τὴν τῆς Κωνσταντίνου πόλεως προεδρείαν.[2] Jerome too was patronized by Damasus and corresponded with Augustine; so that altogether we have abundant evidence respecting the time in which Jerome lived.

In the next paragraph, however, he makes a more extraordinary assertion. "Pagninus of France,————was sensible that Jerome had committed many errors, and he attempted to rectify them: this was in the xvith century.————at this period, Christians knew very little of Hebrew, *as no bibles had yet been*

[1] Vid. Class. Journ. Vol. viii. page 374, &c. (No. xvi.) and Vol. ix. p. 395. &c. (No. xviii.)

[2] Theodoret. Hist. Eccles. l. v. c. viii. p. 201. ed. Reading.

printed in that language." If Mr. B. had read the works of Dr. Kennicott and De Rossi, whom he pretends to hold in such contempt, he probably would not have written this passage. He would have learned from them that the first edition of the *whole* Hebrew bible was printed in the year 1488, in two vols. folio: and that another was published in 4to. *Brisciæ* 1494. Detached books were published as early as the year 1482; and the editions either of separate parts or the whole bible printed before the year 1500, amount to twenty-eight. They are enumerated by Dr. A. Clarke in the "Bibliographical Dictionary," and, I believe, by De Rossi in his *Annales Hebræo-Typographici*. The Complutensian Polyglott was edited in 1514, and contains the Hebrew bible: and the editions printed in the sixteenth century are very numerous.—A copy of the edition of 1488 exists in the library of Exeter College, Oxford; and another in the valuable collection of LORD SPENCER.

In my present letter I shall offer some remarks on the absolute integrity of the Hebrew text; and on the reasoning by which Mr. B. has attempted to support it: and in the course of the inquiry I shall notice some other misapprehensions incidental to the subject, into which he appears to me to have fallen.

Before I proceed farther in treating of the subject, I would wish to make a few remarks. In pursuing the argument, I shall have occasion to push Mr. B's. reasoning to its greatest length, in order to show to what opinions it, in the end, must carry us, if it be followed to its full extent: and I shall show that if it be founded in truth, it must, at length, weaken the authority of the New, in the same degree that it confirms the authenticity of the Old, Testament. In so doing, however, I feel myself treading upon slippery ground: and I must request the reader to observe that of the authenticity and authority of the New Testament I do not in reality entertain or harbour the smallest degree of doubt. It is founded on grounds of sound reason; it is confirmed by all testimonies, Jewish and Profane; and derives fresh support and glory from each attack of its enemies. The grammatical or other corruptions of its text do not in any degree affect its historical truth or its doctrinal integrity: one MS. retains what another may omit; and what one copy wants, another will supply: sound and judicious criticism, therefore, can never materially affect it: and even in what is apparently its greatest and most important corruption, (the spuriousness or authenticity of 1 John v. 7.) it signifies little whether the verse be genuine or not: the doctrine of the Trinity could not be subverted in the one case, and could hardly be corroborated in the other.

It appears to me, therefore, that the arguments against the integrity of the Hebrew text are reducible to two classes: those which

may be drawn from the discrepancies of MSS. &c. are to be ranked as positive arguments: while those which are deducible from the corruption of the New Test. are to be classed as negative arguments.

In considering the subject *a priori*, I do not see that we have any reason to suppose that the Jewish transcribers were more infallible than those of any other nation: it is probable that they used their utmost endeavours to transcribe correctly; and I believe that the same praise may be given to Printers in modern times; yet how seldom do we find a printed book in which typographical errors do not occur. I sincerely believe that there are not a dozen books in the world, which are entirely free from them. It should be remembered also that in printed books corrections may be easily made before the sheets are printed off: in MSS. on the contrary, corrections cannot be made without destroying in a great measure the beauty of the book; and we have good reason to believe that the Jewish scribes were sufficiently careful to preserve the appearance of their copy. An erasure would, of course, not only completely disfigure the book, but it might also induce a suspicion that it was inaccurate in other instances, which would naturally diminish its commercial value.—But the supposition that the scribes occasionally erred, may be supported by other arguments. Kennicott's Cod. 135, it is said, contains 3300 erasures. Why were these erasures made? Do they not in some measure countenance the supposition that errors had been discovered in the original text which were afterwards corrected? and is there any great improbability in the supposition that the same errors may also extend to other copies?—Every one, who is at all conversant with Hebrew MSS. knows that they abound with erasures; and he also must have noticed the attestations contained in the epigraphs, that they have been diligently *corrected* according to the Masora. Little more need be said: the reader will immediately perceive that it is very likely that errors may extend to other MSS. and it may be rather difficult to assign a reason why any one copy should be free from the corruptions to which others appear to be liable.

Mr. B. has indeed given us an account of the manner in which the copies of the Scriptures were prepared *before the time of Ezra*. This, however, has little to do with the dispute: it is of little importance to us what was the state of the text in the time of Ezra, because that can have no effect on the text as it has been printed for three hundred years past. If, however, he still thinks that his argument has any force, he may strengthen it by observing that the text of the Pentateuch was undoubtedly pure as written by the hand of *Moses*.—He may also confer an everlasting benefit on classical literature by defending all the bad and corrupt readings to be found in the old editions of Æschylus, on the plea that the text was certainly metrically and grammatically correct when it was

first composed by the author.—But to proceed: even the integrity of the text before the time of Ezra receives a very slight degree of support from Mr. B.'s argument: for although the copies, which were dispersed, were first examined and compared with the book of Jasher or Temple copy, still they could hardly receive a greater degree of correction than any printed book; and as I have before remarked, there are very few printed books which are entirely free from errors, whatever degree of care may have been bestowed upon them. In fact, the whole argument rests upon this judicious assumption; that no corrector of MSS. or printed books ever did, or ever could, fail to observe inaccuracies in his work.

Mr. B. then makes use of another argument to prove his point. Because "Zerubbabel and Joshua returned to Jerusalem, and set all things in order according to the law of Moses, and the ordinance of David, king of Israel," he argues that "they must have had the law of Moses as it was originally given to him, as well as the other books giving an account how all things were observed in the time of David."—This is certainly correct as far as it goes: but still I cannot perceive how it can at all prove the "*absolute* integrity of the Heb. Text." If they still possessed the book of Jasher, they had a correct copy of the law of Moses, and they might have used this book; and, therefore, for this specific purpose, they would not need any other copy of the law. If they did not use the book of Jasher, they still might use a copy which was particularly accurate: but will the accuracy of one copy prove the correctness of all others? Is the copy *necessarily* as accurate as the original?—To take an illustration of the first question from Mr. B.'s own paper, or as the Romans would express it, *ex fumo dare lucem;* are we to conclude, that, because he may be correct in one part of his argument, he must be correct in all? He is accurate in asserting the existence of a standard copy of the law; but are we therefore to believe him right when he tells us that Jerome did not live until the ninth century, and that the first edition of the Heb. Bible was not printed in the year 1488?

But after all, Mr. B.'s argument will only prove what nobody has denied,—the *doctrinal* integrity of the Heb. Text.—The copy used by Ezra to direct him in the work might contain an accurate copy of the law and be deficient or corrupted in other parts; or it might contain a history of facts which might be entirely correct in point of truth, and yet be extremely inaccurate with respect to literal correctness and grammatical propriety; and deficiency in either of these points would constitute a text to all intents and purposes corrupt.

Mr. B. gives also another strange reason for believing that the text was in a state of absolute integrity in the time of Christ.—It

seems, that although "he told them that *they transgressed the commandment of God by their traditions*, he never told them that they had perverted the original, or taken away one *iota*, or one *tittle*, (i. e. vowel points, and accents,) from any part of the word of God; which he undoubtedly would have done, had this been the case, for we shall find that the quotations made by him and the Apostles from the Old Testament are quoted *word* for *word*, as they now stand in all the Hebrew copies, with the vowel points. This is sufficient authority for us to rest assured, that to the time of Christ, and the Apostles, the Hebrew language was as pure as when it was delivered by God to man."[1]—To this I reply, that it would have been surprising if any charge of this kind had been made; for the object of Christ's mission was to preach repentance and remission of sins, and to accomplish the great work of human redemption, not to dispute upon points of criticism. But conceding that such a disputation would have been relevant to his mission, it is surely impossible to show that such a conversation never passed. Certainly it is not recorded in our Gospels; but, doubtless, Christ held many discourses which are likewise omitted: it is impossible to suppose that any sayings of our Saviour could be either uninstructive or unimportant, yet certainly many of these are entirely omitted in the canonical accounts of his life which we possess; and I assert this on the authority of an Evangelist. St. John, who wrote a supplementary Gospel, which contains many things which are unnoticed in the others, finishes it by confessing that there were many other things which yet remained untold: "Ἔστι δὲ καὶ Ἄλλα ΠΟΛΛΑ ὅσα ἐποίησεν ὁ Ἰησοῦς, ἅτινα ἐὰν γράφηται καθ' ἕν, οὐδὲ αὐτὸν οἶμαι τὸν κόσμον χωρῆσαι τὰ γραφόμενα βιβλία."[2]—It does not seem, therefore, very improbable, that such a conversation may have passed, although it may not have been recorded: and when we consider that it was not very consonant with the object of his mission, it is equally probable that such a conversation never passed at all, though corruptions might exist in the text: Mr. B.'s argument, therefore, when we examine it, appears to have very little to do with the subject.

Neither is it strictly true that all the apostolic quotations agree with the Heb. Text. We have at least one instance in which they very remarkably differ.—In the speech by St. Peter,[3] when the Apostles received the gift of tongues by the visible descent and influence of the Holy Spirit, we find these words: Δαβὶδ——λέγει εἰς αὐτὸν——οὐκ ἐγκαταλείψεις τὴν ψυχήν μου εἰς ᾅδου, οὐδὲ

[1] Vid. *Class. Journ.* vol. viii. pp. 376, 377. (No. xvi.)
[2] John xxi. 25.
[3] Acts ii. 25—27.

δώσεις τὸν ὅσιόν σου ἰδεῖν διαφθοράν. The last words are intended for a citation of Ps. xvi. 10., the Hebrew of which is as follows: לֹא תַעֲזֹב נַפְשִׁי לִשְׁאוֹל לֹא־תִתֵּן חֲסִידְךָ לִרְאוֹת שָׁחַת: and this differs both from the LXX and the quotation in the Acts; for חֲסִידְךָ would have expressed τοὺς ὁσίους σου—*sanctos tuos*: if St. Peter, or rather St. Luke who wrote the Acts, did not quote from the LXX. it is manifest that he must have read in his copy of the Heb. Text חָסִיד *sanctum tuum*.—But whichever way this argument turns, it must still confute some of Mr. B.'s assertions: if he should say that the words τὸν ὅσιόν σου are a mistake in the Septuagint, and that from the Septuagint they have been copied into the Acts of the Apostles, he must give up his opinion that the Apostles always quoted from the Hebrew Text: and if to defend that notion, he should say that the Apostles quoted immediately from the Heb. Text, he must acknowledge that the Hebrew, as written in the time of the Apostles, differed in some considerable degree from the Heb. Text as printed at this day.

I do not animadvert on what Mr. B. has said [1] respecting the Text after the time of the Apostles, because I should merely have to repeat what I have said on the Text as published by Ezra.

He also gives a very forced exposition of Matt. v. 18.——λέγω ὑμῖν, ἕως ἂν παρέλθῃ ὁ οὐρανὸς καὶ ἡ γῆ, ἰῶτα ἓν, ἢ μία κεραία οὐ μὴ παρέλθῃ ἀπὸ τοῦ νόμου, ἕως ἂν πάντα γένηται. He would expound this verse in the following manner: it seems, that our Saviour meant to say, "that he will preserve his word *inviolably pure* to the end of time." [2] Let us, however, transcribe the context, and we shall soon see how it will agree with Mr. B.'s explanation. "Μὴ νομίσητε ὅτι ἦλθον καταλῦσαι τὸν νόμον, ἢ τοὺς προφήτας· οὐκ ἦλθον καταλῦσαι, ἀλλὰ πληρῶσαι. Ἀμὴν γὰρ λέγω ὑμῖν, ἕως ἂν παρέλθῃ ὁ οὐρανὸς καὶ ἡ γῆ, ἰῶτα ἓν, ἢ μία κεραία οὐ μὴ παρέλθῃ ἀπὸ τοῦ νόμου, ἕως ἂν πάντα γένηται. Ὃς ἐὰν οὖν λύσῃ μίαν τῶν ἐντολῶν τούτων τῶν ἐλαχίστων, καὶ διδάξῃ οὕτω τοὺς ἀνθρώπους, ἐλάχιστος κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν· ὃς δ' ἂν ποιήσῃ καὶ διδάξῃ, οὗτος μέγας κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν. Λέγω γὰρ ὑμῖν, ὅτι ἐὰν μὴ περισσεύσῃ ἡ δικαιοσύνη ὑμῶν πλεῖον τῶν Γραμματέων καὶ Φαρισαίων, οὐ μὴ εἰσέλθητε εἰς τὴν βασιλείαν τῶν οὐρανῶν." Our Saviour then goes on to state several commandments in the Mosaic Law, and to show that they were not only not abolished by the Christian dispensation, but that they still remained in force, and were to be observed even more strictly than before. Explain the 18th verse in the manner that Mr. B. has proposed, and you will considerably weaken our Saviour's argument, and embarrass a pas-

[1] *Class. Journ.* vol. viii. p. 377.
[2] *Class. Journ.* vol. viii. p. 383.

sage which otherwise is extremely intelligible. Understand it in the obvious sense, and nothing can be more clear and consistent. —Here I may remark, that passages in the Scriptures, and indeed in all other books, must be explained and understood according to the context: by so doing we shall generally arrive at just conclusions: for there are very few passages, which, if detached from their situation, may not be explained to prove any thing, however erroneous and absurd.

Mr. B. proceeds to give examples in which the Apostles quoted from the Hebrew, and not from the Septuagint, in which he is as unfortunate as in other parts of his paper. He quotes several instances in which the Greek Version agrees with the Heb. Text; and therefore he takes for granted that they quoted from the Heb. Text, because their citations agree with the Greek Version. He then proceeds to give an example in which the words of the Gospel agree with the Hebrew only. The passage he selects for this purpose is Matt. xxvii. 46. where we are told that——*περὶ——τὴν ἐννάτην ὥραν ἀνεβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ, λέγων· Ἠλὶ, Ἠλὶ, λαμὰ σαβαχθανί.* This is a citation of Ps. xxii. 1. אֵלִי אֵלִי לָמָה עֲזַבְתָּנִי and Mr. B. triumphantly remarks,—"thus we have the testimony of the Apostle who was an eye and an ear witness that these are the words of Christ himself, which are quoted word for word from the Hebrew, and not from the Septuagint, and which proves that the Hebrew is the same now *word* for *word*, *letter* for *letter*, and *vowel* for *vowel*, as it was when Christ was on earth." He then gives a minute and particular list of the letters and vowel points employed in the words in question, and informs your Classical Readers what are the names by which the Greek characters υ and ι are generally called. He insists also much on the precise similitude of the three first words: but he carefully conceals the dissimilarity between עֲזַבְתָּנִי and *σαβαχθανὶ*, and merely spells the two last syllables of the words, for the use of Hebrew scholars who cannot read the Hebrew characters, and of Greek scholars who do not know the proper manner of reading Greek words.

But after all, the reader may be amazed at being told, that the word *σαβαχθανὶ* is not Hebrew, but Syro-Chaldaic: and he will probably inquire how a Syro-Chaldaic word was substituted for an Hebrew word. Certainly *σαβαχθανὶ* is not an accurate copy of עֲזַבְתָּנִי: indeed it has nothing in common with it except the similitude of the two last syllables. The true original of *σαβαχθανὶ*, is to be sought in the Chaldaic שְׁבַקְתָּנִי which is found in the Chaldee paraphrase on Ps. xxii. 1. or else it may be traced in the Syriac ܫܒܩܬܢܝ which is the reading of the Syriac version

both in Matt. xxvii. 46. and Mark xv. 34.—Neither has Mr. B. noticed the reading Mark xv. 34. which differs even more from the Heb. Text of Ps. xxii. 1. *Ἐλωΐ, Ἐλωΐ, λαμμᾶ σαβαχθανί:* though it agrees more with the Chaldee paraphrase of that passage, the words of which are—אֱלָהִי אֱלָהִי מְטוּל מַה שְׁבַקְתָּנִי׃ Upon the whole it is probable that the Syriac version has preserved the genuine words uttered by Christ:—

ܐܠܗܝ ܐܠܗܝ ܠܡܢܐ ܫܒܩܬܢܝ׃

It appears, therefore, that our Lord did not quote the Heb. Text: and that the Evangelists Matthew and Mark, in relating the circumstances of his death, partially, at least, quoted the LXX, I think will plainly appear from a very cursory comparison of the text of the LXX. with the text of the Evangelists. The reading in the LXX, is *ὁ Θεὸς, ὁ Θεός μου, πρόσχές μοι, ἱνατὶ ἐγκατέλιπές με*: St. Matt. interprets the words of Christ thus: *Θεέ μου, Θεέ μου, ἱνατί με ἐγκατέλιπες;* and St. Mark writes, *ὁ Θεός μου, ὁ Θεός μου, εἰς τί με ἐγκατέλιπες.*

But if it were certain that the Apostles always quoted from the Heb. Text, and that their citations always agreed with it in the passages quoted, it still would not absolutely prove that the text was entirely perfect in their time, because there are many thousand verses which they do not cite at all: and therefore we cannot say what readings were found in their copies.—Besides, supposing that the Hebrew Text was perfect and correct in the time of the Apostles, it will not follow that it must be equally so in our days. —It seems, however, difficult to account for St. Peter's citation of Ps. xvi. 10. unless he found the singular reading חֲסִידְךָ in his Heb. copy, if indeed he cited the Heb. Text, which appears to be very problematical. *M.*

[We shall proceed in the next number.]

ANSWER TO THE

'Remarks on the Topography of the Plain of Troy,

Inserted in the Supplement to No. XVIII. of the Classical Journal.'

NOTWITHSTANDING the decisive tone and style of the Remarks on my Observations on the Plain of Troy, I should have left them

to the judgment of the public at large, had not the inaccuracies, mis-statements, and inuendoes, been so numerous, that it would have been a breach of duty, as well to the public, as to myself, to have remained silent: since some persons who read the Remarks, may take for granted that the statements and quotations are always correct, and may look no farther.

Having had from the beginning, no other view in the publication in question, than to elicit the truth, I wish the subject to be thoroughly investigated, in order that the public opinion may be fixed. That a person should have written in support of the claim of Bounarbashi to the site of Troy, I am not surprised; but I am really astonished that any one, more especially a person who has been on the spot, should attempt to defend the general Topography of M. Chevalier, after an examination of the plans and views of Sir W. Gell, and the plan of M. Kauffer: because a comparison of the landscapes (since credit is given to them by the Reviewer) with the Topography of M. Chevalier ought to have convinced him at once how erroneous it is. Yet, strange to say, in spite of this utter disagreement, this gentleman is a staunch defender of M. de Chevalier's Topography.

It appears to the author, that the Remarks are in truth those of a person who, at least, opposes verbal criticisms to the general sense of Homer, taken in its natural and obvious acceptation; and also, that the facts themselves, in his hands, are often distorted, or perverted; in order to answer the purpose of his system. Thus, the woodman's time of dinner, (or principal meal) which is given as a circumstance, by which to mark the time of day, this gentleman decides to have been *early in the morning*; contrary surely to reason, and to practice, in all countries: and this in order to allow time enough for the armies to accomplish the improbable length of distance, arising on the system of M. de Chevalier, between the Grecian camp and Troy. Again, these large armies are supposed to move with the celerity of ordinary travellers; and *cattle* are to be conveyed in *carts* to the Trojan camp; all to suit the same purpose; although the Trojan carts are understood to have been remarkably small. Carriages are certainly mentioned in the text; but one would have limited their use to the transport of the bread, wine, &c. Bullocks are seldom carried in *small* carts; or indeed, in any kind of carts: and the object in view, was to provide a meal for 50,000 men, who had been long fasting.—The springs, although acknowledged by the Reviewer himself to be of equal temperature, (page 617.) are to be reasoned into a contrast to each other; and are at last absolutely spoken of, as warm and cold springs. (page 621, 622.)—The existence of ruins is made a criterion for the site of Troy, although the general sense

of the ancients was, that the precise site was unknown; *because the ruins themselves were removed;* or in poetic language, the ruins themselves had perished. Farther, the descriptions, applicable alone to the capacious bed, and furious stream of a torrent (*Scamander*) are applied to a small perennial river; and as the circumstance of a *flood* of the same river could not be got rid of, this small river is to be swelled, not by an additional volume of water, but by the armies *wading* across it! (Page 620.) And finally, because no *Tumuli* are found in situations such as M. Chevalier's system requires, it is gravely supposed, that a *Tumulus* may be *ploughed down,* and thus annihilated! (page 620.) Yet this gentleman, from having visited the spot himself, might have been aware of the bulk of the *Tumuli* in that quarter.

There are very few points in my work that escape attack; but the principal are, First, my want of knowledge of Greek; Secondly, Professor Carlyle's Sketch, and the river Shimar, included in it: and Thirdly, the *Tumulus,* sometime ascribed to *Myrinna.*

My want of Greek is made a very heavy charge; and very often *repeated.* One might have supposed, that I had at some time pretended to a knowledge of Greek, and had been detected in the imposition; instead of having declared my ignorance of it at the outset.

In page 607, he says, "In page ix, is an avowed declaration of ignorance of the Greek language; from which *all the knowledge worth having on the Plain of Troy must be derived.* We do not insist upon the absolute necessity of it, if the passages bearing upon the subject be literally translated by another person,—but without some knowledge of the language, no one has the least chance of learning what is universally admitted to be *interpolation;* while these interpolations are often, if not always, the very passages that bewilder and mislead. We do not deny that the translation of Cowper may be sufficiently accurate for all the purposes of *poetry:* it signifies but little in verse, whether the clouds overspread the moon, or the moon be hidden behind clouds; but in matter of science, the difference would often be essential, and fatal to the sense."

To me, there seems to be something like contradiction of himself here: *A see-saw* of Greek, and no Greek.

Admitting, for the sake of argument, that such interpolations really exist, may not the same person, who is equal to the translation of the original parts, be as much in the secret of the interpolations as this gentleman? It would seem, then, as if these interpolations (which by the bye are kept out of sight) are meant to operate as an *injunction,* to keep the whole of a work in *check;* and to be

let out at pleasure, on any part of the text. But has it ever been pretended, that the descriptions of the plain, the rivers, (the two springs excepted), or the *Tumuli*, promontories, &c. which are the characteristic marks which I have followed, have been interpolated in the Iliad?

But without resorting to this gentleman, for an opinion, "whether a passage in Greek, containing matter addressed to the understanding, strictly: such as descriptions, narratives, &c. may be communicated in a different language," I shall beg leave to quote another great authority on this occasion; that is, Dr. Johnson.

He says, in his life of Pope, that "Mr. Pope might always have obtained his author's sense (that is, HOMER'S) with sufficient certainty from the literal translations, in Latin."—And that "among the readers of Homer, the number is very small, of those who find much in the Greek, more than in the Latin, except the music of the numbers." And he adds, that "minute inquiries into the force of words, are less necessary in translating Homer, than other poets, because his positions are general, and his representations natural"—and also, that "Homer has fewer passages of doubtful meaning, than any other poet, either in the learned, or in modern languages." The Doctor is quite silent respecting *interpolations*.

Now, if Dr. Johnson admits that "the sense of Homer may always be obtained *with sufficient certainty* from the literal translations"—may I not be allowed to obtain the *requisite* knowledge of certain passages in the original, by means of literal translations, also? Moreover, Dr. Johnson speaks of the Iliad *at large*; but I confine my argument to the *descriptive parts* alone. And here, I cannot but remark, that my antagonist appears to admit, that the translation of Cowper, (or I suppose he means any other fair translation), *may be* accurate enough for the purposes of *poetry*, but not for *scientific* matters: that is, *geography*, I conceive, is here meant. (I confess, I had thought otherwise; and that poetry was the more difficult of the two.)

Perhaps, then, it may be assumed, on the opinion of Dr. Johnson, that a man, ignorant of Greek, may, nevertheless, be put in possession of the sense of Homer, respecting his description of the Plain of Troy, its rivers, *Tumuli*, &c. &c. or, which is the same thing, that if a man puts me in possession of the knowledge of a fact from a book, I may be as capable of reasoning on that fact, as if I had read it in the same book with my own eyes.

I next proceed to the article of Mr. Carlyle's Sketch, and the course of the Shimar river, contained in it.

It is natural enough that the Shimar should be subject to a severe attack from the admirers of M. Chevalier. It has most audaciously started up, to dispute the honors of the SIMOIS, with the Mender: that is, it has rebelled against the system of M. de Chevalier. It has accordingly been threatened with worse treatment, than even its brother *Scamander* suffered from the hands of Vulcan; for *that* was only dried up *temporarily*, but this has been threatened with *absolute annihilation:* for, at one time, it seems, there was a speculation to turn it into the upper part of the Thymbrek river: and thus to get fairly rid of it, as an *individual* stream: but the proof of the *alibi* having perhaps been found difficult, the next resource was to *lessen* its bulk and consequence as much as possible; so as to disqualify it altogether for a *Simois.* In page 612, it is "a brook so inconsiderable, as not to be worth notice, towards its head." And in 615, "vestiges of the bed of a torrent, through one of the deepest of which, about 70 yards long, and without water, in the middle of winter, the common road for carts passes," is admitted to exist, near Kalifatli. (No doubt, the road would be carried across one of its shallowest parts.)

But it appears, that however they may argue against its claim to the title of *Simois*, there is no getting rid of it as a *river*, or rather *torrent*; for when Dr. Clarke saw it, it not only *flowed*, but was *too deep to be forded* in many places. Here are the Doctor's words, (Vol. II. page 96.) "The Kalifat river [our Shimar] can scarcely be said to flow towards the Mender; yet is so deep, that we were conducted to a ford, in order to pass. I have no hesitation in stating that I conceive this river to be the *Simois.*" And in p. 99, "The Kalifat river appears in Kauffer's map to be a much less spring than *his Scamander* (meaning the Bounarbashi river), which is not the case." And in p. 101. he says, that "it joins the Mender, near the Greek Church at Kalifat."

It is probable, however, that Dr. Clarke saw it, after its bed had been recently filled, and before all the rain water had been drained off; because it would appear from others that it was lower at ordinary times; at least in its course towards Kalifatli. But Mr. Carlyle certainly says, that at the junction of the *Shimar* and *Thymbrek*, the Shimar is the larger of the two rivers. (More information is wanted, respecting that part of its course, between the valley of the Shimar, and the river Thymbrek.)

The Shimar is indeed obliged to fight its way throughout its whole course. In page 615, the existence of the lower part of its course, "*in the manner shown in my map,*" is disputed. Is this then to be understood as an *admission of a lower* or *summer*

course, of the Shimar? I should hope it was; because Mr. Carlyle says, that "being the larger stream, it communicates its name to the Thymbrek river, after their junction;" for surely Mr. Carlyle can never be suspected of inventing such a story! (See his Journal in the Observations in the Troad, page xxi.) That it may not take precisely the same line as in my map, may well be; as it was drawn into it from a rude sketch: but the general truth of it, I conceive, is not to be doubted.

The stream noted as the *Simois* by Dr. Pocock, appears to be no other than this Shimar. The same must be said of that inserted by M. D'Anville, in his map of the Troad; which has in it two rivers between the Mender and the *Hellespont*. And that it is the river seen by Dr. Chandler, to join the Mender in the Plain, near Kalifatli, and which he found omitted in Mr. Wood's map of the Troad, is perfectly clear; for what other river is there in that quarter? The Dr. (Chandler) names this in his map of Asia Minor (most unaccountably, I think,) the *Scamander*. It serves, however, by the bye, as a presumptive proof of its being somewhat more like a river than the Reviewer is willing to allow; since Dr. Chandler took it for the *Scamander!*

Now the Reviewer, in his wrath against the Shimar, passes over all these authorities, as if the Professor and Dr. Clarke were the only evidences in question. It is proper also to remark, that M. D'Anville, Pocock, and Chandler, all committed their ideas to paper, long before Bounarbashi was talked of.

If it be argued that the Shimar is not the *Simois*, because it is often stagnant, and has many parts of its bed nearly, or even quite dry; it may be answered, that Homer says no more, than that the *Simois* was a *torrent*. And a torrent is, like the Shimar, *a river only at intervals.*[1] But it must have been a river at some time, or Dr. Clarke would not have found so much water in it, as to render it, at intervals, *not fordable;* and that water also *in motion.*

It became necessary to say thus much, in addition to the facts already given, respecting the Shimar, in the observations, pages 35 to 39.

Before I proceed, I shall beg leave to offer a remark, which being founded on one of our natural propensities, will not, probably, be disputed by many. It is this: "That if another person reports a discovery of any particular, which we have in the course of our inquiries, missed; and, which we think that we ought, had it existed, to have ourselves discovered; we are very ready

[1] It was, obviously, in that state, when the *Scamander* called it. Absence, in the case of an adjunct river, was the same as non-existence.

to reject such a discovery altogether." I could cite more than one example of this fact, in matters of much greater import to mankind than any question relating to antiquities, or ancient geography, could be. And I can aver, from my own observation, that certain useful discoveries were not received and acted upon, by professional men, until a new generation had grown up, who were not ashamed to be instructed in that particular, because they were taught it in common with other matters, which were *equally new* to them.

It is with considerable regret, that I read the very severe attack on the veracity and consistency of my poor friend, Professor Carlyle; and the more, as I have been the innocent cause of it; whilst the man himself is removed, and unable to repel it. This might surely have been spared, without any detriment to the criticism. It is lamentable that a man should be accused of falsifying evidence, when, had he been in the wrong, the utmost that could have been said, was, that he had committed an error! But has he even committed an error? The reviewer himself *admits the existence* of the Shimar river; but contends that it is only a small insignificant stream. Carlyle does no more than declare its existence: he has no where said whether it was large or small: its positive bulk being either inferred or understood, from the reports of others. What, then, has Carlyle falsified?

But it happens that his report bears too heavily on M. Chevalier's system; and is irresistible, as far as it goes: besides that, it receives, as I have just said, a countenance from Chandler, Pocock, and D'Anville.

Great stress is laid on the want of skill and science in Carlyle's Sketch, as if it had been offered for any other purpose than to prove, by the aid of the Journal which accompanied it, (See the Observations, page xxi.) two lines of route; that is, from *Sigæum* to Bounarbashi, and back again by a different road. The sketch itself, considered in any other light, is below criticism: and is rather to be regarded as of that class of documents, which is described by Captain Lewis in his American expedition: that is, a map drawn by an intelligent Indian, *with a piece of charcoal on a mat:* but which, however, produced conviction; and served to regulate their general ideas of the geography. I ask, would the evidence of a peasant, respecting the existence and course of a river be rejected, because his language was coarse, or ungrammatical? It is *internal evidence* that is to be attended to in such cases.

But this sketch is affected to be considered as a geographical document, for the whole Troad; and is most elaborately descanted on, through several pages. This serves two purposes: in the

first place, by abusing or ridiculing the execution of the sketch, to attempt to depreciate the value of the evidence it contains; although the execution and the evidence have no more to do with each other, than the materials made use of by the Indians have with the truth of the story which they meant to tell. A second and more important use of the sketch, is, the employing it as a *foil*, to set off the bad topography of M. Chevalier. And, no doubt, if classed as a geographical document, (which was never yet thought of,) it falls very much below the other.[1]

It may be asked, why, in a fair inquiry into the value of this evidence, respecting the Shimar, the Journal should not have been referred to, as well as the sketch, since it contained plain matters of fact; that, and the sketch, mutually explaining and corroborating each other?

The Tumulus described in the map, near Kalifatli, now disowned, after having been adopted about a dozen years ago for that of *Myrinna*, comes next to be considered. There must be something more than ordinary in a case where a fact is five times denied, in the course of one dissertation. Is it, that it would draw Troy too far from Bounarbashi? for where *Myrinna* is, there, close at hand, will be the *Scæan* gate! But surely, whatsoever name it may be allowed to bear, there must be a *Tumulus* in that general position. Dr. Chandler saw two *Tumuli* in that quarter, whilst standing near Kalifatli: and what is still more to the purpose, a highly respectable gentleman has assured me, since the publication of the book, that he certainly placed his instrument for taking angles in the Troad, on a *Tumulus*, in that general situation.

It is not at all extraordinary that Sir W. Gell should have *missed* this *tumulus*; as it is well known that he *found* others, which had been missed by former travellers. The same may be said of Doctor Clarke, and of Mr. Carlyle; each of whom saw *Tumuli*, which no other persons had seen.

In page 620, the Reviewer says, that *the plough is often fatal to such structures*, in a plain. Also, that he finds in a note, that Sir William Gell saw one, in the plain, between the Mender and Bounarbashi rivers. The reader will find in page 147 of my observations, (the passage alluded to,) that Sir William says, he saw "*a bank of sand or earth*, with trees or bushes on the top, on the *west* side of the Mender, about east from Erkessi-kui." He

[1] In the Preface to the Observations page xx. it is said, "This is a very rude and imperfect performance, if considered as a piece of geography, to which it has no title; being done merely to express the general direction of some important routes."

adds, " this may have been thrown up by the water," &c. (This was communicated to me by Sir William, after he had read my observations, which were then generally printed off.)

If the Reviewer will have *this* to be a *Tumulus*, it is more than Sir W. Gell himself contends for. A *Tumulus* thrown up by a river, seems to be no improper comparison for one that might be ploughed down!

He also speaks of a *Tumulus* in Kauffer's map, implied to be in the same position. I do not find it in the map of Kauffer.

The authority of Demetrius of *Scepsis* is made very light of, as might have been expected. (Page 612.) In p. 615, he is said to have possessed no advantages for investigation over modern travellers; on the contrary, his *prejudices* misled him; and, on the whole, circumstances are considerably in favor of modern travellers! In 617, Demetrius is said to have only looked on *the other side of the plain*, being totally misled by the claims of the people of *New Ilium*, &c. May we ask where these prejudices, &c. are recorded?

But one is really amused to hear that Demetrius kept to the *high road*, and did not *beat the bushes*, which then concealed the ruins of Troy on the hill of Bounarbashi, (pp. 611, 616.) So that a personage, whom Strabo thought worthy of being quoted; whom Scipio took for his guide in the Troad; and who is reported to have passed so much of his time in exploring it, only kept, it seems, to the high road when in search of antiquities! It is somewhat like what one has heard of, *going a hunting in a gig!*

It appears to be the determination of this gentleman to scout every particular that the ancients have said concerning Troy, since the days of Homer; so that those who lived two thousand years nearer to the date of the transactions, are supposed to have known less concerning the Iliad, and the plain of Troy, than certain learned people of the 19th century. He will not admit any place for the site of Troy, that has not " *vestiges of antiquity.*" (Page 606.) Now, had the ancients told us that such were in existence, or rather had they not told us the contrary, such an argument might have weight; but, in my idea, the remains at Bounarbashi rather furnish an argument *against*, than *for*, its being the site of Troy. But the remains may be of a later date than Troy.

To the authorities adduced from Homer, in proof of the identity of the *Mender* river with the *Scamander*, I have nothing to add; but some explanation may be necessary, as the Reviewer appears to wish to render of no effect any authorities adduced from Homer, by a person who is unable to read him in the original. Even Cowper is slighted, as if he had been rather a *reader*, than a *maker*, of a translation. And from the contempt sometimes ex-

pressed towards him, one must conclude that he greatly undervalued the *Greek* of Cowper, in comparison with his own.

It is obvious that a person, who undertakes a translation of a great work, such as the *Iliad, Odyssey,* &c. cannot allow to every passage the same attention which he would be able to give to a few select passages only. Accordingly, certain of the passages, which I have adduced in proof, may, perhaps, be expressed in terms that approach nearer to the meaning of the original, than others. The truth is, that I consulted a friend respecting the exact meaning of many important parts; but yet have generally quoted Cowper.

I am again assured, that the terms employed by Homer, respecting the *Scamander* river in particular, are really such as I have set forth in the observations, taken in their general sense. (Pages 55, 56.) Or taking them more strictly translated by exact equivalents, in English, they are the following: (lib. XXI.)

"*The vortiginous Xanthus,*" (v. 2.) "*The deep-streamed river, foaming with vortices,*" (v. 8.) "*The deep stream roared,*" (v. 9.) "*The terrible river,*" (v. 25.) "*The great river,*" (v. 92.) "*The deep-embanked Scamander,*" (v. 36.) "*The Scamander, abounding in deep whirlpools,*" (v. 603.)

Again, "*The Trojans lurking, crouching under the craggy shores of the impetuous stream:*" or, "*under the craggs bordering the stream of the terrible river,*" (lib. XXI. v. 25.)

If these phrases have any meaning, they cannot surely be applied to the Bounarbashi river. Homer never departs from character, which he would most egregiously have done, had he described a torrent flood in a river, which was fed by equal and perennial springs. The proper and natural qualities of things he, indeed, as is the business of a poet, heightens; but he would not be listened to, if he ascribed courage to a deer, or swiftness to a tortoise.

It is also remarked that the *Scamander* is always introduced with some ennobling epithet, but not so the *Simoïs.*

In effect, it must rest with the *unbiassed reader of Greek* to determine, whether Homer's descriptions of the rivers are to be understood in the manner in which I have applied them.

Previous to the time of M. de Chevalier, the *Scamander* was doubtless regarded as the *larger* of Homer's two rivers. Indeed, the Reviewer seems to have half a mind to make the Bounarbashi the larger, (pp. 618, 619.) I have no wish to degrade it as a river, it is a most beautiful and useful stream; but, fed alone by perennial springs, how can it swell, and take the character of a torrent, as the history requires? The Reviewer says, that it is "deep, compared to the streams of *the east,*" (p. 619.) and asks "whether 15 feet by 3 does not constitute a large stream *in the*

east?" By this one may conceive that this gentleman has not travelled far eastward.

The flood, or swelling of the *Scamander*, when Achilles crossed it, is accounted for rather in an unusual manner, (p. 620.), that is, " by the passage of 100 to 150 thousand men." This supposition involves some very whimsical ideas; for, as the swelling is said to be *occasioned* by the passage of the armies over the river, (that is, of course, by displacing a part of its waters,) it must necessarily have been, that the operations of Vulcan, to reduce the flood so raised, must have been performed during the time that the troops were actually *in the river*, since it was by the immersion of their limbs, and a small part of their bodies, in it, that the waters swelled. Now, as we learn that one effect of Vulcan's fires on the river was the total destruction of every living creature in it, the men could not have been much at their ease whilst passing over.

But, seriously, do columns of armies, in wading a river, occasion any remarkable swell or flood in it? or is it to be supposed by any person, save the Reviewer, that 100 or 150 thousand men plunged into it at once?

The woodman's time of eating his meal, which affects the length of the interval of time allowed to the transactions of the day on which the Grecian wall was stormed, comes next under consideration.

I confess that I cannot for a moment suppose, that the time of eating his *principal* meal (as this is implied to be) was early in the morning, as the gentleman supposes; and it is difficult to understand how he should *know the fact*, as he delivers it—" that the woodman's hour for eating, in that country, *was* very early in the morning," (p. 627). " Homer describes him as being fatigued with felling high trees, and then recruiting his strength by taking food." (Iliad XI. v. 86.) Here, then, we have a proof that it could not be *very early* in the morning, for he had worked long enough to be fatigued. And to argue from the reason of the thing, do hard-working men eat their chief meal *very early* in the morning, and then labor through the rest of the day (almost the whole of it) fasting? or rather, do they not divide the day nearly into two equal parts, as reason points out, in order to obtain the greatest advantage from the use of their food? Nor does it suit the circumstances of the battle of that day, that the Trojans should have given way, *early* in the morning, as it appears to have been a hard contested one.

It is also said, (p. 627), in support of the same position respecting the distance, that the heroes " had all of them chariots with fleet horses:" but they had *infantry* attending them, and must have

regulated their motions accordingly. However, this the Reviewer easily gets rid of, by saying, (p. 628), that "modern travellers are accused by our author of thinking that armies could move as quickly as they themselves can; if they think so, they are perfectly right, there was nothing to prevent 150,000 men from marching in a level plain, just as easily, and much quicker, than the persons who walk by the side of the horses of these travellers."

Here I must remark, that the gentleman has not quoted me very accurately; for I say, (p. 122 of the Observations,) "large armies IN ORDER OF BATTLE." And if he really thinks that 100 or 150 thousand men, in order of battle, can march as fast, *(much quicker* are his words,) as grooms walk by the side of horses, I can only leave him in possession of his opinion, for it would be of no use for me to say any more to him on that part of the subject.

It is also necessary to caution the reader not to suppose, as he may possibly be inclined to do, from the manner in which it is worded in the Remarks, (p. 628), "that I *deny the possibility of passing over 30 miles of country in a single day*," (which would, indeed, have been a very extraordinary position, having myself made longer marches on pressing emergencies); but that the substance of what I have stated is this, as may be seen in pages 119 and 120 of the Observations—"That seven hours and a half is too short an interval, in which to perform the different services of marching in order of battle, and frequently fighting by the way, over 30 miles of ground; of attacking and carrying the wall; fighting three times at, and within, that wall; and also before Troy, and at the wall, for the body of Patroclus."

This is very unlike the statement of the Reviewer, who, notwithstanding, accuses me of "*wilfully misrepresenting facts to serve a system!*"

It is probable that the fighting on that day, independent of the marching, must have occupied *many* hours. Mr. Pope, (or rather Mr. Addison, who is said to have written the Arguments to the different books of the Iliad for his translation,) classes this fighting as *four distinct battles;* and although there may be a want of propriety in this statement, yet it shows that he considered the transactions to be such as required a great deal of time. I have remarked in the Observations, that even allowing the *Scæan* gate to have been no more than 3¼ miles from the Grecian camp, the time is rather too short for the marching, and for the other transactions, collectively.

Here it may be proper to remark, that in page 628 it is said, that after all the talk about the distance, "Bounarbashi is only about two miles more distant than the *Pagus* from the shore." But the question concerns the distance between the shore and the

Scæan gate, not the *Pagus;* and that is about 3¼ miles more in M. Chevalier's map than in mine, making about 15 miles difference in the total of the marching on that day.

In page 613, I am called to order, for not mentioning an ancient bridge, said to have been built over the confluent stream of the Mender and Bounarbashi rivers; and to be "*of the same age with that of Demetrius.*" And hence it is inferred by the Reviewer, or rather insisted on, that in consequence the Mender ran in that line of course in the time of Demetrius. May it be asked, "how is the date of the bridge ascertained?" Roman times lasted a great many centuries after the time of Demetrius!

In p. 620, he says, that "the width of the plain between the Mender and Shimar he has proved to be falsified." If I understand him rightly, I can only answer, generally, that in my map the width of the plain rests on the authority of Sir W. Gell, who particularly describes it in his book on the topography of Troy, pages 33, 34, as well as in his map.

In p. 624, much is said concerning my statement (in p. 91 of the Observations,) "that the *Scamander flowed between the Grecian camp and Troy,* and that in consequence *the Bounarbashi river cannot be the Scamander.*" I cannot understand how the matter could be otherwise. What is it to the purpose, *which way a road led* from the site of the Grecian camp, to that of Bounarbashi? this does not alter the *relative positions:* the camp and Bounarbashi were surely on the *same side* of the river of Bounarbashi—how then can it come between them?

In 626, I am asked, how the Trojan camp could have been situated between that of the Greeks and the *Scamander?* I can only answer, because the Grecian camp was in its front, and the river on its flank. Is not London between the Thames and the Lee?

When I say that the *Kalli-colone* was seen by Homer from the *lower part* of the plain, it is not necessary, in common acceptation, that it should mean the *extreme verge* of the plain. It is doubtless seen as low down as two-thirds of the whole space between Atchekui and the site of the Grecian camp, on what was then the sea-shore.

With respect to the position of Atche-kui, whatsoever may be altered is accounted for in the Observations, page 113, and nothing that is altered is pretended to be taken from Sir W. Gell. There is a distinguishing line in the map.

My idea respecting the meaning of the term LEFT, as applied to Hector, is combated in p. 623. I should really have conceived that no one passage in the whole Iliad could furnish less matter for doubt; but it was perhaps a sufficient reason for combating the opinion, that I had given it.

I believe it will be found difficult to reconcile the term *left,*

to the left of Hector's army. The post of Ajax was on the side towards *Rhœteum*, which was on the left of the Grecian camp. It was the post of Ajax that was attacked by Hector, and surely that division of the Trojan army, at the head of which he made the attack, must necessarily have been the RIGHT, as being opposed to the left of the Greeks. The left of the Trojans would have been opposite to the post of Achilles, if they had attacked on that side. The Reviewer offers no reasons in proof of his assertions.

But it may be remarked that this redoubted Grecian quotes his Homer very carelessly, since he says, pp. 623, 624, "We are informed, that Hector on the left knew not of the slaughter occasioned by *Ajax*, who we know was stationed on the left of the ships," (Iliad, XIII. v. 676.) I will beg leave to set this gentleman right: the name of Ajax does not appear in that place, because the poet was alluding to the havoc made by *Idomeneus* and *Meriones*, as is described in the former part of the same XIIIth. book, and not to Ajax, who was then fighting in a different place. But, as I have said in the Observations, p. 89, the *left*, meaning the left division of the battle, is one thing, and the *extremity of the left*, or flank, another. This gentleman accuses me of wilful misrepresentations to serve a system!

I shall now beg leave to take notice of some misrepresentations, or mis-statements, which, assuming the shape of facts, have a tendency to the disadvantage both of the book and of the author. It is possible that some of them may be unintentional, and only arise from the disposition in which the Reviewer appears to have read the book, that is, with a determination to find faults every where; and therefore he has sometimes led himself into errors.

In p. 611, it is said, that I "pretend to doubt the fact of the Bounarbashi river having once run into the Mender." This is answered by referring to pages 2 and 3, where I suppose it to have been *turned out of its course to the Mender*, after the date of the Trojan war; and to page 106, where it is repeated.

In 625, I am said to "wish to make it appear, that the supposition that the mouth of the Scamander was near the Rhœtean Promontory in ancient times, is my own discovery."

In the Observations, p. 97, I have expressly said, that this was the opinion of Sir W. Gell! Also, to the same effect in p. 149.

Again, in 625, I am said to "suggest that *Neachore* is a *compound* of *Greek and Turkish*." My words are, "*Neachore* is nearly contiguous to *Jenikin*—the former name is doubtless from the *Greek*, the latter from the *Turkish;* both having the same meaning, that is, *New Town*."

Likewise, in the same page, the reader is left to suppose, that I place more than 100,000 men in the Grecian encampment on the

shore. But in the Obs. p. 80, 102,000 men are stated to be the original numbers, as collected from Thucydides. And in p. 148, I have said, that "it may be supposed, that they were reduced to *half the number*, or nearly to an equality with the Trojans." It would, indeed, have been disgraceful, had 100,000 Greeks allowed themselves to be besieged by 50,000 Trojans!

Possibly this idea gave occasion to the Reviewer's partiality to the Trojans, expressed in page 624.

In p. 626, the slip of putting *beech*-tree for *fig*-tree, affords matter of exultation. I apprehend that the hill of the wild fig-tree has been so often mentioned in translations, that no one could well be ignorant that it meant the *Erineus*. (I conclude that the beech-trees of Theophrastus, on the *Tumulus* of *Ilus*, ran in my head.) Sir W. Gell kindly pointed out the error to me after it was printed off; and it is corrected in the *errata* accordingly. Is one then to have no *benefit of clergy*?

I am censured for not mentioning the name of Mr. Morrit; surely, if I have not the good fortune to agree with a respectable writer, it would be more polite to be silent, than to mention him, merely to say that I differed from him!

No argument concerning the *Throsmos* can be founded on the present appearance of the shore, whatsoever the *Throsmos* may have been. More than a mile having been added to the plain, the plain itself in consequence raised, hollows filled up, and declivities lessened, these circumstances forbid it. Who can tell what the nature of the shore was at *Priene* and *Myus*, now that they are several miles inland?

I shall now beg leave to mention some of the Reviewer's *inconsistencies* likewise.

He sets out, page 606, with "professing personally that regard, which is inspired by amiable qualities," &c.: and in 625, affects great delicacy in speaking out, lest he "should deviate from that respect, which he professes at all times for the author:" which having said, he thinks he has a right to make as free with me as he pleases.

In p. 611, he says, I "*pretend to doubt:*" in p. 612, I have "*insinuated away facts*," and act in a "*treacherous* manner." In 614, "*not quite adhered to matter of fact.*" In 624, a step farther, "*wilfully misrepresented, to serve a system:*" and in 625, "*corrupting the readings of an ancient author*," (that is, Pliny.) Also, in p. 624, he seems to accuse me of something, but I really cannot understand what. It may be seen that he has, in that place, worked himself up, till he is grown unintelligible. After much more blame, of various kinds, he finishes by saying, "we are nevertheless persuaded, that all which has been advanced by Dr. Clarke,

of whose talents no one can think too highly, and Major Rennell, has been done with a *laudable* desire, not only to *further truth*, and promote investigation, but with a *conviction that they were doing so;*" and all this after a charge of *treacherous conduct, departure from fact*, and *wilful misrepresentation;* and for the sake of *supporting a system!*

Now does this gentleman seriously expect to be listened to through a long dissertation, when he so soon forgets what he said at the distance of a few pages?

One is much entertained with a compliment of his, (page 607,) that I am qualified to make "*a general map of India.*" Now, although much seems to be *comprehended* in these words, yet, in fact, much more is meant to be *excluded.* I am first of all *restricted to India*, that is, I must not venture westward into Asia Minor, for fear, perhaps, that I might stray into *Troas;* nor meddle with any other than *general* geography, lest I should think of the *topography* of the *Troad:* so that "his veneration for my geographical acquirements" ceases, when I descend from the subject of empires, to the task of tracing the beds of torrents, or the skirts of narrow plains!

And it must not be forgotten, that this question of the topography of the Troad is by some affected to be considered as distinct from a geographical one; as if it was not really as much a question of ancient geography, as any relating to Greece or Rome. All questions of ancient geography must necessarily be decided by ancient history, or by ancient descriptions and monuments; but the means employed do not alter the nature of the question. Perhaps it is not admitted to be a geographical question, lest I might possibly have been deemed equal to the solution of it.

An objection is also taken, page 607, that I have never been in the Troad. Speaking honestly, I am of opinion, that had I been one amongst those, who have reported what they saw, I should have been less qualified than at present, as I probably might not, from my own personal observation, have been so much master of the subject, as when the observations of so many persons are before me. But to the point of the remark, "Has the position of *Jupiter Ammon* ever been doubted, because the person who pointed it out had not been on the spot?"

CONJECTURAL CRITICISM ON VIRGIL.

I AM induced to offer a criticism on a passage in Virgil, which I have never seen so explained as to give me satisfaction.

> Primus Ego in patriam mecum, modo vita supersit,
> Aonio rediens deducam vertice Musas:
> Primus Idumæas referam tibi Mantua palmas.
>
> *Georgic.* iii. v. 10.

I perfectly agree with any one that shall say, in patriam rediens marks the intention of the poet to return to his native country, whither he proposes to conduct the Muses from Aonia; but I can no more subscribe to the notion that by Idumæas palmas Virgil meant to bring palms from Idume, than I can suppose, with Catrou, that the Roman poet meditated a voyage to the Levant. It is far from my intention, to attempt to prove my point, by showing how unlikely it was that Virgil should be acquainted with Syria, Egypt, or Palestine; this is not, in my opinion, the ground on which any thing solid is likely to be established, since it were no very arduous task to demonstrate, that numberless beauties and sublimities have been transplanted into the soils of Greece and Rome from the sacred gardens of the East. For my own particular part, if I may be allowed the liberty, after re-considering the whole of the passage with the splendid and ingenious comment in the notes on the Epistle to Augustus, I would wish to join with those who think Idumæas unfit for its situation, and would endeavour to substitute another epithet in its place, could it be done without offering violence to the trace of the letters, and could it bring out a meaning more agreeable to the general scope of the passage than the present reading. And first, we may observe, that the poet tells us, Primus ego, I will be the first, if I survive my return to my native country, to bring the Muses from the Aonian Mount; I will also be the first to bring to thee, O Mantua, palms from Idume, and I will erect a temple on the banks of the Mincius; Cæsar shall be the God, and I, the conqueror, in purple, will exhibit the games on the banks of my native river, for which all Greece shall leave Alpheus and the shores of Molorchus. All this is very intelligible, and without any difficulty, if you except the sudden jump from the heights of Bœotia over the Ægean, and the Mediterranean Seas, to fetch palms for the conquerors at the Mincian games. I am fully aware that the palms of Idume were used by the poets for palms in general, as Silius Italicus and Martial abundantly testify, lib. viii. v. 456.

lib. x. Epigr. 50.—But here the circumstances of the place have induced me, I confess, to look for palms in a more confined sense, the palms of Greece, and the victories of its games: For does not the poet say, "When I shall return to my native country, I will bring with me the Muses from the Aonian mount?" and in the same breath does he not go on, "I will (also) bring back (referam) with me Idumæan palms?" From whence? it may be asked—Why from Aonia certainly, whither he was just gone but the instant before. And if we inquire for what purpose, it may be answered for the Mincian games, where Virgil, as conqueror, in honor of Augustus, was to drive his hundred chariots in the presence of all Greece.

On the words "Centum quadrijugos agitabo ad flumina currus," Servius remarks, "Id est, unius diei exhibebo Circenses." This makes it clear for what the palms were designed, which he promises to exhibit to his native Mantua, with the Muses, for the first time. And here we may remark, that in patriam cannot mean Italy at large, as in this sense primus could neither be true of the Muses, or the games. Virgil was not the first epic poet of the Romans; but as he first offered to exhibit the games of Greece to Mantua, so was he the first bard of that country, who promised to celebrate his own victories over the muses of Helicon. But to the point. To say the truth, I consider Idumæas as an idle epithet, and of no use but to complete the verse, and puzzle the commentators. We naturally look for something in the adjective which agrees with palmas, that shall expressly mark its meaning, and its country; Idumean palms are applicable to a triumphal entry, more than to the hands of the victors in the games; but as the Muses come from Greece, so do the palms in question, and signify the introduction to Mantua of those branches which, in the hands of the victors, denote a superior strength in running, leaping, wrestling, and so forth; in a word, I think it not at all improbable that Virgil wrote,

Primus ITHONÆAS referam tibi Mantua palmas.

Nor is this unlikely, on account of the apparent difference of the different letters, THON for DUM, since ITHOME and ITHONE appear anciently to have been confounded together, and it is probable, that from ITHOMEAS or ITHONÆAS, came IDUMÆAS. Whosoever will take the pains to examine the authorities, will be a better judge of the probability of such changes. Ithone was a town in Bœotia, sacred to Minerva, whose temple stood in a plain before Coronæa, where the *Παμβοιώτια* were celebrated, hinc illæ palmæ. Callimachus mentions the Ithonian games,

Ἴνθον Ἰτωνιάδος μιν Ἀθαναίας ἐπ' ἄεθλα.

We learn also from Statius, that Ithone was sacred to Minerva,

Ducit Ithonæos atque Alcumenæa Minervæ
Agmina. *Theb.* vii. 330.

And in another important passage, lib. ii. near the end,

Seu Pandionio————
Monte venis, sive Aonia devertis Ithone. v. 721.

Consult Hesychius, v. Ἰτώνια Etym. Mag. Callim. Cerer. v. 75. Apollon. Rhod. I. 551. and Holsten ad Stephanum Byzant.

S. WESTON.

CARMEN TOGRAI.

P. 17. v. 45. OXON. 1661. 8vo.

هذا جزاء امرء اقرانه درجوا
من قبله فتمني فسحة الاجل

The reward of a man who wishes for long life, is to outlive all his friends.

This sentiment was inscribed in the form of a curse on an ancient wall.

QVI HOC AMOVERIT
VLTIMVS SVORVM MORIATVR.

S. WESTON

minister of the place, and married, in 1743, to Johanna Dorothea Rambach, received a call, a few weeks after the birth of his son, to Sachsenhausen; was, two years afterwards, appointed minister of St. Peter's church, Frankfort; in 1767, became consistorial counsellor there, and died in 1777. Young Griesbach was early distinguished by rare qualifications and a thirst of knowledge. Having acquired the rudiments of learning from the instruction of private teachers, he pursued his studies at the Gymnasium of Frankfort under the rectors Albrecht, (styled by Göthe, in his Life, an original character,) and Purmann, and in particular became thoroughly conversant in the learned languages. On the 26th of April, 1762, he removed to the university of Tübingen, where he had Schott, Baur, Hoffmann, and Kies, for teachers in philology and philosophy, and Reuss, Cotta, and Sartorius, in divinity. These he held in high respect, and remembered with pleasure, even at a late period of life, the hours which he had spent especially in the society of Baur, and the solid instruction which he had enjoyed from all. In September, 1764, he left Tübingen, and went the following month to Halle, where, besides the science to which his attention was principally devoted, he pursued his philosophical and philological studies under the direction of Segner, Meier, J. P. Eberhard, and J. L. Schulze. In divinity, he was a diligent disciple of the elder Knapp, Nösselt, and above all of Semler, who distinguished and admitted him into his more select circle. In October, 1766, he repaired to Leipzig, where he chiefly improved himself by the lectures of Ernesti and Reiske, but likewise attended those of Crusius and Morus, Gellert, Ernesti, jun. and Schrökh.

He had now completed his academic studies, in which he had collected an ample and well-arranged store of knowledge in divinity in general, and particularly in criticism and ecclesiastical history, to which he already resolved to dedicate his labors. In October, 1767, he returned to Halle, where he, the same year, defended his *Diss. de fide historica ex ipsa rerum quæ narrantur natura judicanda*, which was his first literary performance (4to. 1767) Oct. 22, 1768, after defending his *Diss. hist. theol. locos theologicos ex Leone M. Pontifice Romano sistens* (Hal. 1768, 4to.) he obtained the degree of M. A. and left Halle on the 25th. He then spent some time with his parents, in preparing for a course of travel, the object of which was most intimately connected with his studies. To obtain a more thorough insight into ecclesiastical history, he deemed it necessary to observe various religious sects with his own eyes, that he might be able to form so much the more independent an opinion respecting them. For his critical labors, the use of the English libraries, and of the most celebrated and least known manuscripts was of essential importance; he was desirous of personally examining, comparing, and proving, the correctness of those canons of criticism which he had established for

himself. He was likewise solicitous, as the best part of his youth had been passed among books, and in literary avocations, to mingle more freely in society, and to unite experience and a knowledge of the world with the ardent desire of moving, at some future time, in a more extensive sphere.

In April, 1769, he commenced his grand tour. He first visited the most considerable libraries and the principal universities in the south and west of Germany, and then proceeded to Holland, where he made but a short stay at Gröningen, Amsterdam, Leyden, the Hague, Utrecht, and Rotterdam, because he cherished a hope, in which, however, he was afterwards disappointed, that he should have an opportunity of revisiting that country. He next embarked for England, and in September, 1769, arrived in London. There, in the British Museum, as also in the Bodleian library, at Oxford, in the college libraries, and other public and private collections at Cambridge, he prosecuted his researches with an assiduity and perseverance, and availed himself of their literary treasures, with a diligence, which few travellers have displayed. He then repaired to France, and reached Paris, on the 13th of June, 1770. There, too, he spent most of his time in the principal libraries, and his clear comprehensive judgment, and penetration, every where met with a rich reward. Both in England and France, mutual esteem united him with the most eminent scholars; Schurrer, the friend of his youth, and afterwards an ornament to the university of Tübingen, was his fellow traveller, and during this tour he formed a permanent friendship with the meritorious Bruns, who had devoted himself to the same kind of studies.

In Oct. 1770, he returned to Frankfort, and spent the winter in sifting, arranging, and completing, the rich materials which he had collected, against the last preparation for the functions of academical tuition. In March, 1771, he defended at Halle, with his respondent, F. A. Stroth, (afterwards rector at Gotha,) his learned, acute, and critical *Diss. de Codicibus quatuor Evangeliorum Origenianis,* Partic. 1, (Hal. 1771, 4to.) and then commenced his lectures with the most decided approbation.

His merits were acknowledged, and soon acquired him distinction; for, in February, 1773, he was appointed extraordinary Professor of Divinity. From his youth he was accustomed to incessant and indefatigable activity: he now bestowed his undivided and uncommon diligence upon his lectures and literary labors. Residing in the house of Semler, and in close friendship with his future brother-in-law, the celebrated philologist C. G. Schütz, he devoted not only the day, but also great part of the night, to his studies, and thus laid the foundation of many subsequent infirmities, especially of the habitual weakness and swelling of his legs. But a happiness was reserved for him which not only embellished, animated,

and cheered his early years, but attended him in old age. In 1775, Frederica Juliana, the accomplished sister of his friend Schütz, became his wife. He was now relieved from the necessity of attending to the cares of life, and after his hours of labor, his often so arduous researches and inquiries, he found in her society recreation, refreshment, and a tender participation in all his concerns.

Already in 1774 he had announced his first great work, his masterly critical edition of the historical books of the New Testament—*Libri historici N. T. græce*, Part I. containing the synopsis of the first three Gospels (which appeared also under the title of *Synopsis Evangeliorum Matth. Marc. et Luc.* Hal. 1776. 8vo.) The second part was published in 1775. So early as 1777 a new edition was called for, which, without any synoptical arrangement of the gospels, was given to the world with this title—*N. T. græce, textum ad fidem Codicum, Versionum et Patrum emendavit, et lectionis varietatem adjecit J. J. G.* Vol. I. et II. in which the text of the whole of the New Testament is corrected, with such critical care, and illustrated with such erudition, that this work is justly classed among the most valuable and excellent of the time. It was not completed at Halle; for in June, 1775, the author received an invitation to Jena, where he was installed on the 2d of December as the third Professor of Divinity. The records of that seminary will transmit to posterity the day on which it gained such a teacher, on which this light began to shine upon it, as one of the most auspicious in its annals.

He entered upon his functions with a public discourse, to which he invited the students by the simply eloquent and luminous programme: *De Historiæ ecclesiasticæ, nostri seculi usibus sapienter accommodatæ, utilitate* (Jen. 1776. 4to.) This was soon followed by the two programmes, written on academical occasions: *De vera notione vocabuli πνεῦμα in cap. VIII. Epistolæ ad Romanos.* I. and II. (Jen. 1776—7. 4to.) On taking the degree of D. D. on the 7th of Feb. 1777, he defended the admirable *Diss. Curarum in historiam textus græci Epistolarum Paulinarum, specimen I.* (Jenæ 1777, 4to.) which displays throughout the shrewdest critical acumen. It has been generally and justly regretted that he never had leisure to produce the continuation. After his reception into the theological faculty, he wholly devoted his time, his labor, and his life, to the university, as is honorably attested by a long series of performances composed on academical occasions. The following is a list of them in chronological order:

Comment. in Ephes. 1. 19 sq. 1778. *De potentiore ecclesiæ Romanæ principalitate ad loc. Irenæi.* l. III. c. 3. 1779. *Comment. ad. loc. Pauli* I. Cor. 12. 1—11. 1780. *Pr. de mundo a Deo Patre condito per Filium.* 1781.—*Pr. de fontibus unde Evangelistæ suas de resurrectione Domini narrationes hauserint*, 1784. *Pr. de*

Spiritu Dei, quo abluti, sanctificati et justificati dicuntur Corinthii, I. Cor. 6. 11. 1784. *Pr. de verbo firmo prophetico* II. Pet. 1. 16—21. Part. II. 1784. *Pr. de Nexu inter virtutem et religionem,* 1784. *Strictūræ in locum de theopneustia librorum sacrorum.* Partic. V. 1784—8. *Pr. quo probatur, Marci Evangelium totum e Matth. et Lucæ commentariis excerptum esse,* 1789. *Continuatio,* 1790. *Pr. de Imaginibus Judaicis, quibus auctor epistolæ ad Hebræos, in describenda Messiæ provincia usus est.* Partic. I. et II. 1791-2. *Pr. quid Hebr.* III. 7. 10. 11. *κατὰ παύσεων θεὸν imagine adumbretur,* 1792. *Pr. sistens locorum N. T. ad ascensum Christi in cœlum spectantium sylloge,* 1793. *Pr. in quo Eutychis de unione naturarum in Christo sententia illustratur,* 1794.—*Commentarii critici in græcum Matthæi textum.* Specimen I.—IX. 1794—1800. *Epimetron ad commentarium criticum in Matth. textum,* 1801—*Commentarii in græcum Marci Textum critici.* Partic. I.—IX. 1802—1810. These programmes were mostly written in the name of the university for Whitsuntide, and some of them are reprinted in the collections of academical pieces. The eighteen *Comment. crit. in gr. text. Matth. et Marc.* are collected in the *Comment. crit. in text. græc. N. T.* P. I. et II. the second part of which likewise contains the valuable *Meletemata de vetustis textus recensionibus.*

So long as his strength was unimpaired and his health good, he held three lectures daily; one exegetical, the second on church history, which he subsequently composed after Schrökh's Epitome, and gave only thrice a week. The third he devoted alternately to popular dogmatics, and the introduction to the New Testament, but at a later period his infirmities compelled him to confine himself to two hours a day.

As a guide to his lectures he printed in 1779, at his own expense, his *Introduction to Popular Dogmatics.* This work, which was more particularly designed for the use of his hearers, became known and esteemed abroad, and repeated solicitations induced him seven years afterwards, to put to press a second edition, under the title of *Introduction to the study of Popular Dogmatics* (Jena, 1786. 8vo.) In June, 1787, a third edition was called for, and in 1789, a fourth.

With his functions as a public teacher were soon associated other duties, which occupied much of his time and attention. In March, 1780, he was appointed inspector over the students from Weimar and Eisenach; in August the same year, he was elected to the office of Vice-rector, with which he was afterwards frequently invested. From that period he entered more and more deeply into all the concerns of the academy, of which he soon became one of the most experienced, and active conductors, exerting himself with such assiduity, and taking part in the complicated and arduous business of

the accounts, with such integrity and ability, as could not fail to gain him universal confidence.

Neither did the illustrious patrons of his seminary remain ignorant of his merits. In 1781 he was nominated ecclesiastical counsellor to the Duke of Saxe Weimar, and in 1784 received the title of Privy ecclesiastical counsellor. In 1782 he was chosen Prelate and deputy of the district of Jena; he soon made himself familiar with this new vocation, and was a most active and respected member of the general diet till the spring of 1811, when he attended that assembly for the last time, though suffering under severe bodily infirmities.

These, and other public employments, occupied no inconsiderable portion of his time; yet he never neglected his academical duties, but by a judicious distribution and appropriation of his time, he even gained hours which he could devote to learned researches. This is abundantly proved by his farther critical labors, especially the *Symbolæ criticæ ad supplendas et corrigendas varias N. T. lectiones. Accedit multorum N. T. codicum græcorum descriptio et examen.* Pars. I. Hal. 1785. P. II. 1793. 8vo. We may likewise adduce his profound communications to periodical works; for instance, to the *Repertory of Biblical and Oriental Literature*, and his elaborate criticisms on books in the *General German Library* and *General Literary Gazette.* If we finally consider how much of his time was engaged by an extensive correspondence, and by the numerous visits of strangers and students, to whom he always behaved with kindness; how much he lost by frequent illness; and how many hours he was fond of devoting to the society of his wife and friends; we cannot forbear admiring the man who knew how to make so good a use of his days.

As long as his health permitted, he bestowed his attention on his New Testament and its perfection. This work at length appeared in a form more worthy of its author, who himself took an active part in the typographical arrangements for the fine edition. The first volume was finished in 1803, the second in 1804, the third in 1806, and the fourth in 1807. By a convenient common edition, which he was anxious to render as complete as possible, he supplied in 1805 a want that was sensibly felt. A larger edition, begun in 1796, and finished in 1806, was calculated for England as well as Germany. The second volume of the *Comment. Critic.* which appeared in 1811, was his last publication.

In the spring of 1810, he undertook a journey to the south of Germany, where he revisited many an old friend of his youth, and many a favorite spot, and returned greatly invigorated from this excursion. In the following year his strength rapidly declined. During the summer he suffered severely from oppression on the chest, and a violent debilitating cough. His friends trembled for his life. At Michaelmas, he recommenced his lectures; for so

long as he had any strength left he could not be prevailed upon to relinquish his professional duty. The exertion was, however, painful and fatiguing. The winter destroyed all hopes, and at the beginning of 1812 he was obliged to give up his lectures. He took leave of his hearers not without hope, but with deep emotion; and their profound regret and veneration accompanied him in his retirement. From that time he never quitted his room. At intervals, when he was comparatively easy, he anticipated with pleasure the return of spring, and the possibility that it might restore him once more to his disciples. The last ray suddenly vanished; he could no longer rise from his bed. His mind yet remained vigorous; but his body was exhausted; every motion cost a painful effort; and thus he awaited his dissolution with composure and resignation. He expired in the Passion week, on Tuesday, March 24th; and early in the morning of Good Friday his remains were consigned to the grave.

Of a large athletic make, Griesbach's figure indicated at first sight the firmness, solidity, decision and integrity of his character. The gravity that dwelt upon his brow, the penetrating keenness of his eye, the austerity that strangers read in his features, were tempered by the almost hidden kindness, the expression of benevolence and love, which illumined his countenance, won the confidence of the timid, and often attracted his more intimate friends with silent but irresistible force. It was not his grey hair alone in the latter years of his life that inspired veneration—his whole figure commanded reverence: a tranquil dignity, acknowledged by all, was diffused over it; not of that spurious kind, which only seeks to display itself, but the unsophisticated, the living expression of inward worth, independence of mind, nobleness of sentiments, and well-earned reputation. He was, in short, all that his exterior denoted: a model of humble ardent piety, clearness and decision, truth and fidelity, magnanimity and love. His generous heart was thoroughly penetrated with the universal philanthropy which was manifested in his voluntary renunciation of personal enjoyments and indulgence, in the most disinterested activity, the most cheerful sacrifice of his strength, experience, wisdom, time, nay even of life itself. When once gained over by the celebrated seminary to which he belonged, no offers, however seducing—no vocation, however honorable—could prevail upon him to leave it: he chose rather to repounce the most brilliant and lucrative appointments, and to be satisfied there with what was sufficient to supply his simple wants, than to desert the temple of philosophy to whose service he was attached.

MANUSCRIPTS CLASSICAL, BIBLICAL, AND BIBLICO-ORIENTAL.—No. V.

*** *We have made arrangements for collecting an account of* ALL Manuscripts *on the foregoing departments of Literature, which at present exist in the various* PUBLIC LIBRARIES *in* GREAT BRITAIN. *We shall continue them in each Number till finished, when an* INDEX *shall be given of the whole. We shall then collect an account of the Manuscripts in the* ROYAL *and* IMPERIAL LIBRARIES *on the Continent. All communications from our Friends will be of assistance to our undertaking.*

BRITISH MUSEUM. No. V.
BIBLIOTHECA MS. HARLEIANA.

Codices Manuscripti Classici Græci.

DICÆARCHUS.

131. *Fragmentum Folia* 2. *Sec. XVI.* [*No.* 3318.]

DIOGENES.

132. *Epistolæ* 29. *Sec. XIV.* [*No.* 5610.]
133. *Epistolæ. Sec. XV.* [*No.* 5635.]

DION.

134. *Syracusanorum Principis de regno libri* 4. *Sec. XV.* [*No.* 2678.]

DIONYSIUS.

135. *Διονυσίου Ἀλεξανδρέως οἰκουμένης περιήγησις.* [*No.* 1814.]
Obss. Non solum gaudet hoc exemplar interlinearibus Scholiis prima manu conscriptis, verum etiam aliis una cum emendationibus et notis marginalibus viri cujusdam perdocti superioris, ut videtur, seculi, quæ nondum quod sciam lucem viderint.
136. *Periegesis cum brevi prologo. Sec. XIV.* [*No.* 5577.]
137. *Periegesis* 57. [*No.* 5662.]
Obss. Subjungitur, nullo sensu, hic versus:
ἄλληδ' ἀσσυρίοις ἐναλιγκίη ἄνθεσι μίλτου.
Paginas suas habet hoc poema usque ad 40.
Codex folia habet 100. Scriptus A. D. 1493. Subscribitur enim ἐν ἀνύζῃ ἐν μεσσήνῃ τῆς σικελίας ἐχγραφὲν παρὰ λέοντος χαλκιοπούλου.

138. *Antiochiensis Epistolæ* 46 *ad Philoxenum. Sec. XIV.* [*No.* 5610.]

139. *Areopagitæ opera cum paraphrase Geo. Pachymeri. Sec. XV.* [*No.* 5678.]

EURIPIDES.

140. 3. *Alcestidis fragmentum a versu* 1032 *Ed. Beckii, ad finem. Sine Scholiis.*—4 *Rhesus.*—5. *Troades. Sec. (forsan) XVI.* [*No.* 5743.]

Obss. Hujus ad finem Codicis scriptum est: "Librum hunc Tragœdiarum acquisivit Ludovicus Bourguetus Nemansensis, a Doctore Antonio de Blanchis Veronæ d. 4 Octobris Anno Dom. Mill. Septingentesimo secundo."

141. *Hecuba Tragœdia præmissis Hypothesi et epigrammate in Euripidem. Sec. XIV.* [*No.* 5724.]

142. *Hecuba cum Glossis interlinearibus et marginalibus: præmissa sunt quædam de genere Euripidis.*—2. *Electra.*—*Sec. XIV.* [*No.* 5725.]

143.—1. *Hecuba.*—2. *Orestes.*—3. *Phœnissæ cum Scholiis interlinearibus et marginalibus.* [*No.* 6300.]

Obss. Præmittuntur ut in aliis nonnulla de genere Euripidis. Scriptura similis num. 5725. et ætas forte eadem scilicet sec. XIV.

144. *Epistola. Sec. XV.* [*No.* 5635.]

HEPHÆSTIO.

145. *De metris et poëmatibus. Sec. XV.* [*No.* 5618.]

Obss. Michael Aposteles Byzantinus post patriæ direptionem penuria vivens, scripsit.

HERMOGENES.

146. *Ars Rhetorica. Sec. XVI.* [*No.* 5681.]

HERODOTUS.

147. *De gente et vita Homeri. Sec. XIV.* [*No.* 5600.]

148. *De gente Homeri. Sec. XV.* [*No.* 5635.]

149. *Historiæ liber primus cui titulus Clio. Sec. forsan XV.* [*No.* 6312.]

HESIODUS.

150. *Aspis. Sec. XIV.* [*No.* 5724.]

151. *Opera et Dies cum interpretatione interlineari et notulis.* [*No.* 6323.]

Obss. Manu rudi sed satis clara.

HIEROCLES.

152. *In Pythagoræ aurea carmina. Sec. XV.* [*No.* 2678.]

HIPPOCRATES.

153. 1. *Epistola ad Ptolomæum.*—2. *Aphorismorum liber* 2—6. *Sec. XV.* [No. 5625.]

154. *Aphorismi cum commentario pleniore. Sec. XIV.* [No. 6295.]

Obss. Incipit Commentator "Ἐπειδήπερ μέλλομεν συντόμως τε καὶ σαφῶς χάριτι τοῦ ἐμοῦ Χριστοῦ καὶ θεοῦ ἡμῶν τοῦ χορηγοῦ."

HOMERUS.

155. *Iliados liber primus cum argumentis.* [No. 1675.]

Obss. Codex chartaceus in folio min. Sedatii scriptus circa A.D. 1591. perpetuis fere commentariis atque glossematis interlinearibus D. Burcheti illustratus.

156. Ὕμνοι ἐς θεούς.—[No. 1752.]

Obss. Vide supra ad art. 93.

157. Ὁμήρου Ἰλιάδος ῥαψῳδία ά.

Obss. Iliadis primæ (quæ hoc in codice vocabulo ΑΛΦΑ producte scripto denotatur) Argumentum desiderari notandum.

2. Ὑπόθεσις β' Ὁμήρου ῥαψῳδίας.—3. Ἄλλως.

Obss. Quin et in ipsis Argumentis occurrunt Lectiones ab editis discrepantes.

4. Ἰλιάδος β' Ὁμήρου ῥαψῳδίας.

Obss. In bina quasi Poemata dividitur. Nam post versum 493, leguntur hæc verba literis miniatis scripta Τέλος τῆς Ἰλιάδος β' Ὁμήρου ῥαψῳδίας quæ statim excipit.

5. Ἡ ὑπόθεσις τῆς Βοιωτίας τῆς Ὁμήρου ῥαψῳδίας quæ non comparet novissima omnium Homeri editione per Josuam Barnesium elaborata.

6. Numerus Principum, Navium ac Bellatorum Græcorum.

7. Ἀρχὴ τῆς Βοιωτίας Βοιωτῶν μὲν Πηνέλεως καὶ Λήϊτος ἦρχον.—8. Ὑπόθεσις γ' τῆς Ὁμήρου ῥαψῳδίας.—9. Ἰλιάδος γ' Ὁμήρου ῥαψῳδίας.—10. Ὑπόθεσις τῆς δ' Ὁμήρου ῥαψῳδίας.—11. Ἄλλως.—12. Ἰλιάδος δ' Ὁμήρου ῥαψῳδίας.—13. Ὑπόθεσις τῆς ε Ὁμήρου ῥαψῳδίας.—14. Ἄλλως.—15. Ἰλιάδος ε' Ὁμήρου ῥαψῳδίας.—16. Ὑπόθεσις τῆς ζ Ὁμήρου ῥαψῳδίας.—17. Καὶ ἄλλως.—18. Ἰλιάδος ζ Ὁμήρου ῥαψῳδίας.—19. Ὑπόθεσις τῆς η' Ὁμήρου ῥαψῳδίας.—20. Ἄλλως.—21. Ἰλιάδος η' Ὁμήρου ῥαψῳδίας.—22. Ὑπόθεσις θ' Ὁμήρου ῥαψῳδίας.—23. Ἄλλως.—24. Ἰλιάδος θ' Ὁμήρου ῥαψῳδίας.—25. Ὑπόθεσις τῆς ι' Ὁμήρου ῥαψῳδίας.—26. Ἄλλως.—27. Ἰλιάδος ι' Ὁμήρου ῥαψῳδίας.—28. Ὑπόθεσις τῆς Ἰλιάδος κ' Ὁμήρου ῥαψῳδίας.—29. Ἄλλως.

Obss. Hoc Argumentum in Editione Homeri Barnesiana desideratur.

30. Ἰλιάδος κ' Ὁμήρου ῥαψῳδίας.—31. Ὑπόθεσις τῆς λ' Ὁμήρου ῥαψῳδίας.—32. Ἄλλως.—33. Ἰλιάδος λ' Ὁμήρου ῥαψῳδίας.—34. Ὑπόθεσις τῆς Ἰλιάδος μ' Ὁμήρου ῥαψῳδίας.—35. Ἄλλως.

Obss. Deest etiam hoc argumentum in Editione Barnesiana.

36. Ἰλιάδος μ' Ὁμήρου ῥαψῳδίας.—37. Ὑπόθεσις τῆς Ἰλιάδος ν' Ὁμήρου ῥαψῳδίας.—38. Ἄλλως.—39. Ἰλιάδος ν' Ὁμήρου ῥαψῳδίας.—40. Ὑπόθεσις τῆς Ἰλιάδος ξ' Ὁμήρου ῥαψῳδίας.—41. Ἄλλως.

Obss. Neque invenitur hoc argumentum in Editione Barnesiana.

42. Ἰλιάδος ξ' Ὁμήρου ῥαψῳδίας.—43. Ὑπόθεσις τῆς ο' Ὁμήρου ῥαψῳδίας.—44. Ἄλλως.

Obss. Neque occurrit hoc argumentum apud Barnesium.

45.—Ἰλιάδος ὁ Ὁμήρου ῥαψῳδίας.—46. Ὑπόθεσις τῆς Ἰλιάδος π' Ὁμήρου ῥαψῳδίας.—47. Ἰλιάδος π' Ὁμήρου ῥαψῳδίας.—48. Ἰλιάδος ῥ' Ὁμήρου ῥαψῳδίας.—49. Ὑπόθεσις τῆς Ἰλιάδος ς' Ὁμήρου ῥαψῳδίας.—50. Ἰλιάδος ς' Ὁμήρου ῥαψῳδίας.—51. Ὑπόθεσις τῆς Ἰλιάδος τ' Ὁμήρου ῥαψῳδίας.—52. Ἰλιάδος τ' Ὁμήρου ῥαψῳδίας.—53. Ὑπόθεσις τῆς Ἰλιάδος υ' Ὁμήρου ῥαψῳδίας.—54. Ἰλιάδος υ' Ὁμήρου ῥαψῳδίας.—55. Ὑπόθεσις τῆς Ἰλιάδος φ' Ὁμήρου ῥαψῳδίας.—56. Ἰλιάδος φ' Ὁμήρου ῥαψῳδίας.—57. Ὑπόθεσις τῆς χ' Ὁμήρου ῥαψωδίας.—58. Ἄλλως.—59. Ἰλιάδος χ' Ὁμήρου ῥαψῳδίας.—60. Ὑπόθεσις τῆς Ἰλιάδος ψ' Ὁμήρου ῥαψῳδίας.

61. Aliud argumentum in Barnesii editione desideratum.

62. Ἰλιαδος ψ' Ὁμήρου ῥαψῳδίας.—63. Ὑπόθεσις τῆς ω' ῥαψῳδίας.—64. Ἰλιάδος ω' Ὁμήρου ῥαψωδίας.

Obss. In fine desiderantur folia 5 aut 6.

In hoc codice continentur non modo Argumenta Iliadis varia et Epigrapha Græca, sed scholia etiam quamplurima tam marginalia quam interlinearia adhuc ni fallor inedita, adduntur. [No. 1771.]

158. *Ilias cum Argumentis et Epigrammate.* [*No.* 5600.]

Obss. Scripsit Johannes Presbyter Cretæ A. D. 1366.

159.—1. *Batrochomyomachia.*—2. *Ilias, cum Prolegomenis argumentis et interpretatione Græca interlineari. Sec. XV.* [*No.* 5601.]

160. *Odyssea scripta super membrana sine versuum divisione. Ad finem hæc inscriptio.* Μετεγράφη ἡ τοῦ ἱμήρου Ὀδυσσεία ἀναλώμασι μὲν τοῦ ἐντιμωτάτου ἀνδρὸς κυρίου βαρθολομαίου τοῦ κρυσπιανοῦ χειρὶ δὲ ἰωάννου ἱερέως ῥώσου τοῦ κρητός. Ἔτει ἀπὸ τῆς χυ' γεννήσεως χιλιοστῷ, τετρακοσιοστῷ ἑβδομικοστῷ ἐνατῳ· μηνος αυγουστου, δεκάτῃ, ἐν ῥώμῃ. *Anno* 1479.

Obss. In hac inscriptione et in codice ipso vocalia ι et υ puncto duplici suprascripto signantur ϊ et ϋ. Iota non subscribitur. Codex folia habet 260. [No. 5658.]

161. *Batrachomyomachia cum scholiis et glossis interlinearibus. Sec. XV.* [*No.* 5664.]

162. *Iliados liber primus cum fragmentis secundi tertii et quarti Scilicet B.* 1—9. 490—534.

163. *Catalogi navium initium. Γ.* 123—302. *Δ.* 67—246. *Sec. XIV.* [*No.* 5672.]

164. *Odyssea cum notulis recentioribus Latinis. Sec. XV.* [*No.* 5673.]

Obss. Subjiciuntur versus Iambici Incipientes *φυγὼν Ὀδυσσεὺς* qui extant in 5674 et etiam alii;

Λιμὴν μὲν ἡδὺς ἀλλὰ καὶ βίβλου τέλος.

165. *Odyssea cum scholiis. Sec. XIII.* [*No.* 5674.]

Obss. Codex insignis a cel. Viro Ric. Porson pro Homero Grenvilliano collatus. Descriptionem codicis, quia melior proponi non potest, verbis Porsonianis damus.

"Codex est membranaceus forma quam in folio vocant minori; quod ad altitudinem scilicet et latitudinem attinet, Aldino Herodoto similis. Membrana crassa est et firma, sed aliquando pinguis; unde fit, ut scholia quæ-

dam lectu difficiliora sint, quædam minus eleganter scripta. Plerumque vero et textus et scholia nitide sunt exarata. Totus ut opinor uno tempore textus absolutus est; deinde scholia addita eademne an diversa manu non certo dixerim. Neque id multum refert cum satis constet unius jussu et consilio totum M. S. concinnatum esse. Pauca quædam bonæ notæ margini insunt cæteris recentiora quidem ut colligo ex liquoris colore qui est ruber flavescens sed exiguo intervallo recentiora. Hunc codicem decimo tertio sæculo adscribit Casleius (in catalogo priore) nec quidquam habeo quod contradicam. Illum notandum, scriptum esse, cum jam dubitari cœptum esset utrum nota ad latus an infra poni deberet. Nostri enim textus media quadam via incedit. Hic etiam codex, ut id obiter moneam, collatus est a Thoma Bentleio sed negligenter admodum. Nullas enim, certe rarissimas ejus lectiones, præter eas quas in textu inveniebat, notavit."

Codex folia habet 150. Ad finem scriptum est "Antonii Scripandi et amicorum." Collationes Porsoni paginas occupant 84 in 4to. charactere minuto.

166. —4. *Batrachomyomachia.*

167.—6. *Ilias, continens versus* 15634, *cum glossis Porphyrii.* [*No.* 5693.]

Obss. Codex certe sæculo 15 antiquior; folia habens 319.

168.—*Batrachomuomachia fol.* 9. *cum glossis.* [*No.* 6301.]

169. *Odyssea. Sec. XV.* [*No.* 5625.]

Conjecture on a passage in the CATO MAJOR *vindicated.*

TO THE EDITOR OF THE CLASSICAL JOURNAL.

I beg leave to call the attention of your readers to a passage in the *Cato Major* of Cicero, on which I ventured to offer a conjecture. That conjecture has not the good fortune to be favorably received by some respectable scholars, though it perhaps deserves more notice than they are at present disposed to pay it. On a recent perusal of the profound *Commentary by Claudius Salmasius on the six Writers of the Augustan History,* I was much delighted to find that this wonderful scholar had anticipated me in my conjecture, and that, as is apparent from the tenor of his note, he had evidently hit on the conjecture by viewing the passage in the very light, in which I have viewed it myself, viz. as relating *solely to military exercises,* without any allusion to the game of the *pila,* or *ball;* my opponents may, if they please, charge me with plagiarism, but I am myself so much gratified to discover that I have the authority of Cl. Salmasius to support my conjecture, that I shall easily bear up under the pressure of such an unjust charge.

Sibi igitur habeant arma, sibi equos, sibi hastas, sibi clavam, sibi pilam, sibi natationes, et cursus; nobis omnibus ex lusionibus multis talos relinquant et tesseras. Cic. *De Senect.* p. 11.

I now produce my own note:

The reading of *pila*, which Grævius seems half-inclined to admit, will lead us to the true reading, which I suppose to have been *sibi clavam, sibi pilum*. We cannot understand by *pilam* the *instrumentum lusorium* described by Gesner; for the context evidently requires us to understand some military exercise, *sibi arma, equos, hastas, clavam, pilam, natationes, et cursus*. Gesner says under *pilum*: "Armorum genus, hastile pedum quinque et semis, ferro triangulo unciarum novem, ad cujus ictum præcipue exercebantur milites, quod arte et virtute directum et scutatos pedites, et loricatos equites sæpe transverberat: hæc Veget. II. 15.:—Serv. ad *Æn.* 7. 664. *Pilum proprie est hasta Romanorum.*" Plautus *Bacch.* III. 3. 24. (quoted by Gesner under *pila*) says, *Ibi cursu, luctando, hasta, circo, pugillatu*, pila, *saliendo se exercebant magis*. Plautus is evidently here speaking of *military exercises*, and therefore, here also *pila* is improper, and must be changed into *pilo*. These alterations are so slight, that I hope they will readily meet with the approbation of critics.

Who would have supposed, Mr. Editor, that these words would subject me to censure for dogmatism? Yet "Hylax," the author of a *paper* in the *Monthly Magazine for Jan.* 1814., writes thus:

Mr. Barker pronounces this to be a difficult passage, and accordingly, *(credite posteri)* proposes an emendation, or rather, he positively asserts the true reading is *pilum*, overlooking, no doubt, the word *hastas*, which had gone before. The common reading is rightly understood by Janus Rutgersius V. L. 11, 12, and is confirmed beyond contradiction by Cicero in the *De Amicitia* 20. *Si qui ineunte ætate venandi, aut pilæ studios* [*studiosi*] *fuerint.*

Before I reply to these words, I shall cite what I have in another place written on the passage in question:

With respect to the conjecture of *pilum* for *pilam*, which your correspondent in p. 445. has *anointed with the vials of his wrath*, I still maintain that, as the exercises which are mentioned both before this ill-fated *pilam*, and after it, are military, (which I shall more fully prove on another occasion) it is at the least highly probable that it means *some military exertise*. A Writer in the *British Neptune*, who has assailed the propriety of this conjecture in more decorous language, has been well answered by the person, who has reviewed my publication in No. IX. of the *Classical Journal*, to which I refer your correspondent, as these remarks have been already protracted to too great a length. See the *Gent. Mag. No. for June*, 1812, or *The New Review, No. VI. for June*, 1813. p. 696.

The observations of Cl. Salmasius, alluded to above, are these:

"Ælius Spartianus, *Armisque et pilo se semper exercuit*. Putant esse figuram ἐν διὰ δυοῖν, *armis et pilo*, ut *patera libamus et auro*: ego contra sentio. *Exercitium armorum* ab *exercitio sagittarum, missilium, pilorumque* diversum. Sic *exercitium armorum* a *sagittis* separat Suetonius in *Domitiano*, *Armorum*, inquit, *nullo, sagittarum vel præcipuo studio tenebatur. Pilum* autem et *sagittas* conjungit Vopiscus in *Aureliano, Nullum unquam diem prætermisit, quamvis festum, quamvis vacantem, a quo non se pilo et sagittis ceterisque armorum exerceret officiis*. Si *arma* generaliter accipiantur, non sum nescius et *sagittas*, et *pila*, et alia missilia eo nomine comprehendi. Sub *armorum* vero exercitio *scutum* et *gladius* tantum comprehendebatur. Ovidius *jaculandi peritiam* ab *armis* distinguit,

Sunt illis celeresque pilæ, jaculumque, trochique,
Armaque, et in gyros ire coactus equus.

Cicero in *Catone Majore*, ubi exercitationum militarium genera enumerat, *arma* quoque ab *hastis* separat, *Sibi habeant igitur arma, sibi equos, sibi hastas, sibi clavam, sibi pilam, sibi venationes.* [The Edd. and MSS. read not *venationes*, but *natationes*, or *nationes*.] Quo loco lubentius etiam legerim *sibi pilum*, quam *pilam*. *Armorum* igitur exercitium, tam apud milites, quam gladiatores, in solo *clypeo* et *gladio* constabat. Qui clypeum scienter vibrare et quatere, obliquis ictibus telorum jactum deflectere, qui gladio dimicare noverat, is in armorum exercitio peritus censebatur. Vegetius L. II. c. 14. *Qui hastas vel missilia perite jaculetur et fortiter, qui dimicare gladio, et scutum rotare doctissime noverit, qui omnem artem didicerit armaturæ. Arma tractare* pro eodem dixit Seneca, *Majores nostri rectam juventutem exercuerunt hastilia jacere, sudem torquere, equum agitare, arma tractare. Arma movere* Manilio,

Aut solo vectatus equo nunc arma movebit;

in vetere Epigrammate,

Et in morem militis arma movet.

Non audiendus Lipsius, qui hic legit *Paloque et armis se semper exercuit.* Ut, inquit, duplex exercitii genus intelligatur, *armatura* et *palaria*. Sic autem inter *armaturam* et *palaria* distinguit, ut armatura *levium* fuerit, et palaria *gravium*. Quasi illud exercitii genus, quod *armaturam* Vegetius aliique recentiores passim appellant, idem fuerit cum exercitio armorum aut ad leves tantum pertinuerit, non etiam ad graves. Quid? nonne ut levis armatura de levibus, sic et gravis armatura de gravibus dicebatur? Sane levem armaturam, ut ferentarios, funditores, et id genus omne, *armaturas* dicebant. Vegetius, *Post hos erant ferentarii et levis armatura, quos nunc scultatores, et armaturas dicimus.* Longe tamen differunt *armatura* et *armaturæ*. *Armaturas* dicebant levem armaturam. *Armaturæ* vero exercitium posterioris ætatis longe diversum ab armorum exercitio, de quo hic agimus, et tota re falluntur eruditissimi viri, qui idem faciunt, Armorum exercitium in solo clypeo et ense consistebat. *Armatura* vero, vel *armaturæ exercitium* erat cum milites armati sub signis decurrentes in campo proluderent, ut pluribus docebimus ad Alexandri Severi vitam. Nihil igitur ad rem pertinet illa distinctio *armaturæ* et *palariæ* exercitationis, et falsa h. l. emendatio, *Armisque et palo.*" Cl. Salmasius *In Historiæ Augustæ Scriptores* VI. Parisiis, 1720. p. 58.

The Note of Is. Casaubon has been produced by the person, who noticed my work in No. IX. of the *Classical Journal*. It will, however, be right to repeat it here.

" Est ἓν διὰ δυοῖν figura, *armis et pilo*, ut *patera et auro*. Vel ita cape, cum cæteris armorum generibus, tum etiam pilo. Separat *pilum* ab *armis*, quod in illis tamen vel præcipuum, et omnium gravissimum: ideo nominatim indicandum: sic, ὦ Ζεῦ καὶ θεοί, apud Comicum. Paulo aliter Seneca, *hastilia* separat ab *armis*, in *Epist.* LXXXVIII. *Majores nostri rectam juventutem exercuerunt hastilia jacere, sudem torquere, equum agitare, arma tractare.* Ita autem libri omnes, non *pila*, nec *palo*. Vopiscus in *Aureliano*, *Nullum unquam diem prætermisit, quamvis festum, quamvis vacantem, quo non se pilo et sagittis, cæterisque armorum exerceret officiis.*" Page 42. of Is. Casaubon's *Notes*, subjoined to the above mentioned edition which was published by Salmasius himself.

Salmasius has well explained what is meant by *arma*, as contradistinguished from *pila, hastæ, hastilia, sagittæ;* in the passage of Cicero *arma* is used for *exercitium armorum*, and by that we are to understand *the shield and the sword.* This explanation shows the propriety, with which Cicero speaks of the *hastæ, clava,*

and *pilum*, as distinct from the *arma*. By these words of Cl. Salmasius the objection of "Hylax" (quoted above) to the proposed conjectural emendation of *pilum* for *pilam*, viz. "the word *hastas* which had gone before," is destroyed. For Cl. Salmasius has produced passages not only where *arma* are contradistinguished from *pila, hastæ, hastilia, sagittæ*, but where *pila* are contradistinguished from *sagittæ*, as in our passage *pila* are used with *hastæ*. Vopisc. *in Aureliano, Nullum unquam diem prætermisit, quamvis festum, quamvis vacantem, quo non se pilo, et sagittis, cæterisque armorum exerceret officiis.*

I add the following passages, unnoticed by Salmasius and Casaubon.

Curtius L. III. c. 3. *Currum decem millia hastatorum sequebantur*: HASTAS *argento exornatos*, SPICULA auro præfixa gestabant. Tacit. 2. *Ann.* c. 14. *Prima utcunque acies* HASTATA: *ceteris præusta, aut brevia* TELA. "HASTA differt a PILO, quo legionarii utebantur: hastâ vero auxiliarii, ut ex Tacito constat *Ann.* 12. c. 35: *Si auxiliaribus resisterent, gladiis ac* PILIS LEGIONARIORUM; *si huc verterent, spathis et* HASTIS AUXILIARIUM *sternebantur.*" Forcellini et Facciolati *Lexicon totius Latinitatis.*

If Hylax objects to the passage produced from Curtius, because *spicula*, and not *pila*, are there joined with *hastas*, let him know that *spicula* and *pila* are exactly the same, which I assert on the authority of Vegetius, who thus writes in Lib. II. c. 15.

Missile majus, ferro triangulo, unciarum novem, hastili pedum quinque semis, quod PILUM vocabant, nunc SPICULUM *dicitur.*

This is sufficient to show the great mistake, into which Hylax has fallen in supposing that Cicero could not have said *pila* in the passage under consideration, because *hastas* "had gone before."

Thetford, Nov. 1, 1814. *E. H. BARKER.*

NOTICE OF

C. A. KLOTZII *Opuscula varii Argumenti.*

Altenburgi, 8vo. pp. 330.

IT is our intention to adorn our miscellany with two or three of the articles, which this work contains. On the present occasion we shall content ourselves with laying before our readers two articles relative to the Eclogues of Virgil. The first of them exhibits a curious list of passages, which, from their remarkable resemblance to the phraseology of holy writ, and the general complexion of the matter, Klotzius deems to have come from the pens of monks. Eighteen passages are produced, and pronounced to be *pious frauds.*

De Ecloga Virgilii quarta. Conjectura, quomodo acciderit, ut inter profanorum et sacrorum scriptorum verba sæpe magna similitudo esse videatur.

Nemo fere erit, quin, lecta interpretatione loci Sibyllini a Guilielmo Alabastro, deæ nescio cujus, Pythiæ certe alicujus, in cerebello hominis nidulantis, ope excogitata, ingenium dicam, an stuporem? interpretis suaviter irrideat. Nam, quæ Sibylla Erythræa in Libr. III. canit, certe cecinisse dicitur, et quorum particulam huc transferamus (neque enim belli sunt versiculi, et digni muliercula ista)

ἐκ δὲ σεβαστηνῶν ἥξει βελίας μετόπισθεν,
καὶ στήσει ὀρέων ὕψος, στήσει δὲ θάλασσαν,
ἠέλιον πυρόεντα μέγαν, λαμπράν τε σελήνην,
καὶ νέκυας στήσει καὶ σήματα πολλὰ ποιήσει
ἀνθρώποις· ἀλλ' οὐχὶ τελέσφορα ἔσσετ' ἐν αὐτῳ—

Ea iste Alabaster sic exposuit:

'Ex Augustinianis, qui religione reguntur Augustini, veniet Lutherus, postquam postpositus est in indulgentiarum præpositione. Et sistere conabitur regularum permissarum subordinationem: sistere etiam conabitur dispositionem Laicæ politicæ. Veritatis illuminatorem præcipuum, errorum censorem magnum, et docendo subordinatam literarum disciplinam et castitati devotas sistere conabitur, et argumenta multa faciet protestantibus'——

At obe! jam satis est, δότε μοι λεκάνην. Quæ quidem etsi febriculosi hominis, nimium amantis Sibyllam suam, pulcellamque virgunculam exosculantis, somnia esse omnes intelligunt, non desunt tamen, qui in *Ecloga* IV. Virgilii, cujus initium,

Sicelides Musæ paullo majora canamus,

explicanda eandem viam ineant. Quid enim pervulgatius est, quam poetam in illo carmine de divino generis humani servatore loqui? Nondum autem nos pœnitet eorum, quæ in *Actis Erudit. Lips. a.* 1759. *mens. Aug.* contra cl. Angelum Floerchen, licet paullo tristius, quam nunc volumus factum esse, super hoc argumento disputavimus. Si quis velit aliorum sententias cognoscere, præter laudatos a Burmanno scriptores, memini hoc argumentum tractare alios, ut, Boeclerum in *Dissertatione de bucolico Virgilii, quarto, Argentor.* 1661. Fr. Bened. Carpzovium in *Dissertatione de Publii Virgilii Maronis Ecloga quarta Lips.* 1669. Tob. Eckhardum in *Non Christianorum de Christo Testimoniis* c. 2. s. 17. Guil. Whistonum in Libro *A Supplement to the Literal Accomplishment of Scripture-Prophecies, Lond.* 1725. *Dissert. III.* Jo. Massonum in Dissertatione affixa Edv. Chandleri libro *A Vindication of the Defence of Christianity from the Prophecies of the Old Testament, etc. Lond.* 1728. Jo. Martyn in *The Bucolics of Virgil with an English Translation, Lond.* 1749. Digna sunt præ aliis, quæ expendantur, ea, quæ disputavit Lowthius in libro pulcherrimo *De Poesi Ebræorum sacra Præl. XXI. p.* 427. quo libro Germaniæ donato, atque ita donato, ut multa et præclara ornamenta liberaliter adderet, quantum sibi omnes veræ doctrinæ studiosos devinxerit illustris Michaelis, dicerem, nisi et illius modestia nostras laudes respueret, et me, de quo ille immortaliter meritus est,

tacite potius admirari illarum virtutum præstantiam, aut iis privatim commemorandis mihi et amicis satisfacere, quam palam eas prædicare debere existimarem. Ego facilius multo esse puto, quomodo non, quam quomodo illud carmen explicandum sit dicere. Quare et eos, qui Christi natales hic inveniunt, errare dicere audeo, et me, utrum de Marcello, an de alio quoquam poeta loquatur, nescire profiteor. In primis vero in legendis Græcorum et Latinorum auctorum libris hanc cautionem adhibendam esse arbitror, ne ob similitudinem quandam cum sacris scriptoribus mysteria nescio quæ fingamus, et quomodo ea aut scribere, aut cogitare potuerit auctor, operosius disputemus.

Judicanti enim de talibus duo consideranda esse duco. Primum placent mihi valde, quæ beatus Gesnerus in *Prolegom. ad Claudian.* p. 6. dicit: "An fortasse plus interdum sit," inquit, "in illius versibus, quam ipse sciret, per disciplinam, disputationem, causas cognovisset? Fieri quidem potest, ut poeta aliquis εὐφαντασίωτος præsertim, ut noster, dum quæ sunt νοερὰ etiam αἰσθητὰ vult facere, et contrectanda velut præbere sensibus, dum in partes se omnes vertit et liberum spiritum nunc ad superos evolare patitur et magnum inane percurrere, nunc præcipitat ad inferos, in eas incidat vel cogitationes vel imagines, in quibus plus sit veri, quam ipse primo intuitu observaret, vel postea inde elicit." Atque etiam nihil verius est, quam poetam qui in illud operam dat, ut quam clarissime aliquam rem exponat, omnibus ornamentis ornet, et venustissimis coloribus, ut ita dicam, pingat, atque hac de causa totam rerum naturam pererrat, undique, quæ placeant, decerpit, optimis imaginibus perite utitur, sive sacrorum, sive profanorum, scriptorum dixerit, etsi ille horum carmina nunquam attigerit. Fortasse hæc observatio ad Eclogam Virgilii rectius explicandam facit, præsertim si, quod fere suspicor, poetam Hesiodeam aureæ ætatis descriptionem ante oculos habuisse dicamus. Sed venit etiam mihi alia conjectura in mentem, audacula forte, sed tamen non destituta veritatis specie. Magnam partem eorum locorum, quæ, quod attinet ad verba, ad orationem sacrorum scriptorum propius accedunt, puto deberi ingenio monachorum. Nam his codices describentibus obversata fuisse verba propria Christianæ religionis, atque pro veris lectionibus substituta et intrusa, jam alio loco ostendimus, quæ nunc repetamus et aliis exemplis augeamus.

(1.) Apud Theophrastum in *Character.* c. 6. ὡς συνηχεῖν αὐτοῖς τὴν ἀγορὰν καὶ τὰ ἐργαστήρια: ridiculam habet aliquis Codex lectionem, μοναστήρια, e boni monachi cerebello natam. (2.) In Didymi *Scholiis ad Il.* Γ. 365. legitur, οὕτως σωφρονοῦσιν οἱ ἐθνικοὶ, οἱ ἄθεοι, καὶ ἡ ψευδώνυμα καὶ εἰδωλολατρεῖα σοφία, quæ a Christiano addita esse, et facile apparet, et recte animadvertit Jac. Rhœr in *Feriis Daventriens.* L. I. c. 12. (3.) Apud Quintilianum V. 14. 13., pro *omnes volunt beatam vitam vivere*, habent quidam libri *videre*, ubi cl. Gesnerus adscribit *ex sacro sermone monachis familiari.* (4.) Duo porro exempla profert D'Orvillius ad Chariton. p. 192. primum ex ipso Charitone p. 31. ubi monachum scribentem, κύριος γάρ εἰμι, καὶ ἐξουσίαν ἔχω αὐτῆς, putat in animo habuisse illud, ἐγώ εἰμι κύριος ὁ Θεὸς σου. (5.) Denique in *Anthol. Epigr. vett.* L. II. Ep. 68. 4. pro *sed terras omnes impleviſ*

nomine claro, monachi, ait Burmannus, invexerunt in Codicem *sed terram omnipotens* etc. (6.) Acute etiam Heumannus ad Cic. Orat. ad Quirit. post Redit. I. 8. *Ipsa autem patria, dii immortales, dici vix potest, quid caritatis, quid voluptatis habet*, suspicatur, formulæ ethnicæ *dii immortales*, grammaticum quempiam Christianum hanc in margine substituisse *dici vix potest*. Nolim tamen ego, quamvis ingeniosam hanc conjecturam esse non negem, duo verba ejicere. Mutarem potius *habet* in *habeat*. Sed videamus certiora. (7.) In Corn. Nepot. *Agesil.* III. 5. *Cum animadverteret Deorum numen facere secum*, notat Heusingerus, codicem Axen. habere *unius numen*, e glossa religiosi hominis, qui non Deorum, sed unius dei numen agnosci voluerit, seque simile idque insigne exemplum protulisse addit ad *Julioni Cæsar.* p. 142. qui liber nunc non ad manum est. (8.) Apud Æschylum *Agam.* 171. Schol. notat τοῦτο δὲ ὅμοιόν ἐστι τῷ, Ἐμνήσθην τοῦ Θεοῦ καὶ εὐφράνθην. Stanleius putat hinc apparere, scholiorum auctorem fuisse Christianum. Ego potius credo librarium fuisse monachum, qui hunc pannum attexuit. (9.) Ap. Ovid. *Amor.* I. 5. in carmine non severissimo,

Æstus erat, mediamque dies exegerat horam :

notavit Burmannus in priscis editionibus esse *Festus erat*, et tam hanc lectionem Nasoni a monacho obtrusam fuisse, quam II. 9. 51.

Si tamen exaudis pulcra cum matre rogantem,

cum *audire* magis Latinum sit. (10.) Idem non semel observavit v. d. in commentario Servii in Virgilium. Nam ad IV. 301. *commotis excita sacris*, notatum legitur *hoc vulgo apertiones appellant*, ubi recte monachi manum sibi deprehendisse videtur, nam apertionis mysterium fuisse cerimoniam constat, qua sacerdos accedentis ad baptismum nares et aures tangeret, dicens *epheta*, i. e. *adaperire*. Denique IV. 201. *Excubias divum æternas*, etc. legitur in commentario Servii, *Quod significat, sine intermissione fieri sacrificia, atque excubare per diem et noctem, ut dicimus, cotidie in officio esse*. Hæc ultima recte dedit Burmannus glossam monachi sapere, qui de missa, excubiis, lectionibus, et cantibus ecclesiæ Romanæ cogitaverit, quæ omnia *officii* nomine appellentur. (11.) Denique ap. Thucydidem III. 83. καὶ τὰς ἐς σφᾶς αὐτοὺς πίστεις οὐ τῷ θείῳ νόμῳ μᾶλλον ἐκρατύνοντο, ἢ τῷ κοινῇ τι παρανομῆσαι, Wassius in præfatione Duckeri τῷ θείῳ νόμῳ a Christiano Scholiasta introducta esse conjicit, et verius Dionysium Halic. legere τῷ θείῳ καὶ νομίμῳ. Ex his apparere credo sæpius librarios substituisse verba e Christianæ religionis doctrina repetita. Atque in iis locis, ubi sententia aliquantulum ad orationem sacrorum scriptorum accessit, facillime illis horum verba in mentem venisse, et sæpe, præter voluntatem fortasse, pro profani auctoris verbis posita esse puto. Quid si igitur bona pars eorum locorum, quorum similitudinem cum aliis scripturæ sacræ locis admiramur, non tam ipsis auctoribus antiquis, quam librariis Christianis debetur? Nam si iis in locis eorum manum deprehendimus, quæ nihil memorabile habent, quanto magis nihil tale cogitantes neque fraudem meditantes, errare potuerunt, ubi similitudo aliqua sententiarum iis verba scripturæ in memoriam revocavit, et, ut fieri solet, in rebus nobis notis, manus non attendentis diligenter satis monachi ea scripsit, quæ deinde neque potuit delere, neque

volult. Hos igitur aut nimio stupore, aut pietate plerumque, certe non data opera, peccasse arbitror. Sunt vero exempla, ubi clare appareat, a Christiano homine aliquid additum fuisse. (12.) Sic ea fabulæ conclusiuncula, quam ἐπιμύθιον dicunt, ὁ μῦθος δηλοῖ, ὅτι κύριος ὑπερηφάνοις ἀντιτάσσεται, ταπεινοῖς δὲ δίδωσι χάριν, quæque prope abest ab illis Salamonis in *Prov.* c. 3. aut Maximo Planudi, cujus ingenio tantum non omnes Æsopi fabulas deberi puto, aut Christiano alicui scriptori est tribuenda: vid. Fr. Vavassor *de Ludicra Dictione* p. 25. (13.) Hæc etiam verba, περὶ τούτοις Παῦλος ὁ Ταρσεὺς, ὄντινα καὶ πρῶτός φημι προϊστάμενον δογματος ἀναποδείκτου, quæ Longino tribuuntur in Codice Vaticano Evangeliorum, ubi post nomina oratorum summorum, Lysiæ, Æschinis, Aristidis, aliorum illa ponuntur (vid. in Edit. Pearcii majori p. 159.) a Christiano esse profecta, fere assentior Fabricio in *Bibl. Gr.* L. IV. c. 31. p. 445. vide tamen Guil. Smith in proœmio versionis Anglicanæ Longini, p. 22. Et putavit fortasse aliquis se hanc fraudem eo facilius facere posse, quoniam jam Moses a Longino in cap. IX. laudatur. Non ausim equidem dicere, quæ loca corrupta esse existimem. Sed fortasse alii hac conjectura nostra ad quasdam difficultates tollendas tenebrasque dispellendas uti poterunt. Eclogam autem Virgilii, ut eo redeam, omnino incorruptam esse puto, quod ideo moneo, ne quis me illam a librario depravatam existimare suspicetur. Videtur hoc in fatis Virgilii fuisse, ut lepidos interpretes nanciscereturr. Nam et Gallus quidam Faydit, *Georgic.* I. extr. ubi, quæ ante et post necem Cæsaris acciderunt, portenta narrantur, Virgilium defectum solis, qui moriente Domino nostro et Deo, Christo, obscuratus fuit, indicare potuit, et in *Ecl.* VIII. 73-5.

Terna tibi hæc primum triplici diversa colore,
Licia circumdo, terque hæc altaria circum,
Effigiem duco: numero Deus impare gaudet,

doctrinam Christianorum de trinitate latere odoratus est homo emunctæ naris (Fabric. *Bibl. Lat.* T. II.) et ne de Chr. Landini *Allegoriis Platonicis*, quarum ope *Æneida* explicuit, aliquid dicam, Jo. Harduinus in *Æneida*, i. e. opere e monachorum officinis prolato et impio præterea atque insulso, victoriam Christianæ religionis de Judaica, receptis Romæ, post templi Hierosolymitani eversionem, Christianis sacris, cani somniavit.

Virgilii Eclogæ illustrantur, explicantur, emendantur.

Audiat hæc tantum, vel qui venit, ecce Palæmon. Ecl. III. 50. Locum distinguo et interpretor sic—*Audiat hæc tantum vel*—sed dum ipsum nomen arbitri pronunciare vult pastor, Palæmonem advenire videt: ideo statim addit *qui venit ecce Palæmon*. Sentisne hanc interpretationem majorem loco venustatem conciliare? propius enim accedit ad sermonem vulgarem.

Malo me Galatea petit, lasciva puella,
Et fugit ad salices et se cupit ante veniri. Ib. 64.

Hujus loci incredibilem semper venustatem esse credidi, eumque multos poetas imitatione expressisse observavi, inter quos ipsis poetæ vestigiis insistere memini Angelum Politianum, qui illa sic mutavit,

Aureolo petit hunc pomo lascivaque currit
Ad salices Nymphe, furtivo prodita risu.

Nisi Politianus hanc imaginem a Virgilio et Horatio expressisset, et invenisset ipse, superatum esse Virgilium faterer. Sed videamus quid alii egerint. Ita autem Horatius, I. 9. 21.

Nunc et latentis proditor intimo
Gratus puellæ risus ab angulo,
Pignusque dereptum lacertis
Aut digito male pertinaci.

Animadverti præterea duo in ejusdem carminibus similia loca; primum II. 12. 25.

Dum flagrantia detorquet ad oscula
Cervicem, aut facili sævitia negat,
Quæ poscente magis gaudeat eripi,
Interdum rapere occupet.

ubi quam venusta est illa *facilis sævitia!* Deinde I. 6. 17.

Nos convivia, nos prælia virginum
Sectis in juvenes unguibus acrium
Cantamus,

quo in loco explicando miror quomodo vv. dd. hærere potuerint. Virgines, dicit poeta, unguibus antea resectis involare in faciem juvenum, eorumque protervitatem his armis, hac vi, non vera, sed jocosa, repellere videri velle: non vere eos lædere, non vulnerare, non fugare et avertere cupere puellas, sed speciem tantummodo pugnantium præbere. Progrediamur ad patrem amorum, qui in *Arte* I. 483. hæc habet,

Forsitan et primo veniet tibi littera tristis
Quæque roget, ne se sollicitare velis.
Quod rogat illa, timet, quod non rogat, optat, ut instes,
Insequere, et voti postmodo compos eris.

atque eodem libro v. 663.

Quis sapiens blandis non misceat oscula verbis?
Illa licet non det, non data sume tamen.
Pugnabit primo fortassis, et, improbe, dicet,
Pugnando vinci sed tamen illa volet.

idemque paullo post v. 673.

Vim licet appelles, grata est vis ista puellis,
Quod juvat, invitæ sæpe dedisse volunt.

Eandem elegantiam sectatus assecutusque est Tibullus, I. 4. 53.

Tunc tibi mitis erit, rapies tum cara licebit
Oscula: pugnabit, sed tamen apta dabit.
Rapta dabit primo, post offeret ipsa volenti,
Post etiam collo se implicuisse volet.

atque I. 9. 43.

Sæpe insperanti venit tibi munere nostro
Et latuit clausas post adoperta fores,

quod Bruckhusius recte meliusque Vulpio interpretatur, *Latuit* tanquam quæ nollet reperiri, quum tamen id vel maxime cuperet. Præter eos alios e recentioribus, inter quos hujus venustatis studiosus fuit Heinsius in *Sylv.* p. 218. ed. Lugd. 1606. Sed maneamus in antiquis. Ex his Apollonius canit *Argon.* III. 1022.

ἄμφω δ' ἄλλοτε μέν τε κατ' οὐδεὸς ὄμματ' ἔρειδον
αἰδόμενοι· ὅτε δ' αὖτις ἐπὶ σφίσι βάλλον ὀπωπὰς,
ἱμερόεν φαιδρῇσιν ὑπ' ὀφρύσι μειδιόωντες,

quibus quid potest elegantius esse? Loquitur vero de Jasone et Medea. E Græcis memini mollissime dicere Achillem Tatium, L. i. p. 39. τὸ γὰρ ἐραστοῦ φίλημα πρὸς ἐρωμένην, θέλουσαν μὲν παρέχειν, αἰτησίς ἐστι σιωπῇ, πρὸς ἀπειθοῦσαν δὲ ἱκετηρία· κἂν μὲν προσῇ τις συνθήκη τῆς πράξεως, πολλάκις δὲ καὶ ἑκοῦσαι πρὸς ἔργον ἐρχόμεναι θέλουσι βιάζεσθαι δοκεῖν, ἵνα τῇ δόξῃ τῆς ἀνάγκης ἀποτρέπωνται τῆς αἰσχύνης τὸ ἑκούσιον: et pariter Aristænetum L. i. Ep. 12. λεκτέον δὲ μόνον ὡς ἀντιλέγει τοσοῦτον, ὅσον ἐν τῷ βραδύνειν αἰρεθεῖσαι, ubi Mercerus similem Ovidii locum adfert.

Quæ cum ita pugnaret, tanquam quæ vincere nollet,
Victa est non ægre proditione sua.

Sed sat multa contulimus exempla ad illam Virgiliani loci elegantiam illustrandam explicandamque.

Ecl. V. 40. *Inducite fontibus umbras.* Quoniam unus Codex *frontibus* habet, venit mihi nova hujus loci interpretatio in mentem. Nempe interpretor eum sic, Cingite frontem sertis, aut, Imponite capiti tristes cupressos mœroris dolorisque signum. Virgilius, sive Mopsus, mortem amici deplorat. Quare non video quam bene dici possit, arbores, quæ fontes inumbrent, vel ramos frondentes esse ponendos, ut explicant. Neque meliora sunt quæ habet Servius. Longa denique alia ratio est loci, quem hic non pertinere puto, in *Ecl.* IX. 19.

Quis caneret Nymphas? quis humum florentibus herbis
Spargeret, aut viridi fontes induceret umbra?

Frontem non male de toto capite dici, firmant exempla Ovidii *Art.* I. 223. *præcinctus arundine frontem*, et *Fast.* VI. 321. *Turrigera frontem Cybele redimita corona*, atque Horatii I. 1. *Doctarum hederæ præmia frontium. Umbram* de sertis optime arbitror dici, consideratis exemplis similibus a Gronovio allatis in *Obs.* L. IV. 18. et Burmanno ad Ovid. *Metam.* III. 665. ubi pro *racemiferis frontem circumdatus uvis* etiam Schol. Statianus exhibet *umbris.* Laudatur ibi etiam Virg. *Æn.* VI. 772.

Atque umbrata gerunt civili tempora quercu.

Et sic equidem intelligo locum Æschyli in *Sept. c. Theb.* 390. τρεῖς κατασκίους λόφους σείει. De verbo denique *inducere* pro *tegere* vide quæ notaverunt Heinsius ad Ovid. *ex Pont.* IV. 12. 32. et *Metam.* IV. 408. Burmann. ad Virg. *Ecl.* IX. 19. et Oudendorpius ad Lucan. IV. 132.

Ib. 36. Candidus insuetum miratur limen Olympi.

Illa confusio inter *limen* et *lumen* omnino frequentissima est: vide ad Ovid. *Trist.* IV. 4. 45. Drakenborch. ad Liv. X. 23. 12. et cl. et eruditiss. Corn. Val. Vonck. in *Spec. crit.* p. 27, sed h. l. præfero omnino *lumen*, quod est in quibusdam Codd. Videtur melius convenire τῷ *insuetum:* Nondum, inquit, tantum luminis splendorem unquam expertus est Daphnis. Quemadmodum, qui ex obscuro loco repente in solem prodit, non ferre potest lumen, ad splendorem connivet, σκαδαρμύττει, ita etiam Daphnis, etc. Intelligisne quid velim? Cæterum probe novi *limen* dici sæpe poetis de superis et inferis locis, neque

πύλας ἅδου ignoro: vid. Elsnerus ad Matth. XVI. 18. Alberti in *Obss.* p. 111. Alb. Schultens. ad Job. p. 433. cl. Rhoer in *Miscell.* L. I. c. 20.

Ecl. VII. 52. Quantum
Aut numerum lupus aut torrentia flumina ripas.

Exponunt, Lupum etiam numeratum pecus invadere, quod proverbium notum est, atque etiam in vernaculum sermonem transiit. Sed nescio an bene hic sensus huic loco conveniat. Malim *numerum* interpretari multitudinem ovium: nam talem significationem etiam τὸ *numerus* habere, docet Heinsius ad Ovid. *Met.* VII. 8. et *ex Pont.* II. 9. 60. atque idem et Burmannus ad Epist. VIII. 24. *Nec numerum Danai militis*, ubi alii libri habent *numeros*. Sensus est, Non magis frigus Boreæ curo, quam lupus magnum gregem curat, quam timet multitudinem ovium.

Ecl. X. 46.

Tu procul a patria (nec sit mihi credere) tantum
Alpinas, ah dura, nives et frigora Rhesi
Me sine sola vides.

Si interpretationes vv. dd. quas Burmannus collegit, examinaveris, videbis eas esse coactas omnes præter Heumanni expositionem. Ego puto verba *nec sit mihi credere tantum*, esse conjungenda et ita exponenda, Dummodo ego hoc non credere deberem, si modo hæc non vera essent. De hac rariore verbi *tantum* significatione vide Marium ad Ovid. *Am.* II. 15. 18.

Tantum ne signem scripta dolenda mihi,

et Douzam ad *Remed.* 714.

Tantum judicio ne tuus obsit amor.

BIBLIOGRAPHY.

I have now before me a copy of *Bond's Persius (Amstel.* 1659.) which was presented by the late learned *Dr. Stock*, then Tutor in Trinity College, Dublin, to the eldest grandson of Yorick's Eugenio.

Will any of your correspondents, conversant in such matters, be kind enough to inform me, what is the estimate of value which this book holds amongst scholars, either for rarity or for critical merit.

Mr. Porson, in presenting a copy of *Bond's Horace* to a gentleman of great classical fame in our University, was thought by him to convey a very strong approbation of its intrinsic worth.

Such seems also to have been the meaning of *Dr. Stock*, in presenting the *Persius*: but it appears to be a book very little known.

15th Nov. 1814. *SIDNEYENSIS.*

MODERN WORDS
DERIVED FROM THE EAST.

بابارى *Babari, papari, πέπερι, pepper.* We learn from Athenæus, p. 66. lib. 2. cap. 25. that, μέλι is the only word in Greek that ends in *i*, *πέπερι*, *κόμμι*, and *κοῖφι*, are foreign terms.

باربر Barbar, a bearer of burdens, a day laborer, a beast of burden in Persian, hence probably *barbarus.*

بال A bale of goods, a box, a misery, or oppression, in Persian, as in Saxon, calamity, complaint.

پارول *Ferula*, in Latin as in Persian, a board, lath, shingle, or chip.

پف A puff, or blast of wind, چراغرا پف کردن to blow out the candle, in Persian.

بالاظ *Balakhané*, balcony, a gallery on the top of the house, an upper chamber. Persian.

غر Whore. Persian. According to Mr. Tooke's learned and ingenious etymology, our word comes from the preterit of huren, to hire, which is indeed very characteristic of the person—'stat cuivis mercabilis ære.' There is, however, another Saxon word that seems to be with still greater probability the original of our term, I mean worian, to wander, or walk the streets. *Φοιτὰς* in Greek is meretrix, sive vaga, from whence, that is, from *Φοιτῶν*, the Latins have made a word, and the Italians puttana, to which they have added errante.

انبالس *Embalus*, a vine. *Ἄμπελος* in Greek.

الحمبر *Alhambra*, the residence of the Moorish kings of Granada, has been supposed to have its name from the red material, with which it was built, like the case rosse at Venice, but then the word would have been الحمرا alhamra, the red, whereas there is a ba in the right term of alhambra, which is resolved thus into two words as I have written it, and means, the carè-free, or like the palace of another king, the Sans Souci.

قرد *Kered*, card. The worst or coarsest part of the wool.

کف *Kefé*, chaff.—The refuse remaining after the grain is threshed out. Persian.

لاش *Lekash*, money, cash.

مروزبان motion of the tongue—speaking. Persian.

سال بند *Saul-bund*, year-knot. The Chinese and the Peruvians reckon by knots; the Romans drove a nail into the temple of Jupiter, to mark the years, and in Hindostan the register of the birth of a child is still a knot in a string.

S. WESTON.

ON THE AFFINITY

BETWEEN

THE GERMAN AND ENGLISH DIALECTS.

It may perhaps be admitted, by those who possess a competent skill in the different dialects, spoken at this day, deriving their origin from the ancient Teutonic, that in Upper Saxony it appears to have suffered the least from foreign admixture: but there can be no dispute, that the dialect, which we ourselves speak, is not only the most debased by the indiscriminate admission of words of foreign origin, but that our idioms most frequently are formed on foreign models. That our ancestors and ourselves have incurred these obligations wantonly and needlessly, may be made evident by a slight comparison of the translation into German of any English work, with its original; or vice versa. The reader will speedily be convinced that the indigenous stock of words, properly modified and employed, would have been quite adequate to the expression of all our ideas.

In order to attain a more perfect acquaintance with our own tongue, to discern its original stores, and to account for some of its apparent irregularities, some acquaintance with one at least of its sister-dialects appears necessary. On this account alone, it is fortunate that the study of probably the purest of them is increasing sensibly amongst us —It must not be dissembled, that in learning German, an Englishman has to encounter some difficulties; in part arising, however paradoxical it may seem, from the *similarity* of the languages. Numerous words, for instance all the auxiliary verbs, and many particles, strike him as being identically the same in the two tongues; and it requires some attention and experience to interpret precisely the different senses into which each word has deviated, and is now applied, in one or the other tongue. Still, their general resemblance must, on the whole, considerably facilitate our acquiring German :—The number, for instance, of irregular verbs, uncompounded, or if compounded, of which the simple verb is no longer in use, is in that tongue about 194. these are of course among the words of most frequent occurrence. Now of these verbs, no less than 118 appear in our own tongue; for the most

part irregulars in exactly the same form; and all of them employed in the same sense as in German, or in one perfectly analogous.

To facilitate to beginners the study of this noble tongue, and to point out to those further advanced, some few traits of resemblance to our own, which may possibly have escaped them, the insertion in your valuable Journal of the following little paper may be of some utility.—The changes of letters, or syllables between English, and German words, bearing the same meaning, and the rules by which those changes appear to be governed, are stated in it.—The late Sir Richard Sutton originally prepared it, and prefixed some few remarks on the sound of the vowels and diphthongs in the Upper Saxon dialect. These do not appear wholly free from objection, and have been omitted.—To Sir Richard's paper have been added some few instances of analogy between the two tongues, unnoticed by him; and also, some additional proofs to those which he notices.

VOWELS. *Changes from German into English.*

A.—a, aa, or ah,—German, becomes in English, *ea*, or *ee*. Schaf, *Sheep:* Schlaf, *Sleep:* Aal, *Eel:* Stahl, *Steel:* Mahl, *Meal.*—a, before cht, becomes i long: Macht, *Might:* Nacht, *Night.*—a before lt, becomes *o:* alt, *old:* Falte, *Fold:* halten, *to hold:* kalt, *cold.*—*au*, becomes *oo*. Raum, *Room:* Baum, *Boom.*

Sometimes it retains nearly the same sound, Haus, *House:* Maus, *Mouse:* Faum, *Foam.*

Oftenest, into *ea*, and i, short. Hauffen, *Heap:* Kauffen, *Cheapen:* Tauffen, *Dip:* Sauffen, *Sip:* Auch, *eke;* Faust, *Fist.*

Sometimes into *ew:* Kauen, *to chew:* Thau, *Dew:*[1] Blau, *Blue:* Brauen, *to brew.*

Sometimes—u short, as auf, *up:* Daum, *Thumb:* rauch, *rough:* Tauchen, *to duck.*

E.—before b, becomes i.—Geben, *to give:* Leben, *to live:* Streben, *to strive.*

Echt, becomes ight, as recht, *right:* fechten, *to fight:* Knecht, (valet) *Knight.*

En final, generally dropped. Hauffen, *Heap:* Nacken, *Neck:* Helfen, *to help:* Nagen, *to gnaw:* Schlafen, *to sleep:* Zeigen, *to shew.*

Ee, Ei, Eh become o: Schnee, *Snow:* Stein, *Stone:* Pfeil, *Pole:* Gehen, *to go:* Zehe, *Toe:* Eiche, *Oak.*

I.—in a few instances becomes E: as Hitz, *Heat:* Schild, *Shield:* Sitz, *Seat:* Wichtig, *Weighty:* but usually remains unchanged.

[1] In the Eastern Countries, this word is pronounced *Dag*. It had probably received a guttural termination from our Saxon, or Danish forefathers.

O.—and oh, become ea, and ee. Ost, *East:* Woche, *Week:* Noth, *Need:* Bohn, *Bean:* Strohm, *Stream:* Ohr, *Ear.*

Sometimes, u short. Voll, *Full:* Ober, *Upper:* Ofen, *Oven:* Sommer, *Summer:* Donner, *Thunder:* Kolbe (the L transposed[1]) *Club:* morden, *to murder.*

Sometimes i: hoch, *high:* Stock, *Stick:* trocken, *dry.*

Occasionally, *a:* horchen, *hearken:* roh, *raw.*

Often retains the sound, as Kohl, *Coal:* Dohm, *Dome:* Horn, *horn:* hopfen, *hops.*

U.—becomes oo:—Buch, *a Book:* Flur, *Floor:* gut, *good:* durch, *through:* huf, *hoof:* blum (a flower) *bloom.*

Sometimes o short: Fuchs, *Fox:* Furt, *Ford:* Sturm, *Storm:* Futter, *Fodder:* Kupfer, *Copper:*—Ruthe, takes both these sounds *Rod,* and *Rood.*

Consonants.

B.—In the middle of a word, softens into V, as haben, *to have:* geben, *to give:* leben, to *live:* Fieber, *Fever.*

Final, becomes oftenest *f:* as Stab, *Staff:* Dieb, *Thief:* Weib, *Wife:* Laub (foliage) *leaf.* Halb, *Half.*

But sometimes v, Grab, *Grave:* Sieb, *Sieve:* liebe, *love:* stube, *stove:* Taube, *Dove.*

Final, after l, becomes ow. Schwalbe, *Swallow:* falbe, *fallow:* gelb, *yellow.*

Ch.—medial, becomes g, or k: Drache, *Dragon:* Rechen, *Rake:* Machen, *to make.*

Sometimes, ft, as lachen, *to laugh:* sacht, *soft.*

Ch.—after l, or r, final, becomes o: as Talch, *Tallow:* Furche, *furrow.*

Ck.—becomes tch, or dg: as strecken, *to stretch:* hecke, *hedge:* brücke, *bridge.*

D.—generally becomes th; as dass, *that:* daum, *thumb;* dick, *thick:* Dorn, *Thorn:* faden, *fathom:* durch, *through:* dünn, *thin:* Bad, *Bath:* Feder, *feather.*

Sometimes retains the sound: as doppel, *double:* deck, *covering:* Magd, Magdlein, *Maid,* or *Maiden:* laden, *to load.*

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[1] By adverting to this occasional transposition of letters, of which instances occur in different provincial dialects of our own tongue, and probably of every tongue, the identity of many words, not at first obvious, may be discovered. Thus Ross (German) answers to our *Horse;*—Drehen, *to turn;* Brennen, *to burn;* Brunnen, (*a Spring*) corresponds with *Bourn,* in our Northern dialect, *a Rivulet.* Borste, *Bristle:*—Spalten, *to split.*

F.—medial, and final, often becomes P: tief, *deep:* schlafen, *to sleep:* helfen, *to help:* gaffen, *to gape.*

Sometimes V: as Hafen, *haven:* Ofen, *oven.*

G.—initial sometimes changed into y: gahnen, *to yawn:* gelb, *yellow:* garn, *yarn:* gascht, *yeast.*

Often retains the sound, as in geben, *gold:* gast, *a Guest.*

Medial, between vowels dropped, and the syllables contracted: as Segel, *Sail:* Hagel, *hail:* Flegel, *flail:* Regen, *Rain:* Cragen, *Craw:* Bogen, *a Bow.*

After l, n, and r, it also disappears: as Galgen, *gallows:* folgen, *to follow:* Morgen, *Morrow:* Sorgen, *Sorrow:* menge, *many.*

J.—which in German has the sound of our Y, is in the English words common to both tongues, usually spelt with that letter: as Jahr, *Year:* Jung, and its derivatives, *Young.*

There are a few exceptions, where the J consonant is retained, and sounded in English, as Jubel, *Jubilee:* Juwel, *Jewel.*

K.—oftenest softened into ch. Finck, *Finch:* kauffen, *to cheapen:* keisen, *to chuse:* rencken (verrenken) *to wrench:* hecken, *to hatch:* Käfer, *Chaffer.*

But sometimes retains its sound: as kalt, *cold:* Kamm, *a Comb.*

P.—pf, drops the f, Pfeil, *Pole:* Pflug, *Plough:* Pfeffer, *pepper:* pfropfen, *to prop:* schlupfen, *to slip:* apfel, *apple.*

Q.—seems to have been originally but a strongly aspirated w: in some instances, the aspiration has become a consonant; in others, dropped: thus Quelle German becomes our *Well;* and on the other hand their Wachtel is in our tongue *Quail:* the remains of the medial consonants appear in the Italian, *Quaglia.*

In the same word indeed, in one instance, the different sounds appear to be preserved, wallen is *to boil,* Quall, is *the boiling.*

S.—and ss, medial, become t: Wasser, *Water:*[1] Nessel, *Nettle:* besser, *better:* Rasseln, *to rattle:* Fuss, *Foot:* Geis,

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[1] In this instance it may be doubted whether the ancient and correct sound may not be preserved in the English, and whether the corruption may not be found in the modern German dialect. In Greek, which has by some means certainly received an infusion of Gothic, two of these words appear, and approach more nearly to the English, than to the German form—ὕδωρ, and βίλτρος.—Again; the country now called Hesse was, when Tacitus wrote, peopled by the *Catti,*—not the Cassi. In Saxony itself, the pronunciation of words with the medial double s, or t, is as little uniform at this day, as formerly it was in Athens.

Goat: das, *that.*—sch, before a consonant, drop the ch: Schnee, *Snow:* Schwann, *Swan:* Schlaf, *Sleep:* Schmahl, *Small.*

T.—and th, often become d. Tief, *deep:* Thal, *Dale:* knäten, *to knead:* Euter, *Udder:* Schulter, *Shoulder:* Blut, *Blood.*

Sometimes retains the sound: treten, *to tread.*

V.—sounded in German nearly as f, in English is generally changed into that letter: as Vogel, *Fowl:* Volk, *Folk:* Vliess, *Fleece:* Vorder, *further:* Vater, *Father.*

W.—sounded in German as V, sometimes in corresponding English words becomes aspirated; as Weil, *While:* Was, *What:* Weinen, *to whine:* Waitze, *Wheat:* Weiss, *White.*

But generally has the open sound, unaspirated; as in weis, warm, wild, *wise, warm, wild:* wapen, *weapon:* weben, *to weave:* weg, *way:* werk, *work.*

Z.—and tz, become t, as zoll, *toll:* salz, *salt:* warze, *wart:* zismaus, *titmouse:* lenz, *lent:* zeit, *tide:* zipfel, *the tip,* or *extremity:* zunge, *the tongue:* zweig, *twig.*[1]

The earlier the stage of our language at which the comparison is made with the German, the more striking will be found the resemblance. In consequence of the introduction into ours, of so many words from other tongues, those originally in use, of meanings nearly synonymous, have often passed into oblivion: to arrive at their true interpretation at this day, it often becomes necessary to range through several of the sister-dialects. Some phrases too, in our earliest writers, which puzzle the commentators as confused and irregular, are perfectly idiomatic:—by a reference to the daily practice in another dialect, they become intelligible.—On this latter subject, I may probably ask the favor of you to insert another letter.

S. E.

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[1] In this instance also, it may not be unreasonable to suppose that the deflexion from the original sound is in the German. Duo in Greek, and Latin, with their derivatives διπλοῦς, duplex; and even in the German dialect itself, the terms *doppel* Dutzend, approach more nearly to the English *two,* than to the German, *zwey.*—Δάκρυ, θρῆνος, are more nearly allied to *tear,* than to the German zähre; Stannum, and the French derivative Etain, to *tin,* than to the German *zinn.*—Their preposition zu, to, seems formed from the verb Thun.

ERROR IN THE TRANSLATION

Of the PERIPLUS *of the* ERYTHREAN SEA.

IT is only within these few weeks, that I have obtained, by favor of a friend, a sight of Salmasius's commentary on Tertullian de Pallio, which, with all the usual erudition of the author, has still much to put the patience of the reader to a trial.

But I met with one passage, that, in correcting an error of his own, convicts me of a mistake into which I had been led by his authority, and which I have now the same authority to set right. It occurs in my translation of the *Periplûs of the Erythrêan Sea*, p. 113, where the Greek text stands thus:

Ἐν ἐνὶ τόπῳ τερονεῖται παρ' αὐτὴν τῆς Ἡσιοδώρου συλλεγόμενον πινικόν· φέρονται γὰρ ἐξ αὐτῆς σινδόνες Ἐβαργαρείτιδες λεγόμεναι.

That this passage was corrupt I had no doubt, yet so it stands in the original edition of Gelenius, and with some slight variation in the editions of Stuckius,[1] Blancard, and Hudson, with little or no attempt at correction. The principal corruption is in *τερονεῖται*, which Salmasius, in his commentary on Solinus, reads *περονεῖται* in one place improperly, and *περονᾶται* in another; this he interprets by pertunditur, as applicable to the boring of the pearl, and so in deference to him I had rendered it.

That Gelenius had the same interpretation of his *τερονεῖται*[2] in view cannot be doubted, for the boring of the pearl was familiar; so that, corrupt as his manuscript certainly was, and perhaps difficult to be read, he might well adopt a word which would afford an intelligible meaning, and correspond with an operation on the pearl, which he knew to be in practice. That the other editors should follow his reading is rational, for they concluded it had the authority of a manuscript, or at least of an editio princeps, and was not rashly to be rejected, unless they had something better to propose in its stead. Manuscripts they had none to assist them, for, as far as I have been able to learn, no manuscript of the Periplûs has ever been discovered, except that which was used by Gelenius, and what became of that is not known.

This being the state of the text, Salmasius, it should seem, is the

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[1] I have not Stuckius at present, I write from memory only.

[2] *Τερονίω* does not occur, it ought therefore to be *τηρῶται*, from *τηρέω*.

only critic who has attempted to correct it, and his first effort appears in his commentary on Tertullian, where he reads, p. 219,

ἐριονεῖται for τερονεῖται,
ἄχτην for αὐτὴν,

and takes no notice of *Ἐβαργαρείτιδες*. *Ἐριονεῖται*, however, being a word of his own coinage, he rejects in his commentary on Solinus, (p. 826. Edit. 1689.) and substitutes *περονᾶται* in its stead; in the same passage he changes *Ἐβαργαρείτιδες* into *Μαργαρίτιδες*, and leaves *αὐτὴν* as it stood in Gelenius. *Μαργαρίτιδες* he interprets tunicæ margaritis consertæ, and then adds, ita *nunc* malo quàm ex vellere pinnarum margaritarum textus, sicut *olim* volui.

This sense of textus ex margaritarum vellere he had obtained by the substitution of *ἐριονεῖται* for *τερονεῖται*, and this he had adopted in the discussion of an expression of Tertullian—*De mari vellera* (p. 219.) His argument on that passage is singular, and will probably lead to a solution of the whole difficulty: for he observes first, that these words of Tertullian evidently relate to the manufacture of a web obtained from a fleecy substance in the pearl oyster itself; and this he confirms by another expression which Tertullian uses immediately afterwards—quo muscosæ lanositatis plautiores conchæ *comant*. The larger pearl oysters have a bush of hair, a mossy fleece. Of this fact, strange as it is, and stranger still that this fleece should be spun and woven up into a cloth, there is undoubted proof, for Salmasius adduces the testimony of Procopius,[1] *χλαμὺς ἐξ ἐρίων πεποιημένη . . . . . ἐκ θαλάσσης συνειλεγμένων. Πίννους τὰ ζῶα καλεῖν νενομίκασι, ἐν οἷς ἡ τῶν ἐρίων ἴκφυσις λίνεται.* A cloak made of a fleece collected from the sea, the animals (from which it is obtained) are called (*Πίννοι*, that is) pearl oysters, in which this fleece is produced. The spinning and weaving of such a substance accords sufficiently with the ingenuity and patient industry of Hindoos; but the price of the manufacture must be excessive: as Procopius mentions that a cloak or robe of this manufacture was part of the state dress worn by the dependant Sovereigns of Armenia, on the day of their inauguration by the Roman Emperor; and the testimony of Procopius, Salmasius corroborates by a quotation of similar import from Pollux.

In searching for modern authority to confirm this extraordinary production of an oyster shell, I find that Dalrymple, in his account of the Sooloo fishery, (p. 3.) and Cordiner, in his relation of the fishery at Manar and Ceylon, (vol. II. p. 44.) both mention the *beard* or *hair* of the pearl oyster, consisting of fibres, by which the young shell fish becomes capable of locomotion, and the maturer ones adhere to the rocks, from which they are torn, and brought up by the divers. Gibbon, (vol. IV. p. 23.) mentions a pair of gloves made of this material, and presented to P. Benedict, XIV.

[1] Procopius de Ædificiis, lib. III. p. 53. Edit. Paris, 1663.

If then the fact is sufficiently established, recourse to the history of this production will be more likely to conduct us to the correction of a corrupt passage, than critical sagacity; and this brings me back to the consideration of Salmasius's ἐριονεῖται; for however just the analogy may be in coining such a word, I have searched the Lexicons to discover its existence, in vain. It does not occur in Hesychius, Suidas, Budeus, the Thesaurus of Stephens, or his Glossary, in Schottus or Meursius; these are all I have at hand, and I must trust to abler commentators to supply the remainder. But the observations upon the history lead to a conjecture, that a very slight alteration of ἐριονεῖται will conduct us to the true reading; little versed as I am in the province of conjectural emendation, I propose, with some hesitation, to read ἔριον νεῖται for the ἐριονεῖται of Salmasius, or τὸ ἔριον νεῖται for the τερονεῖται of Gelenius. If Πινικὸν were a substantive, the article is wanting; but I consider Πινικὸν as an adjective from the Πίννα[1] of Hesychius, or the Πίννος of Procopius; τὸ ἔριον Πινικὸν would then signify the fleecy substance of the pearl oyster, and τὸ ἔριον νεῖται·· Πινικὸν would express, "*the fleece of the pearl oyster is spun.*"

For the portentous word Ἐβαγαρίτιδες I should suppose the Μαργαρίτιδες of Salmasius would readily be admitted, or any reading which would supply an intelligible meaning; and if Σινδόνες Μαργαρίτιδες were then interpreted *cloth of pearl*, instead of cloth set or sprinkled with pearl, as Salmasius supposes, the whole passage would be consistent.

Under this form I shall now give the text, as corrected, from the Periplûs, and submit it to the candor of those who are more conversant with the art of emendation than myself.

Μετὰ δὲ Κόλχους ἐνδέχεται πρότερος αἰγιαλὸς ἐν κόλπῳ κείμενος, ἔχων χώραν μεσόγειον λεγόμενος Ἀργάλου· ἐν ἑνὶ τόπῳ [τὰ] ἔριον 1 νεῖται παρ' αὐτὴν 2 τὴν 3 Ἠπιοδώρου [νησὸν] συλλεγόμενον Πινικόν· φέρονται γὰρ ἐξ αὐτῆς Σινδόνες Μαργαρίτιδες 4 λεγόμεναι.

1. Τερονεῖται, Gelenius, περονᾶται, ἐριονεῖται, Salmasius.
2. Ἀκτὴν, Salmasius, which seems a preferable reading.
3. Τῆς, Gelenius, as connected with νησοῦ understood, certainly right, if ἀκτὴν is admitted.
4. Μαργαρίτιδες for Ἐβαγαρίτιδες, Salmasius.

The interpretation I propose stands thus:

The first anchorage which occurs after leaving Kolkhi is the [bay or] coast of Argalus, and Argalus is the head of a district in the interior. [But] in one place the pearl oyster collected near the

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[1] Πινικὸν is πινικὸν in some of the editions. Πίννα, in Hesychius, is applied to the attendant on the pearl oyster; and πίννος, in Procopius, to the oyster itself.

Isle of Manar itself furnishes a fleecy[1] substance, which is spun, for it is from Manar that the delicate[2] web is brought, that is called cloth of pearl.

I should have wished to refer ἐνὶ τόπῳ to Argalus rather than to Manar, expressing, that the ἐρίον obtained at Manar was manufactured at Argalus; but ἐξ αὐτῆς, in the last clause, must of necessity rehearse νησοῦ or νησὸν, as its immediate antecedent, and not χώραν, the more remote, and for this reason I refer the manufacture to Manar.

Very different as this interpretation must appear from the translation I have given in the Periplûs, I acknowledge my mistake without regret, for thinking, as I do, that I have discovered the true reading with the assistance of Salmasius, it is more creditable to redeem my error by my own confession, than to wait till the charge of ignorance might have been substantiated against me by an ablet commentator. If the emendation should be approved by those who are competent to decide on such a question, it will give me pleasure; if it should be rejected, my original translation is correct. Disquisitions of this sort are a literary amusement, and those who indulge in speculations on a Greek text, will appreciate the present attempt with all the candor and liberality which it may deserve.

Nov. 30, 1814. *W. VINCENT.*

DEFENCE

Of the common reading of a passage in HERODOTUS.

THERE appears to me no necessity for any alteration in the passage from Herodotus, *Βουλόμενοι νησὸν, κ. τ. λ.* (See p. 490. *Supplement* to No. XVIII. *Class. Journal.)* Mr. Barker takes a great liberty in his transposition; besides, the expression "*ἀνένδοτος δὲ πᾶσά σφι ἐγένετο,*" is scarcely admissible Greek. There is a peculiar distinction between the verbs εἶναι and γίνεσθαι, which, I am sure, Mr. Barker understands, and which, I may venture to affirm, is constantly observed by Herodotus, and all the

[1] Literally, the pearly fleece is spun.

[2] Σινδόνες expresses any fine texture manufactured in India, usually the finest muslins.

other writers of pure Greek.—εἶναι is used with reference to indeterminate, γίνεσθαι to inceptive, being. Thus, in the expression ἄνδρες ἀγαθοὶ ἦσαν, "*they were good men*," the word ἦσαν denotes their indeterminate, or mere existence as such; but ἄνδρες ἀγαθοὶ ἐγένοντο, intimates the epithet ἀγαθοὶ to be accessory or inchoative. So if, with Toup, we say in the passage under question, ἀνένδοτος δὲ πᾶσά σφι ἐγένετο, (speaking of the Isthmus, through which the Cnidians were digging,) the mind is impressed with the idea, that the ground became ἀνένδοτος, or unyielding, when the Cnidians commenced their labor! For what else does ἀνένδοτος ἐγένετο mean but "*became unyielding*," and how does this ἀνένδοτος accord with the sequel, "ῥαυομένης τῆς πέτρης?" If one of the poor diggers could inform us, he would say to the correctors of Herodotus, "Οὐ μὴν ἈΝΕΝΔΟΤΟΣ γε· ἀλλὰ πλεῖον ἢ ἐβουλόμην ἘΔΩΚΕΝ ἡ χώρα." If Herodotus wrote ἀνένδοτος, he would no doubt have connected it with the verb ἦν, and, on the same supposition, the particle ἀλλὰ, not δὲ, would have been requisite, if not indispensable: see Hoogeveen de Particulis. Besides, as Mr. Barker justly remarks, the causal conjunction γὰρ in the following clause, τῇ γὰρ ἡ Κνιδίη χώρη, κ. τ. λ., would not be logically connected. "The Peninsula was *all* hard ground, or ἀνένδοτος, for where the Cnidian territory joins the Continent, there is the Isthmus which they were digging."—Admirable deduction! and yet it is inevitable, if Toup's *emendation* must take place. "Car tout leur territoire étoit en dedans de l'isthme"—is not the sense of ἐντὸς δὲ πᾶσά σφι ἐγένετο. For where can it be shown, that the particles γὰρ and δὲ are synonymous, as Larcher in this version makes them, by using *car*? Besides, this use of *car* in the French creates a pleonasm, and the motive of the Cnidians is told twice as it were in the same breath. Thus, in the preceding clause, ἐούσης τε πάσης τῆς Κνιδίης, πλὴν ὀλίγης περιῤῥόου, κ. τ. λ. is the *motive*—τὸ ὦν δὴ ὀλίγον τοῦτο ἐὸν ὅσον τε ἐπὶ πέντε στάδια ἄρυσσον οἱ Κνίδιοι, the consequent *act*, which is quite intelligible and sufficient: but next comes Mr. Larcher, with his *car* tout leur territoire, &c. and we have a complete tautology of "ἐούσης τε πάσης τῆς Κνιδίης, πλὴν ὀλίγης περιῤῥόου."

As to Valckenaer's alteration of ἐντὸς into ἐκτὸς, and making the sentence ἐκτὸς δὲ πᾶσά σφι ἐγένετο (sive ἦν) νησὸς, nothing, in my opinion, can be more repugnant to the context and to common sense. Speaking of the Cnidians, who were digging across the Isthmus, what country was ἐκτὸς to them? surely the Continent.—Mr. Barker, by striking ἐντὸς δὲ πᾶσά σφι ἐγένετο out of its place, makes τῇ γὰρ ἡ Κνιδίη, κ. τ. λ. causal to βουλόμενοι νησὸν τὴν χώρην ποιῆσαι, and, I fear, introduces a false inference. Thus, "desirous to make their territory an island, because Cnidia was connected with the Continent by the Isthmus through which they were dig-

ging." Not merely—because their country was connected to the Continent at this place. All their motives are given in *ἰούσης τε πάσης, κ. τ. λ.* Let us not then use violence with this venerable historian, by unauthorised transposition of entire sentences; but let us hear if he cannot be his own interpreter. My own decided opinion is, that the passage *ἐντὸς δὲ πᾶσά σφι ἐγένετο*, is perfectly right, *and in its place*, as we have it in all the editions. The phrase *γίνεσθαι τινὶ*, or with the ellipsis of *ἐπὶ*, often means "*to become subject*," or "*come into the power of any one.*" If we so understand this phrase in the passage under notice, and suppose the ellipsis of *ἄν*, the narration, I think, becomes consistent and intelligible. To assist in forming a better judgment, it may be well to transcribe the passage, with a little more of the context than Mr. Barker gives us.

Ἐούσης τε πάσης τῆς Κνιδίης, πλὴν ὀλίγης, περιῤῥόου (τὰ μὲν γὰρ αὐτῆς πρὸς βορῆν ἄνεμον ὁ Κεραμεικὸς κόλπος ἀπείργει· τὰ δὲ πρὸς νότον ἡ κατὰ Σύμην τε καὶ Ῥόδον θάλασσα·) τὸ ὧν δὴ ὀλίγον τοῦτο, ἐὸν ὅσον τε ἐπὶ πέντε στάδια, ὤρυσσον οἱ Κνίδιοι, ἐν ὅσῳ Ἅρπαγος τὴν Ἰωνίην κατεστρέφετο, βουλόμενοι νησὸν τὴν χώρην ποιῆσαι. ἐντὸς δὲ πᾶσά σφι ἐγένετο· (or to supply the Ellipsis *ἐντὸς δ' ἂν πᾶσα*[1] *ἐπί σφι ἐγένετο*) *τῇ γὰρ ἡ Κνιδίη χώρη ἐς τὴν ἤπειρον τελευτᾷ· ταύτῃ ὁ ἰσθμός ἐστι τὸν ὤρυσσον. καὶ δὴ πολλῇ χειρὶ ἐργαζομένων τῶν Κνιδίων· μᾶλλον γάρ τι καὶ θειότερον ἐφαίνοντο τιτρώκεσθαι οἱ ἐργαζόμενοι τοῦ εἰκότος τά τε ἄλλα τοῦ σώματος, καὶ μάλιστα τὰ περὶ τοὺς ὀφθαλμοὺς, θραυομένης τῆς πέτρης· ἔπεμπον ἐς Δελφοὺς θεοπρόπους ἐπερησομένους τὸ ἀντίξοον.* Which may be literally translated—"All Cnidus, except a small part, being surrounded by water, (for it is bounded on the north by the Ceramic Gulph, and on the south by the sea with the islands Symé and Rhodes.) This small part, (to the *distance of about 5 stadia,*) while Harpagus was subduing Ionia, the Cnidians were digging, being desirous to make the country into an island, *and all within the Isthmus would have become secure in their power,* as the Cnidian territory joins the continent at the Isthmus which they were digging. At length the Cnidians laboring thereon with numerous hands, they sent messengers to Delphi to inquire the cause of an obstacle which opposed them; for the laborers appeared to be wounded in a strange and supernatural manner, on different parts of the body, and especially about the eyes, by pieces falling from the rock."

Thus, Sir, the whole narration becomes intelligible and consistent throughout; and as to the version given to *ἐντὸς δὲ πᾶσά σφι*

[1] Perhaps the ellipsis might be rendered more perfect, if we read—*ἐντὸς δ' ἂν τοῦ Ἰσθμοῦ πᾶσα ἐπί σφι ἐγένετο νησὸς*—"All within the Isthmus would have become an island safe in their power."

ἐγένετο, we may appeal to our historian himself for confirmation. Among numerous passages I shall cite but two. In the Oration of Xerxes, lib. 7. cap. 8. we have, Ὥρᾶτε μέν νυν καὶ Δαρεῖον ἰθύοντα στρατεύεσθαι ἐπὶ τοὺς ἄνδρας τούτους. ἀλλ' ὁ μὲν τετελεύτηκε, καὶ οὐκ ἐξεγένετό οἱ τιμωρήσασθαι·—" and it happened not to be in his power to avenge himself," is, doubtless, the meaning of the latter clause. In the spirited and manly opposition of Artabanus, eod. lib. cap. 10. we read, καίτοι καὶ λόγῳ ἀκοῦσαι δεινὸν, ἐπ' ἀνδρί γε ἑνὶ πάντα τὰ βασιλέος πρήγματα γεγενῆσθαι—" and surely the bare hearsay is terrible, that the sovereignty of the King should have come under the power of an individual." See also Thucydides Ed. Dukeri 477, 49. 315, 76. 180, 56. and 278, 13. where this verb is used in exactly the same sense. I need not remind Mr. Barker of the occasional ellipsis of the particle ἂν, he will find this well proved in the excellent work of Hoogeveen, see Vol 1. p. 92. cap. 4, 5, 6. Ed. 1769. Even the condition itself is occasionally under ellipsis, or indirectly expressed in the context; as it is in the passage we are examining, ἐντὸς δ' ἂν τοῦ Ἰσθμοῦ πᾶσά σφι ἐγένετο—in what follows there naturally suggests itself to the reader's mind, εἰ μὴ, θραυομένης τῆς πέτρης, ἐφαίνοντο τιτρώκεσθαι, τῆς Πυθίης δὲ ἀντιξοῦσης, ἐκωλύοντο κ. τ. λ. Hoogeveen, after citing numerous examples of the conditional form of ἂν, proceeds thus—" Sed ea conditio non semper adest; verum non raro implicita latet, et e sensu eruenda est."—It will be seen, that in the version I have given, ἔπεμπον is connected with καὶ δὴ πολλῇ χειρὶ ἐργαζομέναν κ. τ. λ. as there is an elegant transposition of the particle γὰρ in μᾶλλον γάρ τι κ. τ. λ. and not unusual in our historian. Such transpositions of γὰρ, Longinus numbers among the instances of the sublime; and quotes a passage from lib. 6. Ἐπὶ ξυροῦ γὰρ τῆς ἀκμῆς ἔχεται ἡμῖν τὰ πράγματα κ. τ. λ. Having said all that occurs at present in favor of the proposed version of the passage under our notice, I shall merely repeat my conviction, that the phrase ἐντὸς δὲ πᾶσά σφι ἐγένετο, has been misunderstood from a disregard to the difference between εἶναι and γίνεσθαι. Such is this difference, Mr. B. well knows, that there are substantives, and their epithets, with which γίνεσθαι cannot be connected. Thus to write, τὸ θεῖον γίνεται (instead of ἔστι) αἰώνιον, would be as preposterous as it is false; equally so the expression ἡ ψυχὴ γίνεται ἀθάνατος. Hence the verb γίνεσθαι cannot be, and, we may venture to affirm, never is, by good writers, connected with substantives indicative of *unchangeable* essence; and so we cannot write ἡ Κνιδίη χώρη ἐγένετο ἀνένδοτος. The *ground* in Cnidus was the *same*, ages before, and ages after, the epoch in question: so if ἐντὸς δὲ πᾶσα κ. τ. λ. BE wrong, ἀνένδοτος δὲ πᾶσα κ. τ. λ. is not right. I have this moment stumbled on a sentence in Theognis, which exhibits the difference between εἶναι and γίνεσθαι so clearly, that I cannot help transcribing it.

Σύν σοι καὶ κακὸς ὢν, γίγνομαι ἐσθλὸς ἀνήρ.

Before I take leave of the subject, I beg to point out to Mr. Barker, and your readers, the expression τὸ ὧν δὴ ὀλίγον τοῦτο ἐὸν ὅσον τε ἐπὶ πέντε στάδια ὤρυσσον οἱ Κνίδιοι κ. τ. λ. which in the extract given by Mr. Barker from Valckenaer, is translated, "Istum quinque stadiorum isthmum voluerunt perfodere," &c. Wesseling has, "istud igitur exiguum circiter quinque stadiorum Cnidii fodiebant;" by which it seems, this Isthmus was no more than 5 stadia across at the part which they were digging; but on reference to the maps, it will be found, that the narrowest part of that peninsula is at least eight times as much as these versions make it. Hence the sea, since the period of this event, has greatly receded, (of which we are not informed,) or Herodotus is wrong in his Geography or the passage is corrupted, or mistranslated. I am much inclined to think the latter to be the case. With the τὸ ὧν δὴ ὀλίγον, should we not supply the ellipsis μορίον τοῦ Ἰσθμοῦ? The whole sentence I would read, τὸ ὧν δὴ ὀλίγον τοῦτο τοῦ Ἰσθμοῦ μορίον κ. τ. λ.; or, with a small alteration of the text, τοῦ ὧν δὴ ὀλίγου τούτου ὅσον τε ἐπὶ πέντε στάδια—"of this small part to the distance of about 5 stadia the Cnidians were digging." Ἐπὶ, with the accusative, frequently means direct motion and arrival *at* a point. Our historian has (lib. 3. 30.) Τὸ τόξον μοῦνος Περσέων ὅσον τε ἐπὶ δύο δακτύλους εἵρυσε—"alone of the Persians he drew the bow to the distance of two fingers." That is, the bow string so pulled towards him that, his hand having hold of it, is brought to the distance of two fingers from a point in the middle of the bow at rest. The *bow at rest*, and the *bow full strung*, plainly show the εἵρυσε ἐπί. As to the ὅσον τε ἐπὶ πέντε στάδια, had the historian intended merely to inform us that the whole breadth of the Isthmus at the place in question was *almost* or *about* 5 stadia, he would have used ὅσον τε, without ἐπὶ, as he does in numerous passages, and he would have written, most probably, τὴν ὧν δὴ ὀλίγην χώρην, and not τὸ ὧν δὴ κ. τ. λ., which leaves the diminutive μορίον clearly understood.

I do allow that the ὀλίγον τοῦτο κ. τ. λ. seems, on perusal, to allude to the πλὴν ὀλίγης κ. τ. λ. above, and, of course, to the distance across at that place. The pronoun οὗτος, however, has sometimes a prospective allusion, and here the τὸ ὀλίγον κ τ. λ. may refer to what immediately follows, viz. ὅσον τε ἐπὶ πέντε στάδια κ. τ. λ.—"*to the short distance of about 5 stadia.*"

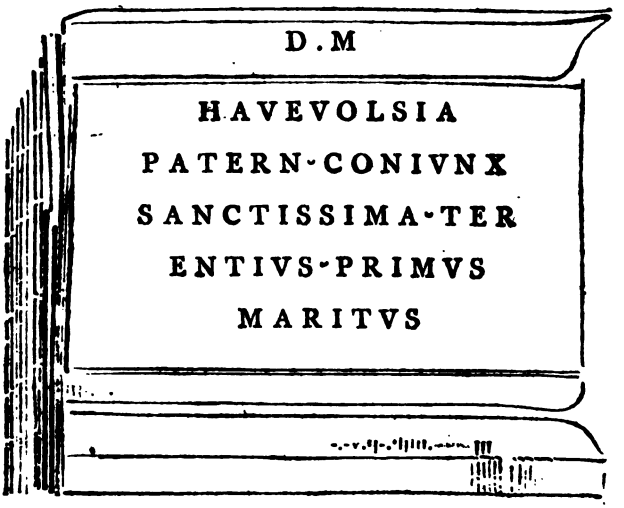
You have, Sir, my humble endeavours to remove the incongruity of the common Latin translation with the geographic appearance; and I submit my opinion of this and the other passage to the consideration of Mr. Barker, and your other learned correspondents.

Liverpool, 20th Aug. 1814. *J. W.*

INSCRIPTIONS AT BARCELONA.

The following Inscriptions were carefully copied by your Correspondent in the Court Yard of a House near the Cathedral, in Barcelona, and may possibly be worth your acceptance. *E. S.*

1.



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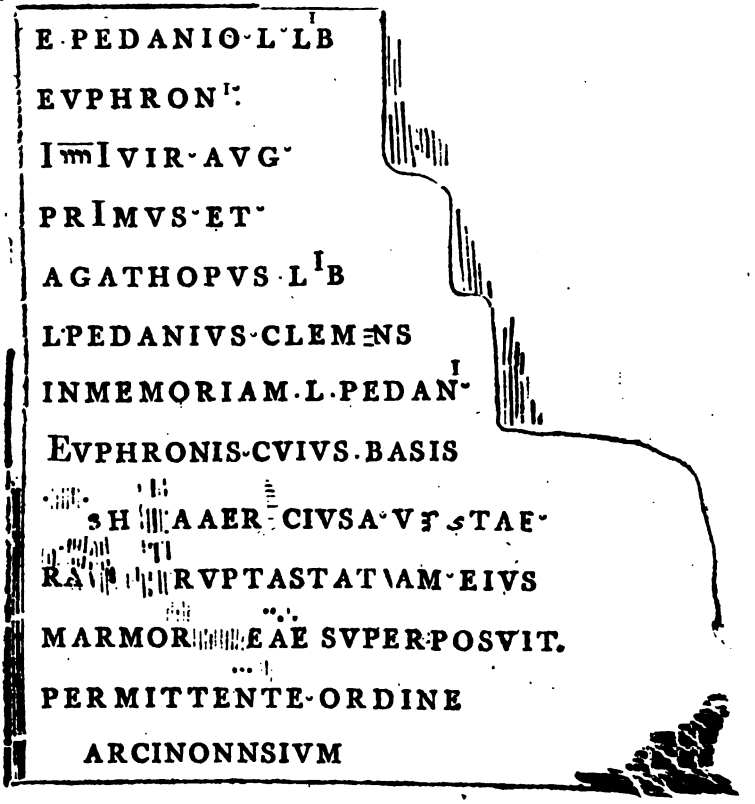

Passage from the PERSIAN POEM of

SHIRIN AND FERHAD.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

AMONG some very rare and beautiful Eastern Manuscripts collected in Persia and Turkey, by a gentleman who lately returned to England is a fine copy of the Poem entitled *Shirìn ù Ferhàd* شيرين وفرهاد by the celebrated *Vahshi*, وحشي. This composition, under the form of a romance, (founded on the amorous passion of *Ferhàd* for the lovely *Shirìn*, mistress of *Khusrù*, or Chosroes, King of Persia) is in fact a metaphysical work of extraordinary merit; and the gentleman to whom it belongs, will probably soon offer an account of it to the public, as of many other valuable manuscripts in his collection; meanwhile, he has obligingly permitted me to extract some lines which I had been desirous of perusing in the original language, ever since Sir William Jones's translation of them fell into my hands, which I shall here transcribe from his admirable "Anniversary Discourse on the Philosophy of the Asiatics;" adding, for the entertainment of the orientalists among your readers, the original Persian verses.

Nov. 20, 1814. *P.*

"But," says Sir William Jones, "the most wonderful passage on the theory of attraction, occurs in the charming allegorical poem of *Shirìn* and *Ferhàd*, or the *Divine Spirit, and a human Soul disinterestedly pious*—a work which, from the first verse to the last, is a blaze of religious and poetical fire. The whole passage appears to me so curious, that I make no apology for giving you a faithful translation of it." "There is a strong propensity which dances through every atom, and attracts the minutest particle to some peculiar object. Search this universe from its base to its summit, from fire to air, from water to earth, from all below the moon to all above the celestial spheres, and thou wilt not find a corpuscle destitute of that natural attractibility: the very point of the first thread in this apparently tangled skein, is no other than such a principle of attraction; and all principles besides are void of a real basis. From such a propensity arises every motion perceived in heavenly, or in terrestrial bodies: it is a disposition to be attracted, which taught hard steel to rush from its place, and rivet itself on the magnet: it is the same disposition which impels the light straw to attach itself firmly on amber. It is this quality which gives every substance in nature a tendency towards another, and an inclination forcibly directed to a determinate point."

يلي ميل است با هر ذرّه رقاص
كشان هر ذره را تا مقصد خاص
رساند كلشني را تا بكلشن
دواند كلخني را تا بكلخن
اكر پوبي زاسفل تا بعالي
نه بيني ذره زين ميل خالي
زآتش تا بآب از باد تا خاك
ززير ماه تا باللي افلاك
همين ميل است اكر داني همين ميل
جنيبت در جنيبت خيل در خيل
سر اين رشتهاي پيچ بر پيچ
همين ميل است باقي هيچ رر هيچ
از ين ميل است هر جنبش كه بيني
بجسم آسماني يا زميني
همين ميل آمر و با كاه پيوست
كه محكم كاه را با كهربا بست
همين ميك است كاهن را رر اموذت
كه خودرا برد و بر آهن ربا دوخت
بهر طبعي نهاده آرزويي
تكاپوداره هر يك را زسويي

The AUTHENTICITY and GENUINENESS of "*Renaudot's Travels of Two Mahommedans.*"

IN an obscure publication, which accident lately brought before me, I found some doubts expressed respecting the authenticity of a very

interesting and valuable work, generally quoted with confidence and due praise by our most learned writers, on the Geography, the Manners and Customs of Eastern Nations.

The suspicions entertained against it at the time of its first appearance, had long since, I thought, disappeared before the evidence, which proved it to be genuine, and which I shall here briefly notice, as some persons may be still uninformed that such evidence exists. The work to which I allude is that curious account of India and China, given by two Mahommedan travellers of the ninth century, and published in the year 1718, at Paris, by Monsieur *Renaudot*, in a French transation, with copious and excellent Notes, under the title of "*Anciennes Relations des Indes et de la Chine, &c. Traduites de l'Arabe.*" In one Volume, Octavo.

This translation was treated as a literary imposture by Father Premare, and Father Parennin, besides other ingenious men in England, Italy, and France. But the celebrated orientalist, Monsieur de Guignes, having found a copy of the work in the original Arabic, preserved among the manuscripts of the Royal Library, at Paris, compared it with M. Renaudot's French version, to the fidelity of which he bears ample testimony, in the first volume of the "Extraits et Notices des Manuscrits de la Bibliothèque du Roi," p. 156, &c.

The original work is entitled, "*Selselet al Towarikh wa al beldd wa al bekùr,*" *&c.* In Arabic,

سلسلة التواريخ و البلاد و البحور و انواع الاسماك و قيد علم الفلك

Or, "An Historical Chain of Countries, Seas, &c. &c.," and numbered among the oriental manuscripts of that vast collection, 597.

Monsieur de Guignes remarks that this MS. always reads *parasang*, where M. Renaudot uses the word *lieue*, or league, although there is some little difference in the measures. And he also observes a strong variation between the original text and M. Renaudot's translation of a passage in page 42 of the French volume, which unjustly charges the Chinese with a most abominable practice, "considered by them as one of the indifferent actions performed in honor of their idols." M. de Guignes corrects this mistake, by referring to the Arabic words of the two Mahommedan travellers, adding, "ainsi il ne faut pas leur faire dire que les Chinois commettent ce crime par principe de Religion."

In page 6 of the French translation, a mountain is called *chachenaï*, which in the manuscript is written *khouschnami*.

In page 10, a place situated between *Siraf* and *Mascate*, is styled "*Nesif Bani el Sefac;*" in the original text it appears "*Saïf-bani essefac.*"

In pp. 20, and 108, M. Renaudot mentions a King of *Haraz*, and a Kingdom of *Goraz:* the Arabic manuscript reads these names *Dgiourz.*

In p. 51, the taking of Canton should have been dated Anno Hegiræ, 264, (of Christ, 877.) in the printed version it is A. H. 877, and of our æra 264, a typographical error.

At the end of the work (p. 124) it appears that Monsieur Renaudot forgot or omitted to translate some lines. The Arabian author having said that emeralds were carried from Egypt to China, and there made into rings or seals, adds, "They carry also there the *boussad*, otherwise called *merdjan*, or coral, and the *hadjion*, named likewise *dahnadge*. Most of the kings of India allow the people of their own country to see their wives—a favor which they do not grant to foreigners." "On y porte aussi le boussad autrement nommé *merdjan* et le hadjion qu'on nomme encore *dahnadge*. La plupart des Rois de l'Inde laissent voir leurs femmes à ceux de leur pays; ce qu'ils ne permettent pas aux étrangers."

The original manuscript is dated A. H. 596, or, in the year of Christ, 1199.

Y. M.

HEBREW CRITICISM.

To the Editor of the Classical Journal.

In looking over Mr. Bellamy's "History of all Religions"—a work which undoubtedly does the author the highest credit, equally as the Gentleman, the Biblical Scholar, the Orthodox Theologist, and the Genuine Christian—I was of course not a little surprised to find, at the very conclusion of the subject, among the "Ten Names" selected for the Supreme Being, God, that of אֱלֹהִים, *Elohim* (Alĕhim[1]) should be still conceived of the *singular number*, contrary to the now generally received opinion of every biblical student. But as this can therefore be no longer considered as a *controverted* point, to attempt to go over the ground again, with the abundant proofs that may be deduced from the "Sacred Volume," and which is already done by the many able writers of the present day, particularly by the author of the "Commentary and Critical Notes on the Holy Scriptures," could manifestly add no farther weight to the now decided argument respecting the *plurality* of the word *Elohim*. The few remarks, therefore, that I mean principally to offer on the subject, refer to the *reason* Mr. B. has now given for his *still asserting* (for there is no doubt that this gentleman has read every popular and recent pub-

[1] *Vid.* the present Bishop of St. David's "*Hebrew Reader*," in which the Anti-masorethic method is adopted.

lication on this head) that אלהים must be of the *singular* number, —viz. "It is a noun of the singular number, or it could not have been connected with a verb singular,"

בראשית ברא אלהים את השמים. Gen. i. 1.

No classical reader certainly needs to be reminded that nothing is more frequently to be met with, both in the primitive and derivative languages, than grammatical anomalies respecting the agreement and government of words. The Arabic, the Hebrew, with all their dependent tongues, abound with them; nor are the Greek and Latin, even in their purest state, exempted from these deviations: and it is from their frequent occurrence, and respectable authorities, that grammarians have deduced rules for such syntactical irregularities as the principles of universal grammar can by no means justify.

Hence, we find singular nouns connected with plural verbs, and plural nouns with singular verbs; and when the predicate, singular or plural *verbally*, expresses a collective idea, the verb is indifferently put in either the singular or plural number. And hence also are often found the junction of different cases and genders of substantive and quality.

To exhibit examples of these grammatical anomalies in the various languages would be endless, and manifestly superfluous to every classical student, as they are every where to be discovered, even in the best authors. We shall therefore select only a few concise instances from a language that is universally allowed to have been brought to the highest degree of perfection (probably that may be possible) of any in the known world, and from authors that are too familiar to need particular reference.

1. τῷ ἀργυρίῳ ὑποτάσσεται πάντα.

Here is a *plural* noun (neuter) joined with a verb *singular*.

2. ὡς φάσαν ἡ πληθύς.

A *singular* noun (collective) with a *plural* verb.

3. ἀχεῖται ὀμφαὶ μελέων.

A *plural* noun (feminine) with a verb *singular*.

4. ὀρθὸν ἡ ἀλήθεια ἀεί.

A *neuter* adjective, with a *masculine* or *feminine* noun.

5. δύω ποιεῦ καιροὺς τοῦ λέγειν.
ἐξ ἀμφοῖν ψευδῶν.

A *dual* number joined with a *plural*, &c. &c.

To cite examples from the *Latin* authors in these respects, it is presumed, is wholly unnecessary, and every one knows the established rule observed in that tongue with nouns of multitude (having a singular or plural verb at pleasure); a rule uni-

versally adopted in all the derivative tongues from the Latin, as well as in all those that have been enriched or improved by that model: of this the English language is far from being an obscure instance.

The Hebrew language presents us with a variety of examples similar to the above, as also of *plural* adjectives or pronouns joined with *singular* nouns, and sometimes *singular* adjectives and pronouns with *plural* nouns; but it may in general be observed that, when a plural is thus connected with a singular, it implies a distribution in the predicate. No biblical reader, either in our own or the original tongue, stands in need of particular references in these respects, and therefore the few following instances will no doubt be thought abundantly sufficient.

"Thy judgments *is* right,"—i. e. every one of them.

"Those that curse thee *is* cursed,"—i. e. every one.

"I will rehearse *thine* (plur.) praise,"—i. e. all and every one of them.

Also when the substantive is repeated;—

"A nation, a nation (*it*) made Gods,"—i. e. every nation.

"A man, a man,"—i. e. every man, with a verb singular.

"Two, two *entered*" (singular)—i. e. they entered by pairs.

If, however, a conjunction copulative or disjunctive be found between the substantives or adjectives, it expresses a contrariety or difference.

"They speak with a heart *and* heart," לב-ולב, i. e. with a different heart, &c. &c.

May it not therefore from hence be fairly inferred that on the ground of *syntactical agreement* the argument is not well founded, and of course is far from being conclusive? And, it is presumed, there can be no impropriety in here adding, that it certainly cannot be deemed judicious in an author of "A New Translation of the Holy Bible," whose grand object announced is the "refuting of the objections of the ancient and modern Deists, by a strict adherence to the literal sense of the original languages," to call the plurality of the word אלהים again into question, which is now allowed by the most able theologians to be equally expressive with יהוה of the triune essence of the SUPREME BEING; the latter of which was not unsatisfactorily attempted even so early as the time of Athanasius.

It is every where evident in the sacred writings, that *Jehovah* is applied to God when mercy and clemency are to be exercised, "Quando egreditur sententia ad clementiam;"—as to Moses in the cleft of the rock,—יהוה, יהוה. "The Lord merciful and gracious, slow to anger, &c." and in invocation—"O Jehovah,

according to thy mercy, &c. יהוה כחסדך דיכי:" and *Elohîm*, "Nomen divinum à Judicio, quasi Deus Judex;" or is expressive of dominion, power, &c.; also when it is mentioned as the object of adoration. Hence the reason why our *Lord* said not in that awful hour of dereliction, *Jehovah, Jehovah*, but *Eli, Eli*, or *Eloi, Eloi*, (either having the same import) My God, My God! as addressing the Judge of all the world, who was then inflicting upon his own son the punishment due to the fallen and rebellious race.

The learned (converted) Jew, *Lyons*, in his *Masorethic Heb. Gr.* thus observes:—"*Elohijm*, Gods, a noun radical masc. the *plural* of *Eloah*. Its root is uncertain; whether from *El*, strength or mighty; or from *El-hem*, their strength;—but as *tzere* never changes into *catephsegol* this is not probable. It has been supposed to be from *alah*, to swear, referring to the covenant-oath mankind are under to God. But it is most consistently concluded to be from *aliah*, to worship, honor, respect, &c. plural masc. *mappic* and *patach-furtivum* being expunged." And then adds:—"It is observable that words expressing dominion are always of the *plural number* in the Hebrew, though spoken but of *one*: thus we find *Elohijm, Adonijm, Bhoalijm*, &c. are joined to singulars, as holy gods himself, gods created, &c." The idea of the author now quoted, of *Elohim* being a derivative from *Aliah*, to worship, &c. is now supported by conceiving this latter to be from the Arabic noun *Allah*, the common name for *God* in that tongue; and which is still preserved in all its corrupt derivatives, the *Arabesque*, the *Morisc*, &c. The Castilian poets, whose dialect still retains a considerable portion of the ancient *Moors*, present us even now with this distich:

Padra sér que ALA permita,
Que tenga fin mi disgracia.—Romance Esp.

These cursory remarks, it is presumed, cannot be concluded in more appropriate and impressive language than is found in the "Commentary and Critical Notes," before alluded to.

"The original word אלהים *Elohim*, 'God,' is certainly the plural form of אל *el*, or אלה *eloah*, and has long been supposed, by the most eminently learned and pious men, to imply a *plurality* of Persons in the Divine nature. This plurality of three Persons in the Godhead has formed an essential part in the Creed of all those who have been deemed sound in the faith, from the earliest ages of Christianity." And he must be strangely prejudiced indeed, who cannot see that the doctrine of the *Trinity*, and of a *Trinity* in *Unity* is expressed equally in the words *Jehovah*,

and *Elohim. Vid. Ainsworth.*[1] "The verb ברא *bara*, he created, being joined in the singular number with the plural noun אלהים, has been considered as clearly pointing out the *Unity* of the divine Persons in the work of creation. In the ever-blessed Trinity, from the infinite and indivisible unity of the Persons, there can be but one will, one purpose, and one infinite and uncontrollable energy."

R. M. C.

ADVERSARIA LITERARIA.

NO. IV.

Afræ benignitas.

Assueta exercens sero sub vespere pensa,
Effert incultos Afra puella modos:
" Noctem inter mediam, venti pluviæque ruentis
Dum resonat late per nemora alta fragor,
En æger, Libycisque errans male tutus arenis,
Hospes longinquo a littore solus adest.
Nostras ante fores, nostræque sub arboris umbrâ,
Stravit in herboso languida membra toro.
Nulla illi est mater, post tædia longa laborum
Spumea quæ dulci pocula lacte ferat.
Nulla est, quæ apponat fruges lætissima conjux,
Fruges, quas propria torruit ipsa manu.
Quare agite, ô sociæ, nostrum est ea solvere matris
Officia, inque piæ conjugis esse loco.
Ipsæ inopes quamvis, quamvis misera omnia passæ,
Ne tamen hospitibus ferre gravemur opem."

Gratia Musarum.

Ἐρρει καὶ τὸ κλέος σὺν ἀεικελίοις· σὺ δὲ, Μοῦσα,
Κώλποις Μνημοσύνης ἔνθεσο σεῖο φίλους.

FRID. THIERSCH.

[1] This excellent Lexicographer presents us with the following quotation from an eminent *Jewish Rabbin* in his comment on Leviticus.
"Come and see the mystery of the word *Elohim*: there are *three degrees*, and each degree by itself *alone*, and yet notwithstanding they are all *one*, and *joined together* in *one*, and are not *divided* from each other." The words of a learned but *unconverted* Jew!

Ut pelago suadente etiam retinacula solvas,
Multa tamen latus *tristia pontus habet.*

OVID. *Ep. Did. Æneæ*, vv. 55, 56.

Latus hic frigidum est epitheton; legendum conjicio *lætus*, quod suadet elegans *τῷ tristia* oppositio, quam Nasonianum genium sapere, nemo, qui poëtæ delicias vel summis gustavit labiis, inficias ibit. Conf. Ep. XXI. v. 167. Sensus huc redibit: "Etiamsi mari tranquillo ac parato abitum pares, necdum securus ibis; sub blandientis enim specie insidias et pericula multa tegit pontus." Quam explicationem egregie juvat *Lucret.* l. II. vv. 561, 562. et l. v. vv. 1002, 1003. Sæpissime *latus* et *lætus* confundi docet *Drachenborch. ad Sil. Ital.* l. v. v. 8. et *Triller. Obs. Crit.* l. I. c. 8. *Santenius* hoc sensu malebat *stratus*.

J. H. H.

Pendebat læva garrula parte lyra.
Hanc primum veniens *plectro modulatus eburno*
Felices cantus ore sonante dedit.

TIBULL. III. iv. 38.

Languet illud *primum veniens*; alterutrum enim sufficiebat, quod sequenti disticho opponeretur. Præterea, quæ Cl *Heynii* est observatio, nemo Latinus dixit *lyram moderari*; hinc corrigit *hac*, vel *moderatus*. Ut utrique succurratur incommodo, fortasse pro *veniens* legendum *feriens*. Certe Latinum esse *lyram ferire*, non est quod probem, præsertim cum hac parte otium mihi fecerit *Markland.* ad *Stat. Sylv.* III. 5, 64. qui eandem ibi auctori suo restituit vocem, et *Broukhus.* ad *Propert.* l. II. El. i. v. 9. *Ferire* quoque pro *venire* in *Floro* corrigit *Triller. Obs. Crit.* l. I. c. 12.

J. H. H.

"Il ne sera pas mal-à-propos de communiquer une remarque assez curieuse sur l'analogie de l'Anglais avec les langues voisines. Tous les mots de nécessité y viennent de l'Allemand, et les mots de luxe et de la table du Français: le ciel, la terre, les élémens, les noms des animaux, tout cela est le même en Allemand et en Anglais. Les modes dans les habits, et toutes les choses de cuisine, de luxe et d'ornement, sont tirées du Français, et cela à un tel point de précision, que les noms des animaux qui servent à la nourriture ordinaire de l'homme, comme *bœuf, veau, mouton*, se nomment en Anglais, *ox, calf, sheep*, comme en Allemand *ocks, calb, schaf*, en nature; mais servis sur la table ils changent de nom, et derivent du François, *beef, veal, mutton*. Tout lecteur en verra facilement la raison."

Carmen Eroticum.

Ἔσπερε, φαῖνε καλὸν, κατὰ γὰρ πόλον ἔσκεπεν ὄρφνη,
Καὶ διὰ πετράων νίσσομαι ἠλιβάτων.
Τραῦμα γὰρ ἐκ βελέων τῆς Κύπριδος εὖ μάλα θερμὸν
Ἐν στήθεσσιν ἔχων ἔσσυμαι ὀτραλέως.
Καὶ λύκοι ὠρύονται ἀνὰ σκότος· ἀλλὰ μένει με
Ἠδὺ φίλημ' Ἰνοῦς· Ἔσπερε, φαῖνε καλόν.

FRID. JACOBS.

AD ROTHIUM, *Virum artis historicæ peritissimum.*

Οὐ μὰν ἐξ ὄρεος τοῦ Νωρικοῦ, ὡς ἀγορεύεις,
Καρπῶν ἀμβροσίων εἰς σὲ κατῆλθε δόσις.
Κλειὼ δ' αἰθερίῃσι Διὸς παραδοῦσα πελείῃς,
Ἀντὶ φιλοξενίης σοι προέηκε φέρειν.

FRID. THIERSCH.

Hic erat Arganthi Pege *sub vertice montis*
Grata domus Nymphis humida Thyniasin.

PROPERT. I. XX. v. 33.

Perhaps no passage has been read more variously than this. For *Pege*, different copies and editors have *Phege, Phegi, Phagi, Phegæ, Phegie, Phlegæ, Phlege, Phlegræ, Phlegre*, &c. The application of *domus* to *pege* has appeared forced to many critics. Might we not read,

Hic erat Arganthi Phrygio *sub vertice montis?*

The word Phrygio differs little from some of the readings. But it will be said that *Arganthum* is a mountain in *Mysia*, not in *Phrygia*. Strabo, B. XIII. says, that Caria, Lydia, Mysia, and Phrygia, run into each other so indistinctly, that they are called δυσδιάκριτα; in B. XIV. he mentions that the poets confound those provinces, and give promiscuously the appellation of Carian, Lydian, Mysian, and Phrygian, to the inhabitants of each. Hence Lucian calls Attis a Lydian, although he is by other authors said to be a Phrygian. Hence, too, the proposed reading may perhaps be defended.

Inscription at Messina on a statue representing Neptune chaining Scylla and Charybdis.

Impia nodosis cohibetur Scylla catenis;
Pergite securæ per freta nostra rates.
Capta est prædatrix Siculique infamia ponti,
Nec fremit in mediis sæva Charybdis aquis.

Πολλοὺς [Ἀμίλκας] ἀποτεμνόμενος, καὶ συγκλείων ὥσπερ ἀγαθὸς πεττευτὴς, διέφθειρε. POLYBII Hist. l. i. c. 84.

In thus describing the skill of Amilcar, in cutting off small detachments of the enemy, the author has generally been understood as comparing his hero to a *bonus aleator*. It is difficult to conceive what allusion can be intended to a dice-player. The last and the best editor of Polybius, who has not been very concise in his notes, makes no observation on this passage. May not the historian mean a *chess-player*? *Giving check*, in the language of the game, expressed by συγκλείων, is a proof of a good player, ἀγαθὸς πεττευτής. There is, indeed, an appropriate beauty in the allusion; for the game is of a military nature. Vida thus opens his Poem on the subject:

Ludimus effigiem belli, simulataque veris
Prælia. ——————

Nec *tibi magnificum femina jussa mori.* OVID. Ep. III. v. 144.

Douzæ, monente Burmanno, placebat:

Næ tibi magnificum femina jussa mori.

Sed literarum ductui non minus accederet, si per interrogationem legeretur:

Sic tibi magnificum femina jussa mori? *J. H. H.*

Inscription by GILBERT WAKEFIELD, *on a blank leaf of a copy of his edition of Bion and Moschus, which he presented to the National Library at Paris in* 1795.

Μοσχου τα θεια και Βιωνος ασματα
μυρων οδωδοῦ οἱσι πηχυν αμβροτων
και Κυπρις εξεμαξε κου Χαρις μια·
ἀ Φοιβος αυτος, ουδ' αφαρ μελιθροοι
Διος θυγατρες, ἱλαοισιν ομμασιν
αει προσειδε, και κατηξιωσατο.
στεψας νεοδρεπεσσι δαφνινοις κλαδοις
αθροισμα σεμνοτιμον εις βιβλων τοδε,
τυχων ανηρ Βρετανος, ωνομασμενος
Γιλβερτος, αντιθησιν ευκλεεσταῳ
λαων, ὁσοις περ εμβεβληκεν ἡλιος
" ἡρωες, ευτυχοιτε παντ' αει" φρασας.

Parve, quod invideo, sine me, liber, ibis in urbem;
Hei mihi! quo domino non licet ire tuo.

MONUMENTAL INSCRIPTIONS, by Dr. BENTLEY.

Quique sui memores alios fecere merendo. Virg.

The two following Inscriptions were written by the celebrated Dr. Bentley: the former for the monument erected to the memory of Bishop Stillingfleet in the Cathedral at Worcester; the latter for that of Professor Cotes, which stands in the Chapel of Trinity College, Cambridge.

V. L.

H. S. E.
Edvardus Stillingfleet S. T. P.
Ex Decano Ecclesiæ Paulinæ Episcopus Vigorniensis
Jam tibi quicunque hæc legis
Nisi et Europæ et literati Orbis hospes es
Ipse per se notus
Dum rebus mortalibus infuit
Et sanctitate morum et oris staturæque dignitate
Et consummatæ eruditionis laude
Undique venerandus
Cui in humanioribus literis Critici in divinis Theologi
In recondita Historia Antiquarii in Scientiis Philosophi
In Legum peritia Jurisconsulti in civili prudentia Politici
In Eloquentia universi
Fasces ultro submiserunt
Major unus in his omnibus quam alii in singulis
Ut Bibliothecam suam cui parem Orbis vix habuit
Intra pectus omnis doctrinæ capax
Gestasse integram visus sit
Quæ tamen nullos Libros noverat meliores
Quam quos ipse multos et immortales edidit
Ecclesiæ Anglicanæ Defensor semper invictus
Natus est Cranborniæ in agro Dorcestrensi
XVII Aprilis MDCXXXV patre Samuele Generoso
In matrimonio habuit Andream Gulielmi Dobbyns Gen. F
Atque ea defuncta
Elizabetham Nicolai Pedley equitis
Eodem hic secum sepulchro conditam
Fœminas quod unum dixisse satis est
Tanto marito dignissimas
Obiit Westmonasterii XXVIII Martii MDCXCIX
Vixit annos LXIII menses undecim
Tres liberos reliquit sibi superstites
Ex priori conjugio Edvardum ex secundo Jacobum et Annam
Quorum Jacobus Collegii hujus Cathedralis Canonicus
Patri optimo bene merenti
Monumentum hoc poni curavit.

H. S. E.
ROGERUS ROBERTI Filius COTES
Collegii hujus S. Trinitatis Socius,
Astronomiæ et Experimentalis Philosophiæ
Professor Plumianus:
Qui
Immatura Morte præreptus,
Pauca quidem Ingenii sui Pignora reliquit,
Sed egregia, sed admiranda,
Ex inaccessis Matheseos Penetralibus,
Felici Solertia tum primum eruta.
Post magnum illum Newtonum
Societatis hujus Spes altera
Et Decus gemellum.
Cui ad summam Doctrinæ Laudem
Omnes Morum Virtutumque Dotes
In Cumulum accesserunt;
Eo magis spectabiles amabilesque,
Quod in formoso Corpore gratiores venirent.
Natus Burbagii in Agro Leicestriensi
Jul. 10, 1682. obiit Jun. 5. 1716.

Ἐφθαρμένας γὰρ ἀρτίως εὑρίσκομεν
Λείας ἁπάσας, καὶ κατηναρισμένας·
Ἐκ χειρὸς, αὐτοῖς ποιμνίων ἐπιστάταις. SOPHOCL. *Ajax.* 25.

Notwithstanding the authority of the Scholiast, it is probable that *ἐπιστάταις* refers to *κύνας βοτῆρας*, mentioned by Tecmessa, v. 297. See Triclinius in v. 232. Had the madness of Ajax extended to the destruction of men, Minerva and Tecmessa, in their account of the transaction, would not have omitted so striking a circumstance. In the interview between Menelaus and Teucer, it was natural that the former should charge Ajax with the blackest injuries; yet he only says that he vented his rage *πρὸς μῆλα καὶ πολίτας.*

Inscription at Messina, on some young men who perished in the Straits of Messina.

ΚΥΖΙΚΟΣΗΝΜΙΑΠΑΣΙΠΑΤΡΙΣΚΑΙ
ΜΟΙΡΑΔΕΠΑΝΤΑΣΩΛ
ΛΥΣΕΝΗΙΘΕΟΥΣΩΠΑ
ΡΟΔΕΙΤΑΜΙΑ.....
ΟΥΤΟΚΑΛΟΝΚΟΣΜΕΙ
ΠΕΡΙΚΕΙΜΕΝΟΝΟΥΝΟ
ΜΑΤΥΜΒΟΥΣΟΥΙΛΥΚΥΣ
ΕΣΘΗΜΕΙΝΚΑΝΦΘΙ
ΜΕΝΟΙΣΙΝΕΡΩΣ

HOUARDIUS CARCERES INVISENS.

Angliacis jampridem oris, patriasque per urbes
Gens hominum misera in claustris, immania fata
Casusque infandos frustra sub vincla gemebat:
Cùm tu, magne parens, insueto Houardius ausu,
Cùm tu tecum unà sortem miseratus acerbam,
Et caro impulsus studio, dulcique labore,
Tandem infelicis solatia pandere vitæ
Aggrederis, longumque paras lenire dolorem.
Quippe etenim infaustas ubi jam illætabilis oras
Carceris, et diri intrârunt penetralia tecti,
Cœpta ibi mox omnis vitaï dia voluptas
Cedere, et in luctus retro immutarier atros.
Tum graviter pressos ingenti pondere ferrum
Ussit, et immites arcebant membra catenæ.
Et sæpe instrato prædura in saxa cubili
Æstatem, aut sævas hiberno frigore noctes
Pertulerunt; donec miseris labentibus annis
Defecere animi longis mœroribus ægri
Paulatim, et labefacta vigor tandem ossa reliquit.
Sed non ulli adeò durâ sub lege labores
Scilicet, aut rigidi quanquam inclementia cœli,
Neve fames, nec jam ardentes sitis arida venas
Depascens, quantùm devota per agmina morbi
Miscebant stragem; claustrorum ita septa venenum
Sufficiunt nempe, et mortem lethalia fundunt.
Quippe homines, pecudesque atque omnia sæcla animantûm
Aura quidem tenuis subtili flumine pascit,
Per nares patulas quæ primùm, atque oris hiatus,
Admissa, in varios artus ac viscera sensim
Diditur hinc ima, et toto se corpore miscet.
Ergò eadem assiduis ventis si percita largo
Pura fluat spatio, servetque agitata tenorem,
Crescere tunc fœtus omnes, pinguesque per agros
Hinc pecudes videas lætasque instare volucres;
Ante alios genus humanum trahere inde vigorem
Usque novum, et roseâ sese vestire juventâ.
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Accipiat motus, densoque humore putrescat,
Aut aliam quamvis labem conceperit aer,
Continuò hinc languor miseris, tristesque sequuntur
Morborum species, et lethi mille figuræ.
Imò hic vitalis quanquam et spirabilis aer,

H. S. E.
ROGERUS ROBERTI Filius COTES
Collegii hujus S. Trinitatis Socius,
Astronomiæ et Experimentalis Philosophiæ
Professor Plumianus:
Qui
Immatura Morte præreptus,
Pauca quidem Ingenii sui Pignora reliquit,
Sed egregia, sed admiranda,
Ex inaccessis Matheseos Penetralibus,
Felici Solertia tum primum eruta.
Post magnum illum Newtonum
Societatis hujus Spes altera
Et Decus gemellum.
Cui ad summam Doctrinæ Laudem
Omnes Morum Virtutumque Dotes
In Cumulum accesserunt;
Eo magis spectabiles amabilesque,
Quod in formoso Corpore gratiores venirent.
Natus Burbagii in Agro Leicestriensi
Jul. 10, 1682. obiit Jun. 5. 1716.

Ἐφθαρμένας γὰρ ἀρτίως εὑρίσκομεν
Λείας ἁπάσας, καὶ κατηναρισμένας·
Ἐκ χειρὸς, αὐτοῖς ποιμνίων ἐπιστάταις. SOPHOCL. *Ajax.* 25.

Notwithstanding the authority of the Scholiast, it is probable that ἐπιστάταις refers to κύνας βοτῆρας, mentioned by Tecmessa, v. 297. See Triclinius in v. 232. Had the madness of Ajax extended to the destruction of men, Minerva and Tecmessa, in their account of the transaction, would not have omitted so striking a circumstance. In the interview between Menelaus and Teucer, it was natural that the former should charge Ajax with the blackest injuries; yet he only says that he vented his rage πρὸς μῆλα καὶ ποίμνας.

Inscription at Messina, on some young men who perished in the Straits of Messina.

ΚΥΖΙΚΟΣΗΝΜΙΑΠΑΣΙΠΑΤΡΙΣΚΑΙ
ΜΟΙΡΑΔΕΠΑΝΤΑΣΩΛ
ΛΥΣΕΝΗΙΘΕΟΥΣΩΠΑ
ΡΟΔΕΙΤΑΜΙΑ.....
ΟΥΤΟΚΑΛΟΝΚΟΣΜΕΙ
ΠΕΡΙΚΕΙΜΕΝΟΝΟΥΝΟ
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Accipiat motus, densoque humore putrescat,
Aut aliam quamvis labem conceperit aer,
Continuò hinc languor miseris, tristesque sequuntur
Morborum species, et lethi mille figuræ.
Imò hic vitalis quanquam et spirabilis aer,

Pectore qui ex imo membris alimenta ministrat,
Nempe idem in venas si sæpius insinuârit,
Aera neu capiat permistum extrinsecus ullum
Retractus toties, sensim corrumpitur omnis
Hinc tibi, neve haustus poterit præstare salùbres.
Quin hominum et summo semper de corpore salsos
Emanare ferunt æstus, putresque vapores,
Atque illos latè in partes dispergier omnes
Undique circuitu et totâ immiscerier aurâ.
Multùm adeò causasque domus, et cæcæ cavernæ
Adjumenta mali præbent, quando altior intus
In tectis ingens longùm collectus aquaï
Stet liquor, et tepido sudent humore lacunæ.
Sive aliquod forsan squalenti in limine cœnum
Immundam nebulam, et tetros exhalet odores.
Præcipuè jam tum propior si Sirius agros
Torreat æstivos, et Jupiter uvidus Austris
Incumbens pluviis contristet nubibus orbem.
Tum virus cœlum omne tibi, et contagia venti
Concipiunt avidè, non ullo tempore tantùm
Horrescens vulgo febres ardere malignas
Per populum aspicies, et tristia funera duci.
Hinc adeò semper sævo sub carcere cernes
Aera corrumpi citiùs, diversaque sese
Morborum genera, et varias ostendere clades.
Sæpius hìc, vitio aurarum putrore coorto,
Fervida vis homines flammaï, et mortifer æstus
Insinuat, corpusque hinc omne amplectitur igni.
Aut diram illuviem scabies per membra supernè
Suscitat, aut fœdam turpârunt ulcera pellem.
Seu nodos furtim illapsus penetravit ad imos
Scorbutus membrorum, atque ossibus altus inhæsit.
Sæpe etiam et tristis crudeli tabe Marasmus
Confectum luctu, longisque laboribus ægrum
Occupat, et tardè absumtos depascitur artus.
Quid referam, quoties atris nutrita cavernis,
Dum miser assiduè clauso captivus in antro
Carpitur, et solâ mœrens secum incubat umbrâ,
Pestis acerba ultro populum dispersa per omnem
Egreditur, latasque domos contagibus implet!
Primùm incerta quidem per totum frigora corpus
Percurrunt; tremulæque manus, viresque sub imis
Ossibus, invalidique intus per viscera nervi
Procubuere; et sub noctem calor aridus artus
Porrò, atque ad tactum tractantibus igneus urit.
Æstusque interdum, atque immundus olentibus humor

Exire è membris, largoque erumpere fluctu.
Sæpe videbis item sparsos hic inde rubores
Fundere se, maculisque sinus signare cruentos.
Mox caput atque humeri magnis cruciatibus illinc
Tentari; et rapidus circùm præcordia sanguis
Volvitur; ast idem morituris lentior ibit
Contrà, nec pressas pulsabit flumine venas.
Tum subitos æger lymphato corde furores
Concipit, atque atras frustra effervescit in iras;
Ac sæpe ingentes magno molimine nisus
Edit, et impositas tendit divellere vestes:
Aut mœsta in terram defixo lumina vultu
Dejicit, et lacrymis humectat tristibus ora;
Inde ubi jam rabiem explevit vis morbida tandem,
Proluvie demum nigrâ, taboque fluente
Viscera solvuntur; donec lethi acrior ictus
Eluctantem animam per caulas corporis omnes
Discutiat raptim, et vitalia vincula rumpat.
At verò extremâ infelix dum in morte tenetur,
Gaudia multa olim, et lætos reminiscitur annos
Nequïcquam, tenui cùm sub lare pabula tectum
Dulcia præbebat, nulloque infecta veneno
Purior à gelidis spirabat vallibus aura.
Hæc ille, hæc vidit miserans crudelia primus
Nempe animo vigili, promtisque HOUARDIUS ausis,
Fata virûm, casusque ultro respexit iniquos.
Quare etiam aggreditur, secumque hinc mente sagaci
Consilium, et magnas volvit jam in pectore curas.
Scilicet ut duram immiti sub fœdere normam
Immutare queat, moremque abolere nefandum.
Majoresque adeò, conversâ lege, recessus
Clausis, atque amplas spatioso limine sedes,
Et puras aurarum animas, victumque salubrem
Sufficere, et largos currenti flumine rivos;
Collectumque situm, et secretis abdita muris
Semina morborum abluere, immunemque periclis
Et nitidam penitus captivam reddere gentem.
Proinde omnem ut posset certo expendisse labore
Rem secum, et veras scitari ac quærere causas,
Ipse urbes patrias, atque oppida lata pererrans,
Ingratos aditus non dedignatus obire
Claustrorum, atque arctas munitis mœnibus arces
Cæcasque intravit crassâ caligine fauces,
Impiger, et tetras condenso humore cavernas,
Atque antra immundos circùm exhalantia fumos.
Nec mala corruptis timuit contagia tectis,

Nec frustra horribiles propiori funere morbos
Nimirum, usque adeò præsens in limine numen
Adfuit assiduè gradienti, atrosque vapores
Arcebat longè, et pestem mortemque fugavit.
Quinetiam patriam et dilecta hinc arva relinquens,
Ausus et EUROPÆ multas ex ordine terras
Lustrare, et penitus longinqua invisere regna;
Ut rationem omnem, variasque ediscceret artes
Nempe, et præcipuos cultus habitusque locorum:
Quamcunque ad lætas BATAVUS felicior urbes
In claustris justo exercet sub fœdere legem;
Quasve etiam fovet, hyberni procul accola mundi,
MOSCOVÆ ad fines, CODANIQUE in littore longè,
RUSSIACUS pœnas acres, normamque severam:
Quoque modo, flavus quà jam per pinguia IBERUM
Arva TAGUS, camposque æternâ æstate virentes
Effluit hinc lato LISBOICA in æquora fluctu,
Gens effræna virûm sævâ sub relligione
Sanguineam in cædem, et funestas surgit ad iras
Improba; qualisve admotis vicinior oris
Per populos vigilem conservat GALLIA morem.
Nimirum sæpe hìc, si vera est fama, repentè
Incola ad incensi imperium nutumque tyranni
Carcere vi magnâ furtim occultatur in arcto;
Nec tristes natos audit, fletusque relictæ
Conjugis, aut socios ad limina nota vocantes
Prætereà; at longos nequicquam obscurus in annos
Servatus, sortem indignam et solatia secum
Rapta gemit, mœstamque animam sub vincula fundit.
Illud in his etiam hinc animo secum ipse capaci
Jam struit, et magnâ molitur mente laborem,
Ut divisa procul BYZANTI ad mœnia TURCIS
Commonstrare queat medicos solertior usus,
Auxilioque juvare, et pestem arcere malignam.
Quippe etenim infelix certis gens partibus anni
Vastari latè corrupto ex aere fines
Conspicit, atque urbem penitus contage teneri;
Neve malo in tanto potis est sperare salutem,
Neu tractare artes, nec contrà obsistere tendit.
Scilicet haud ullo dum jam medicamine pelli
Altè ægro hærentem credit de corpore morbum
Nec precibus flecti quanquam, miserisque querelis
Posse DEI naturam, at fati fœdere certo
Regnare, et vitæ pactos imponere fines.
Hæc tu, magne pater, tantis erroribus actus
Usque paras; hæc te ducit præclara cupido
Tot mundi lustrantem oras et littora circùm;

Quamvis jamdudum per membra effœta senectus
Solicitans sero tandem decedere sæclo
Admoneat, dulcemque optet defessa quietem.
Ergò ni fugeres, et te cura ista gravaret,
Officii talis, tantarumque ANGLIA rerum
Hinc memor, in lætos iret jam effusa triumphos
Ecce tibi, et meritum rite instauraret honorem.
Sed tu non æquâ nimirum ea præmia mente
Accipis, aut propriæ tangunt tibi pectora laudes;
At pietas tantùm, et Superi te jussa JEHOVÆ
Magna movent, qui nunc ad cœpta ingentia præsens
Usque etiam hortatur, certamque in sæcula secum
Promittit sedem, atque annos sine fine beatos.

1788. *B.*

LETTER FROM

Mr. R. DAWES *to the Rev. Dr.* TAYLOR.

SIR, Newcastle, May 31st.

BE pleased to accept of my most hearty congratulation upon your late preferment, and thanks for the favor and honor of your letter.

The point controverted between us stands thus: you had advanced that the ancient Greeks expressed the power EI by the single vowel E. The authorities, to which you had appealed, seemed to me, and still seem, to be inconclusive. I took the liberty to hint such objections as the principal of those authorities appeared liable to, desiring at the same time, that if you was furnished with any more, you would be so kind as to communicate them. This favor you very readily granted. You likewise proceeded to make a reply to the objections, which I had hinted. I shall now in my turn offer my sentiments upon each particular of your letter, flattering myself that I shall make it appear that the authorities, upon which you build your hypothesis, are not able to support it.

The first is that of Victorinus, which you thus cite: E et O ternas habebant apud eos [Græcos] potestates. But I am persuaded, that you will find reason, upon second thoughts, to acknowledge that the grammarian is there treating upon the triple power not of the Greek but of the Latin E; and that the third power, which he mentions, is what obtained, when E in Latin words answered to EI in the Greek ones from which they were formed, as in *Homerēus*, *Diomedēus*, &c. in Greek Ὁμήρειος, Διομήδειος, &c. I should write the passage thus:

" Nostri Latini cum literis uterentur, quas a Græcis acceperant, A, B, &c. (et Græci vocales habebant totidem quot et nos A, E, &c. nam H et Ω postea sunt ab his repertæ,) E et O ternas habebant apud eos [Latinos] potestates, ut E esset breve et productum, I autem longum quodammodo sonaret cum ex [Græcis] E et I ductum esset." To suppose Victorinus here treating upon the Greek E makes him inconsistent with himself; for in the very next page he tells us expressly, that amongst the Greeks O was indeed allowed a *triple* power, but that E had only a *double* one: " Apud Græcos autem E—*duarum* obtinet vicem brevis et producta; O vero et pro brevi, et pro longa, et pro U posita est." He tells us much the same thing in another passage, which you yourself have quoted, page 7, of your Commentary: " Significaveram, priusquam Græcis inter vocales repertæ sunt H et Ω, vicem earum tam apud illos quam apud nos explesse E et O; O etiam scribi solitam pro OT." Surely he would have added uti et E pro EI, or something tantamount, if he had before intended to suggest any such thing. His silence in this respect has the force of a negation; dum tacet, clamat. Thus we find, that Victorinus, instead of confirming your hypothesis, declares clearly against it.

The second authority, which you produce, is that of Athenæus: Πάντες οἱ ἀρχαῖοι τῷ ΟΥ ἀντὶ τοῦ Ο στοιχείου προσέχρωντο, παραπλησίως καὶ τῷ ΕΙ ἀντὶ τοῦ Ε. These words you say are interpreted by the critics, as if the author had said, " The ancients used OY and O, EI and E, promiscuously." The critics must excuse me, if I cannot concur with them in being so liberal to Athenæus, as to bestow upon this passage just twice as much meaning, as it ever had in it. He tells us only, that the ancients used OY instead of O, and EI instead of E: but as to the converse he is entirely silent. This observation of Athenæus, I presume, relates to such words as νοῦσος and ξεῖνος, instead of νόσος and ξένος. If this be the case, it either does not affect the present controversy, or makes against your hypothesis. I could wish you had referred me to the page, where it occurs in Casaubon's edition. But you have contrived a method by transposing the author's words to make him affirm the converse of what has hitherto been his constant doctrine. But the ancient system of grammar, you say, requires this tranposition. It indeed allows of it, as far as O and OW are concerned; but this, with submission, is all that it does.

Your next quotation is from Plato: Οἱ ἀρχαιότατοι ἡμέραν τὴν ἠμέραν ἐκάλουν, οἱ δὲ ἔμεραν. You are welcome to add, if you please, οἱ δὲ ἔτι καὶ εἰμέραν, for even so the passage will have no relation to any thing which I maintain. It does not at all concern my cause, in how many different manners soever any word was at different times or at the same time written. All that I contend for is, that the same Greeks, who wrote E, never pronounced it EI, any otherwise than as A was pronounced ΑΛΦΑ, that is, when its name, not its power, was considered. I shall here take occasion to offer my sentiments concerning the passages in Mich. Apostolius and Plutarch, pages 8 and 9 of your commentary. I am persuaded that the emendations you have suggested to be necessary have proceeded from a mistake about the meaning of those authors.

When the former says, γράψας μικρὸν ΟΥ, and the latter, ΟΥ μέγα γράψαντες, they mean not the *diphthong*, as you apprehended, but the *vowel* called ΟΥ, that is O. It was the general, if not universal, custom of the Greek writers to express the *letters* not by their *character*, but by their *name*. This you will find to prevail quite through Lucian's Δίκη Φωνηέντων.

You proceed in the next place to cite from the Sigean inscription, ΜΕΛΕΔΑΙΝΕΝ and ΕΠΟΕΙΣΕΝ. The former word in Shuckford's copy, appears in this manner, ΜΕΛΕΔΑ-ΙΝΕΝ. If the other copy, which you mention, exhibits the same representation, I should desire to know what account you give of the vacant space betwixt the two letters A and I; for you have brought those letters together. I account for that vacant space by supposing it to be only misplaced, and that it should be thus represented ΜΕΛΕΔΑΙΝΕ-Ν. By this means we have room for the I necessary to the completion of ΜΕΛΕΔΑΙΝΕΙΝ. I had no thoughts of having recourse to the Doric dialect, in order to solve an appearance in an inscription manifestly Attic. I have been for some time fully satisfied, that different dialects were never mixed by any of the γόνιμοι Greeks. But supposing the other copy of the inscription exhibits ΜΕΛΕΔΑΙΝΕΝ, without any such interstice as appears in Shuckford's; I shall oppose the one to the other, that so the authority of both may be destroyed. As to the other word ΕΠΟΕΙΣΕΝ, which you say shews, that E and EI were convertible; all that I can gather from thence is, that E and I were capable of being by inaccuracy transposed, that is, that ΕΠΟΕΙΣΕΝ might be written instead of ΕΠΟΙΕΣΕΝ. For I think there is no reason to imagine that this verb was ever used by the Greeks without the I subjoined to the O. That it has sometimes that form in the present editt. and perhaps MSS. amounts to nothing; nor is it of any moment, that ποιεῖν often has the first syllable short, for indeed it cannot be otherwise, unless the I be doubled in pronunciation. But to allow that there is no blunder in the form ΕΠΟΕΙΣΕΝ, it can only be an argument, that EI was sometimes used instead of the common way of writing H. But this is foreign to the present dispute.

Instead of ΕΙΜΙ and ΣΙΓΕΤΕΤΣΙ, which are in Shuckford's copy, the other as you acquaint me has ΕΜΙ and ΣΤΚΕΕΤΣΙΝ. Such a difference as this disqualifies both copies for being of any authority with respect to these two words; nay, the credit of the whole inscription is affected by it. Let me add, that, probably, at least, they both give the latter word an absurd form. There seems to be no reason for doubting, that it should be ΣΙΓΕΙΕΤΣΙΝ according to that of ΣΙΓΕΙΕΣ. Upon the whole, no part of the inscription can be justly allowed to have any weight in the present controversy, except the two words ΠΡΥΤΑΝΕΙΟΝ and ΣΙΓΕΙΕΣ: and for whether of us these declare, I need not mention. And here be pleased to consider, whether it would not have been an extravagant wantonness to intend, that the letter E in ΣΙΓΕΙΕΣ should be pronounced EI, when this very power is in the preceding syllable expressed in full. You meet with nothing similar to the use of O.

Another authority referred to in your Commentary is the Delian In-

scription. To this I objected, that the inscription was Æolic, and that, therefore, the power of the verb EMI was there not EIMI but HMI. You reply, "1st. If I maintain, that EMI is archaicè for EIMI, and you, that it is Æolicè, our assertions are not binding, the one upon the other; but there must be some third judgment, some other topic to be concluded by." I answer, that supposing neither of us could give a reason, whereby his hypothesis might appear the more probable, our assertions would amount to no more than if we had both been silent. So that even upon that footing, the authority of this inscription would be set aside; and that would be enough for my purpose. But further, the digamma F, which appears in the inscription, is a strong argument for its being Æolic: for that the digamma was peculiar to that dialect is at least highly probable, from the epithet constantly given it. The inscription has still further marks of Æolism: for if it was not Æolic, there is no doubt to be made, but that we should have there had TOF AFTOF ΛΙΘΟF, not TO ΛFTO ΛΙΘΟ: for why should the power of the aspiration *waw* be left to be thrice understood, when it is plain, that a character expressive of it was ready at hand? The reason of our meeting with such instances as ΔΙΟΝΤΣΟ is, that in other parts of Greece there was no capital character denoting the aspiration *waw*. This, as well as the other aspiration *he*, was left to be supplied by the common norma loquendi. On the contrary, supposing the inscription to be Æolic, it will be liable to no such objection; the power of the words will be τῷ αwτῷ λίθῳ ημι. The T, which I have prefixed to the O, is absolutely necessary; for αwτος destitute of the article never means *the same*. Now my hand is in, I shall add another conjecture about the genuine form of this inscription, which I am persuaded has been still further corrupted. The reading which now prevails is no verse; and the language, when considered as prose, is vicious. The nature of prose requires the article along with ἀνδρίας, as well as with σφέλας, ὁ ἀνδρίας, or rather ὅ τε ἀνδρίας καὶ τὸ σφέλας. And now we have no sooner rectified the language, but what confirms the emendation, instead of prose, there turns out a complete Iambic verse, to be thus pronounced, Τωwτῷ λίθωμ' ὅ τ' ἀνδρίας καὶ τὸ σφέλας, or Τωwτῷ λίθω ημ'; for the Æolians might perhaps allow of this hiatus, though the Athenians did not. The T in AFTTO I imagine has been written near the F in the later times, by way of explication of the ancient power of that figure; for what is now written αὐτὸς is never used as a trisyllable.

You proceed: "2dly, If I allow you your opinion, it does by no means conclude against mine. For instance, if the Æolians wrote HMI, and the more modern Greeks EIMI, does it therefore follow, that the more ancient Greeks did not write EMI? For be pleased to observe, that you are bound to maintain a negative illation." You must mean an illation universally negative. But, with submission, I conceive the case to be of a very different nature. You assert, that what was written E by the ancient Greeks was sometimes pronounced EI; and as a proof of this you appeal to EMI in the Delian inscription. But this amounts to no proof, unless it be impossible, that EMI in that inscription should have any other power than EIMI. Whereas I have assign-

ed another power indisputably possible, nay highly probable, or rather certainly true.

Lastly, If the Delian inscription be, as I maintain, Æolic, it is plain that your account of dialects and archaïsm is not applicable to it. By your account, the distinction of dialects, as far as relates to the powers ημι and ειμι, did not take place, till the character H was introduced. But, according to my explication, we have in this inscription the power ημι in the form ειμι. So that your notion of archaïsm and mine of dialects are found not to coincide.

I am preparing for the press a volume in the critical way (which I shall desire the favor of you to revise,) with the following inscription: "Emendationes in Poetas Græcos, Aristophanem, Euripidem, Sophoclem, Æschylum, Callimachum, Theocritum, Pindarum, Hesiodum, Homerum. Præmittitur dissertatio de præcipuis Poetarum dramaticorum metris, uti et de accentibus cum ψευδωνύμοις tum veris. Hanc excipiunt Animadversiones in Cl. Bentleii Emendationes in duas priores Aristophanis Fabulas. In Præfatione autem disseritur de aspiratione *vau* prout in sermone Homerico obtinebat. Agmen extremum claudunt, alteræ Animadversiones in Phileleutheri Lipsiensis sive Bentleii Emendationes in Menandri et Philemonis Reliquias." I have a pretty large apparatus, out of which these emendations will be selected; upon Aristophanes in particular about 1500. For one of these I am in a great measure obliged to a conjecture of yours, Lect. Lys. p. 686. For the nonsensical ἀναπολεῖσθαι you write ἀπολισθαίνει. But we have by this means a dactyl in the beginning of a trochaic verse, contrary to the laws of that metre. By the way, the true writing of the verb you have offered is ἀπολισθάνει. I read ἂν ἀπολίσθοι. This reading you will find preferable to your conjecture, even in point of diction. I need not mention its conformity to the laws of the trochaic verse, or the proximity of its form to that of the common lection.

Your company at Newcastle will give very great pleasure to, Sir,

your obliged humble servant,

R. DAWES.

P. S. I am afraid that the only subscription for your Demosthenes, which I shall be able to send you, will be my own. The good people in this part of the world are not very fond of Greek. Please to send me a transcript of the other reading of the Sigean inscription.

NOTICE OF

ΠΑΥΣΑΝΙΟΥ ΕΛΛΑΔΟΣ ΠΕΡΙΗΓΗΣΙΣ—Description *de la* Grèce *de* Pausanias. *Traduction nouvelle, avec le texte Grec collationné sur les MSS. de la Bi-*

bliothèque du Roi, par M. Clavier, *Membre de l'Institut, et Professeur au Collége Royal de France. Vol.* I. 8vo. *Paris*, 1814.

THIS learned "friend or foe, for such we are,

"Alternate as the chance of peace or war,"

has met us on the threshold of his work with so sensible, so patriotic, and so just an address to that great and good man, whom we have long loved and admired, Louis XVIII. that he has won our hearts. We will gratify our readers with it.

"*SIRE, Si jamais j'ai eu lieu de me féliciter d'avoir consacré mes veilles à traduire la description de la Grèce par Pausanias, c'est surtout dans ce moment, où* Votre Majesté *veut bien en agréer l'hommage, et où il m'est permis de lui exprimer en mon particulier des sentimens de reconnoissance et d'amour qui me sont communs avec tous les François.*

Livrés à toutes les horreurs d'une invasion étrangére; menacés de perdre notre existence politique; nous avons dû à la confiance inspirée par votre nom et par vos vertus la retraite des armées ennemies,[1] *la rentrée d'une foule innombrable de nos soldats qui gémissoient loin de leur patrie, et le retour de la paix que nous osions à peine espérer. Ces bienfaits seront gravés perpétuellement dans nos cœurs. Puisse le ciel exauçant nos vœux prolonger les jours précieux de* Votre Majesté, *afin qu'elle termine glorieusement son ouvrage en rétablissant l'ordre, et en consolidant l'édifice social dont elle a déja raffermi les bases.*

J'ai l'honneur d'être avec le plus profond respect, SIRE, &c."

In his preface, the editor gives an account of the editions, the MSS., and the translations, which form the basis of his work. The edition of Aldus, in 1516, in folio, contains only the Greek text, very imperfect and incorrect. A copy in the Royal Library was enriched with notes of Is. Casaubon, which were consulted by Kuhnius. The next edition was printed by Wechel, at Frankfort, in 1583, in folio. This beautiful and correct book owes its merit to Fred. Sylburgius, who availed himself of the notes of Xylander, and of Camerarius, cleared the obscurity of many passages, and corrected the text in several parts with great critical sagacity. He revised and added the Latin translation of Amaseus. This edition

[1] Our *classical* readers will permit us one word of *political* criticism. Those who affect to regret the late ruler of France, should recollect that, had not Louis XVIII. been recalled, the allied powers would not have treated Paris with such unexampled lenity; the Cossacks would have been permitted to deal that terrible retribution, which they considered as the object of the campaign.—He who will not be generous, ought at least to be just.

was reprinted without alteration, at Hanover, in folio, in 1613. The edition of Leipsick, 1696, in folio, is a corrected reimpression of that of Sylburgius; but the notes and observations of Kuhnius have thrown a new light on the author, and have preserved a merited pre-eminence. The last edition is that of Facius, 1796, at Leipsick, in 4 vols. 8vo. This is represented as undertaken by a bookseller; and the editor, affected by the circumstances of the times, could not perform all that was expected. He had the assistance of two MSS., one in Vienna, the other in Moscow; but he probably had not the means of being very correct in the collation. He took Kuhnius for his guide, and has repeated even his typographical errors. But it must be acknowledged that his notes display great judgment.

The MSS. to which M. Clavier had access, were in the Royal Library, and had never been collated. Kuhnius had, indeed, slightly consulted them, but concluded that they did not differ from the Aldine edition. No. 1399 bears the date of 1497; No. 1400 is of the 16th century; No. 1410 was written in 1391, and has been found of considerable utility, and has often led to the true reading of a passage. No. 1411 is nearly of the same date, but with little variation. Besides these, No. 1409 contains extracts from Strabo, Dion Cassius, and Pausanias, by Phralites, in 1431. Although the extracts from Pausanias were published in the Academy of Inscriptions, Vol. XIV. Facius appears to have neglected the various readings which they offer.

The translations consulted by M. Clavier, were those into Latin by Amaseus, already mentioned, and by Loescherus, printed at Basle in 1550, more faithful than the former—An Italian translation, by Alfonso Bonacciuoli, printed at Mantua, in 1597—Goldhagen's in German—One in French, by Gedoyn; which he represents as done, not always with accuracy, from that of Amaseus. He notices Taylor's English translation, but observes that, as it does not bear a high character, he was not solicitous to procure it. We must here observe that Mr. Taylor, notwithstanding some singularities, is a man of great learning and industry, and that his translations have been treated by our reviewers with too much asperity.

The work is to be completed in 6 volumes. The present volume contains the Attica and the Corinthiaca, the notes to which are reserved for the next. We can only observe that the text is correctly and clearly printed; that the numerous lacunæ, occasioned by the effects of time on the original MS., are either marked by an asterisk, or supplied by the conjecture of the editor, included between crotchets. For a judgment on the conjectural emen-

dations, which are expressed in the translation, we must wait until the publication of the notes.

The translation is as literal as the genius of the French language will permit. The subject seldom admits of ornament; but the translator has neglected no opportunity of introducing elegance. The author is often harsh, and sometimes obscure; but we think that the manner, in which M. Clavier has endeavoured to make him clear and consistent, will meet with an approbation proportioned to the difficulties which he had to encounter. We will quote, as a specimen, a part of the 21st chapter of the Attica:

"On voit dans le théâtre d'Athènes des portraits de Poètes tragiques et comiques, très obscurs pour la plupart. Ménandre est en effet le seul de ces derniers qui ait eu de la célébrité, et parmi les tragiques qui sont là, Sophocles et Euripides sont les plus connus. On raconte que les Lacédémoniens ayant fait une irruption dans l'Attique au moment de la mort de Sophocles, Bacchus apparut en songe à celui qui les commandoit, et lui ordonna de rendre à la nouvelle Sirène les honneurs dus aux morts. Il pensa que ce songe désignoit Sophocles, et ses poésies; en effet, on compare encore maintenant le charme des poèmes et des discours au chant des Sirènes. Je crois que le portrait d'Æschyle a été fait longtems après sa mort, et après le tableau de la bataille de Marathon. Æschyle dit que dans sa jeunesse s'étant endormi dans une vigne où il gardoit les raisins, Bacchus lui apparut en songe, et lui ordonna de composer une tragédie. Lorsqu'il fit jour il essaya d'obéir au Dieu, et y réussit avec beaucoup de facilité: voila ce qu'on racontoit. Sur le mur austral de la citadelle, du côté du théâtre, on voit une ægide au milieu de laquelle est une tête dorée de la Gorgone Méduse. Vers le sommet du théâtre, et dans les roches, au-dessous de la citadelle, est une grotte sur laquelle est un trépied qui renferme Apollon et Diane tuant les enfants de Niobé. J'ai été moi-même au mont Sipyle, et j'ai vu cette Niobé; c'est un rocher escarpé qui, vu de près, ne ressemble nullement à une femme, mais en vous éloignant un peu, vous croyez voir une femme ayant la tête penchée et en pleurs."

NOTICE OF

ELEMENTS *of* HEBREW GRAMMAR. *In two parts, &c. By* J. F. GYLES, *A. M.* 8*vo. bds.* 12*s. Hatchard.*

MR. GYLES in his Preface tells us, that the "difficulties which opposed his own progress in the Hebrew language, originally suggested the plan of forming the Grammar which is now

submitted to the public." The work is, we think, executed with considerable ability; and the language, which in treatises of this kind is often harsh and obscure, is here plain and perspicuous. The author has adopted the system with points, which we are glad to see: for although the points may not have been invented till a late period, they are of considerable use both to the student and the critic. Very valuable emendations of the text may be occasionally obtained by a slight alteration in the points: and that alterations of the text are sometimes necessary to produce even a tolerably consistent meaning, no one who has read the Hebrew text with moderate attention can doubt. The points too occasionally indicate the true reading in passages where the text is corrupt, and may therefore be reckoned as a separate and additional authority for the emendation. Thus in the first passage noted by Dr. Kennicott in his first dissertation on the state of the printed Heb. Text, (Oxford, 8vo. 1753.) p. 343. Gen. III. 12. the true rendering of the words in the original would be, "the woman—*He* (הוּא) gave me:" the reading proposed by Dr. K. which is found in many Heb. MSS., is also supported by the points; for we have both readings in the printed editions, which retain indeed the wrong reading in the letters of the word, but add the right reading in the points, הִוא: it would, however, be much better to make the alteration entirely, and read הִיא. The same absurdity is retained also in verse 20., where we read, "He (הוּא) was the mother, &c.;" and the text again has הִוא. This, as we have remarked before, is but a partial correction; the proper punctuation of the masculine pronoun would be הוּא.—The necessity of marking the genders in the third personal pronoun, is well shewn by Harris, (Hermes p. 70. ed. 1765.)

We are sorry to see that Mr. G. retains the old pronunciation of ע: he says that it is an "aspiration, at the end *ng*." In this too, there is an inconsistency: if it be an aspirated letter in one part, surely it can never become a nasal, merely because it may be placed at the end of a word. Indeed it is wonderful that Mr. G. should admit it to be a nasal in any way, since he refers to the paper printed in the *Classical Journal*, *Vol.* viii. *p.* 97., where it is clearly demonstrated to be merely a guttural; and places it himself among the gutturals אהחע; (*Gram.* p. 8.)

In one particular, Mr. G.'s Grammar far exceeds all others, which we happen to have seen. In the syntax he mentions the coincidence between the idioms of the Hebrew and the Greek of the N. T.: so that his Grammar is in fact a most useful introduction to explain the Hebraisms observable in the Greek Testament. We therefore earnestly recommend it to the student.

des différentes médailles dont le type est en creux.[1] Eckhel a fait mention dans son grand Traité élementaire,[2] en parlant des villes de la Lucanie, de la médaille de *Siris*. M. Mionet en a répandu des soufres,[3] et imprimé séparément les inscriptions;[4] la figure qu'il donne de cette monnaie est la meilleure qui en ait été publiée.

J'ai acquis à Tarente[5] la médaille dont je donne ici la gravure, fidèlement exécutée par M. *La Guiche*, dont on connoît le talent. Le type est le même que celui de la pièce qui a été publiée; mais le nombre, l'arrangement des lettres dans les inscriptions, et leur forme, offrent des différences dont je parlerai bientôt.

Siris, où cette médaille a été frappée, avoit été bâtie à l'extrémité de la Lucanie, sur les bords du golfe de Tarente. Son histoire est liée à celle des villes voisines, Héraclée, Métaponte et Sybaris. Elle fut fondée par les Troyens[6] dans un site dont Archiloque[7] a vanté la douceur et la fertilité. Les nouveaux Colons furent bientôt troublés dans leur possession. Des Ioniens qui, sous le règne d'Alyattes ou celui de Crœsus étaient partis de Colophon, s'arrêtèrent en Italie, prirent Siris d'assaut, et y commirent beaucoup de cruautés. On y montrait une statue de Minerve qui avoit cligné les yeux pour témoigner l'horreur qu'elle éprouvait des outrages qu'on faisoit souffrir à ses supplians.[8]

Il règne une grande confusion dans ces traditions; car selon Lycophron,[9] ce furent les Troyens qui trouvèrent les *Xuthides*, c'est-à-dire, les Athéniens descendans de Xuthus, qu'il appelle Ioniens, à cause de leur origine, établis à Siris, et qui les massacrèrent. Ce spectacle affreux fit cligner les yeux à la statue de Minerve Laphria qu'on y adorait, sur-tout quand elle vit son autel teint du sang de Letarchus, fils de sa prêtresse; mais les récits des Historiens méritent toujours d'être préférés à ceux des poëtes, quand ceux-ci ne sont pas d'un temps très-reculé. Heyne a savamment concilié[10] les traditions qui ont été suivies par Strabon,[11] Athénée[12] et Justin.[13] L'abbé Barthélemy place vers l'année 580 avant notre ère la prise de Siris[14] par les Colophoniens d'Athénée, qui sont les mêmes que les Ioniens de Strabon unis aux habitans de Métaponte, de Sybaris, et de Crotone, coalisés contre cette ville.

Strabon ajoute que les Colophoniens donnèrent à Siris le nom de *Polieum*.[15] Il faut cependant que le premier nom ait toujours pré-

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[1] Palæograph. numism. Voy. Mém. de l'Académ. des Belles-Lettres, xlvii. 165. [2] Doctrin. nummor., i. 160.

[3] Descript. des Méd. antiq., t. i. p. 151. [4] Id. pl. xxxii. fig. 19, 20.

[5] Voyez mes Lettres à l'Institut, p. 52, et Magaz. Encycl. tom. ii. p. 52, ann. 1814. [6] Lycophr. Cassandr. v. 978.

[7] Athen. xii. 25. Archiloque vivoit vers 700 avant l'ère vulgaire.

[8] Athénée, xii. 25, d'après Timée et Aristote.

[9] Cassandr., 978 à 990. [10] Opuscula academ., ii. 237, et note f.

[11] Geograph., vi. 264. [12] Athen., xii. 25.

[13] Histor., lxx. 2. [14] Loco citat., p. 167.

[15] Strab., Géogr. viii, c. 62.

valu, car c'est celui dont se servit Thémistocle plus de cent ans après l'invasion de ce peuple, lorsque s'adressant à Eurybiade, à qui il conseillait de tenir ferme à Salamine, il lui dit: " Si vous dédaignez mon avis, les cent vaisseaux que je commande nous donneront bientôt une ville plus puissante qu'Athènes..... Nous irons avec nos femmes, nos enfans et nos esclaves à Siris, en Italie, sur laquelle nous avons d'antiques droits, et où les oracles nous ont appris que nous devons fonder une colonie." [1]

Cette interprétation des oracles était conforme à la tradition que les premiers fondateurs de Siris étaient d'origine ionienne. C'est pourquoi le célèbre Mazochi [2] prétendait que le nom de *Siris* dérivait du mot hébreu *Shir (cantique)*, dans la langue des enfans d'Ion qui, selon lui, était le même *Javan*, fils de Japhet, et petit-fils de Noé. [3] Quoi qu'il en soit, la proposition que fit Thémistocle prouve que cette partie de l'Italie était regardée depuis long-temps comme le réfuge des Grecs qui cherchaient une nouvelle patrie, et cette opinion subsista pendant une longue période de temps.

Les Colophoniens, qui s'étaient établis à Siris, y avaient répandu la corruption. [4] Le luxe de ses habitans égalait celui des Sybaritains. Ils se paraient de tuniques ornées de fleurs et retenues par de larges et riches ceintures. [5] Cette ville, énervée par la mollesse, affaiblie par la guerre, ne pouvait plus opposer qu'une faible résistance à ses agresseurs. Vers l'an 433 avant J. C., les habitans de Tarente et ceux de Thurium se disputèrent sa possession. Ceux-ci avaient pour chef Cléandrias. D'après une conjecture très-probable du savant Mazochi, ce Spartiate [6] est celui que Plutarque appelle Cléandrides, et qui était père de Gylippe; [7] il avoit été banni pour ses concussions, et il paraît qu'il termina ses jours à Thurium.

La guerre entre les Thuriens et les Tarentains [8] se termina par un traité où il fut conclu qu'ils habiteraient en commun la Siritide, mais que la colonie serait censée originaire de Tarente. [9] Le siége en fut établi plus loin à Héraclée, à 24 stades de distance; Siris ne fut plus regardée que comme le port de cette nouvelle colonie; elle ne perdit pas cependant tout-à-fait son commerce, quoiqu'elle n'eût plus d'influence politique, et on y frappa pour son usage des petites monnaies que l'on conserve dans les cabinets. Mais ces pièces, peu remarquables par leur métal et par leur fabrique, prouvent elles-mêmes combien Siris était dechue. Celles qui sont incuses et entourées d'un cerçle élégant attestent, par le style du dessin, la grandeur des pièces

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[1] Hérod., i. 16.
[2] Mazochi, Tab. Heracl. Prodr., p. 73.
[3] Genes., x. 2.
[4] Aelian., Hist. Var., i. 19. [Elien dit seulement que les Sybarites se sont perdus eux et leur ville par l'excès de leur luxe. Il ne dit nulle-part que les Colophoniens avoient répandu à Siris la corruption.]
[5] Athen., xii. v. 523 et 524.
[6] Tab. Heracl., p. 75.
[7] Plutarch., Pericl., p. 164.
[8] [M. Millin avoit écrit *Sybaritains*, par distraction.]
[9] Strab., Geogr. vi. 264, d'après Antiochus.

et la noblesse du métal, qu'elles ont été frappées à l'époque où cette ville était puissante et digne rivale de Tarente, peu avant l'arrivée des Colophoniens, de 500 à 580 avant l'ère vulgaire.

Siris doit avoir été à l'embouchure du *Segno* ou *Sinno*,[1] entre *Rocca* et Policoro, vers le lieu appelé encore aujourd'hui *Torre di Sinno*. Le Segno qu'on a aussi nommé *Signi*, est l'ancien Siris. Il prend sa source au-dessus de Lagonegro,[2] dans la pente orientale d'une montagne qu'on appelle encore *Sirino;* il reçoit plusieurs autres *fleuves* ou plutôt des torrens, car on les confond tous dans la Calabre sous le nom de *fiumi*. Selon Strabon, le Siris et l'*Aciris*, aujourd'hui l'Agri, qui en était voisin, ont été navigables;[3] cependant les moindres pluies font aisément enfler le *Segno*, et il est aujourd'hui inutile au commerce.

L'opinion générale est que les médailles qui font le sujet de cette Dissertation, sont des monumens de l'alliance de Pyxus et de Siris, et on croit même plus communément qu'elles ont été frappées dans cette première ville, dont il n'est pas inutile de rappeler aussi l'histoire.

Pyxus fut fondée par Micythus, fils de Choiros, et esclave d'Anaxilas, qui régnoit à Rhegium, et qui mourut vers 476 avant J. C. Ce prince laissa la tutèle de ses deux fils, et l'administration de son Etat, à Micythus. Ce fidèle serviteur justifia la confiance de son maître par sa probité et par la sagesse de sa conduite: ce fut lui qui engagea les Rhégiens à fonder une colonie dans le golfe de la mer Tyrrhénienne.[4] Elle reçut le nom de *Pyxus*. Micythus n'obtint pas la reconnaissance que méritait sa bonne conduite. Les fils d'Anaxilas, excités par les conseils d'Hiéron, roi de Syracuse, exigèrent de lui des comptes qu'il leur rendit en présence des amis de leur père, et qui prouvèrent sa probité; ils le prièrent en vain de continuer de surveiller l'administration de leur Etat. Micythus partit aux acclamations du peuple qui lui souhaita toutes sortes de prospérités, et fut avec sa famille à Tégée en Arcadie;[5] il y jouit de l'estime générale. Il consacra à Olympie, pour le rétablissement de son fils, qui avoit été malade d'une affection de poitrine,[6] plusieurs statues qu'il fit faire par les plus habiles artistes, et dont Pausanias nous a laissé le catalogue.[7]

Pyxus avoit été fondée en 471 avant J. C. Il en est peu question depuis dans l'histoire, et cela n'est pas étonnant, puisque ses colons l'abandonnèrent presqu'aussitôt après l'avoir établie. Mais, sous le consulat de Scipion l'Africain et de Sempronius Longus,[8] l'an 560 de Rome, 194 ans avant notre ère, 277 ans après sa première fondation, les Romains y établirent une colonie en même temps qu'ils en for-

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[1] Voy. la *Carte* de M. Rizzi Zanoni, No. 13.
[2] Antonini, *Lucania*, ii, 1.
[3] Strab. Geogr. vi. 264.
[4] Herodot., vii. 170.
[5] Diodor. Sic. xi. c. 51 et 66.
[6] Strab. vi. p. 253.
[7] Pausan., v. 26.
[8] Tit. Liv. xxxiv. 45.

maient d'autres à Pouzzoles et à Salerne ; ils lui donnèrent le nom de *Buxentum*, sous lequel elle fut connue depuis.

Strabon dit que Pyxus était à l'embouchure d'un fleuve, et que cette ville, le fleuve et le port, avaient le même nom.[1] Cette désignation paraît bien précise ; cependant les révolutions physiques ont causé tant de changemens sur cette côte, qu'on n'est point d'accord relativement à la position de cette ville. Il est constant, d'après le texte de Strabon, qu'on y arrivait après avoir doublé le cap Palinure. Elle devait donc être à l'embouchure d'un des fleuves qui se jettent dans la mer au fond du golfe de Policastro. Cluvier et Holstenius veulent que *Buxentum* ait été au cap *degl' Infreschi* ; Antonini[2] pense que cette ville était dans le lieu appelé *Molpa*, à l'embouchure du fleuve *Melpi* ; il est pourtant inutile de chercher la place de cette ville ailleurs que dans l'embouchure du fleuve qu'on appelle encore aujourd'hui le *Busento*, qui va se jeter dans la mer au pied du petit cap sur lequel est bâti Policastro.[3] On voit combien Pyxus et Siris étaient éloignées l'une de l'autre. Elles étaient bâties sur des rives différentes et séparées par des forêts, des torrens, et par la chaîne des Apennins. J'ai fait moi-même cette traversée, après avoir pensé périr au passage du Busento.[4] J'ai éprouvé les difficultés qu'opposent dans l'Apennin les âpres sinuosités et les hauteurs du Cilente, qu'il faut franchir pour faire ce voyage. Une alliance entre deux peuples suppose ordinairement une origine commune, ou des avantages réciproques pour leur défense, ou pour leur commerce. L'origine de ces deux villes, dont l'une devait sa fondation à des Ioniens ou à des Troyens, et l'autre aux Rhéginiens, était certainement très-différente ; aucun lien naturel ne les rapprochait, et aucun rapport ne pouvait les unir. Elles avoient surtout à craindre les invasions de leurs voisins ou des débarquemens inattendus. Combien de tems il aurait fallu pour réclamer et recevoir les secours qu'elles devaient se donner réciproquement ; jamais ils ne seraient arrivés dans le tems où ils pouvaient être utiles : aussi dans l'histoire de Siris, qui est assez connue, nous ne la voyons point invoquer l'assistance de Pyxus contre les attaques successives qu'elle eut à souffrir, et qui causèrent enfin sa destruction.

Cette alliance n'a pu avoir pour objet que le commerce ; nous ne savons cependant pas que les autres villes qui étaient situées sur les bords de la Tyrrhénie aient eu de grands rapports avec celles du golfe de Tarente. On ne peut comparer l'union qu'auraient formée ces deux villes, au lien qui unissait *Crotone* et *Sybaris*, *Crotone* et *Scudosia*, *Selinonte* et *Syracuse*, *Himera* et *Gelas*,[5] *Laüs* et *Posidonia*, dont les noms se trouvent associés sur quelques médailles. L'alliance de Siris avec Pyxus est cependant présumable, parceque les navires de l'un et de l'autre peuple pouvaient passer le détroit, et faire le tour de la

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[1] Strab. *Geogr.* vi. 1. p. 252.

[2] *Lucania*, p. 405.

[3] Voy. la *Carte de Zanoni*, No. 23.

[4] Voyez mes *Lettres à l'Institut*, p. 20, et Magasin Encyclopédique, ann. 1814, tom. ii. p. 20.

[5] [C'est *Gela* qu'il fallait écrire ; *Gelas* est le nom du fleuve. Thucydide

grande Grèce. Cela même établit l'époque à laquelle ces pièces ont été frappées. Elles n'ont pu l'être que peu de tems après la fondation de Pyxus, car plus tard les relations commerciales de Siris avec cette ville auraient été peu profitables, puisque selon Strabon [1] les colons de Pyxus l'abandonnèrent presque aussitôt après l'avoir bâtie. Cette ville était absolument déserte quand les Romains s'y établirent. Les historiens ne nous apprennent rien autre chose de son histoire,[2] tandis qu'ils nous donnent assez de détails sur Siris.

Je ne regarde donc pas comme absolument démontré que nos médailles rappellent l'alliance de Siris et de Pyxus; mais, si cela était certain, je pencherais à croire qu'elles ont été frappées à Siris et non à Pyxus, comme c'est l'opinion commune; car c'est toujours sous le nom de médailles de Pyxus,[3] de Pyxoes,[4] ou de Buxentum [5] qu'on les place dans les catalogues, ou qu'on en fait la description. La raison principale que j'apporte de mon opinion, c'est qu'on n'en a trouvé aucun exemplaire sur les rives du Busento, et qu'au contraire tous ceux que nous connaissons viennent des plages de la mer Ionique. Enfin le mot *Sirinos* est en entier sur la principale face, celle en relief, et le mot *Pyx* n'est que sur le creux et en abrégé. Il est évident que le nom du peuple a été mis sur le côté le plus noble et le plus apparent.

La manière dont ce nom est écrit me paraît encore favorable à mon observation; on y lit *Sirinos*. Le savant Barthélemy dit qu'on pourrait supposer que ce mot Σίρινος *(Sirinos)* désignait le peuple de ces villes;[6] mais qu'il pense plutôt que dans ces occasions on sous-entendait le mot νοῦμμος *(nummus)* monnaie, mot que les Romains empruntèrent des Grecs de l'Italie et de la Sicile; il ajoute que la confirmation de cette conjecture ferait bientôt décider quelle est celle des deux villes mentionnées qui a fait frapper la médaille. Je ne crois pas qu'on ait besoin de cette conjecture pour lever la difficulté. Cette formule est fort ancienne. C'est ainsi qu'on lit sur les monnaies de Naples, de Crotone, de Caulonia, de Rhegio, et de Thèbes, les mots νεοπολιτης, κροτονιατας, καυλονιατας, ρεγινος, θεβαιος, etc.; ces noms, comme le dit Eckhel, sont ceux des peuples de ces villes; *Sirinos* est celui du peuple de Siris *(Sirinus populus)*, qui a fait frapper cette médaille. On ne peut donc contester qu'elle n'appartienne à Siris.

La terminaison Sirinos [7] était même connue des anciens. Pline nomme les peuples de cette contrée *Sirini* [8]. Ces désinences me portent à croire que le mot *Sirinitide*, qui se lit dans le texte de Strabon, pour désigner la contrée que baigne le Siris, peut être conservé, ainsi qu'il

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en fait mention dans ces termes: "τῇ μὲν πόλει (τῇ Γέλᾳ) ἀπὸ τοῦ Γέλα ποταμοῦ τοὔνομα ἐγένετο." Liv. 6. Voyez aussi Etienne de Byzance v. Γέλα.]

[1] Strab. *Geogr.* vi. 253. [2] Tit. Liv. xxxix.

[3] Eckhel. *Doctr. Num.* 1. p. 151.

[4] Barthelemy, *Mém. de l'Acad. des Inscr.* tom. xlvii, p. 164.

[5] Mionet. Descript. tom. i. p. 151.

[6] Académ. des Inscr. tom. xlvii. p. 165.

[7] [Le mot *Sirinos* tout entier est-il une terminaison?]

[8] Histor. Natural. xi, iii, xi.

l'a été par Casaubon et par le traducteur Italien, et qu'il n'est pas absolument nécessaire de lui substituer, ainsi que l'ont fait les savans auteurs de la nouvelle traduction française,[1] le mot *Siritide*, quoique ce nom soit celui par lequel ce pays est plus généralement désigné.

Quant à *Pyxoes* il est certain que c'est une très ancienne forme du mot *Pyxous* ou *Pyxus*, on a aussi écrit *Selinoes* pour *Selinous*. Ce mot désigne-t-il la ville de *Pyxus*, et ne serait-il pas le nom d'un Magistrat qui se serait appelé *Pyxos?* La conformité de ce nom avec celui d'une ville n'est pas un obstacle à opposer.—On rencontre dans les noms mille rapports semblables; le mot *Pelops* est écrit sur une médaille *d'Himera*[2] en Sicile; cependant Eckhel[3] n'y voit avec raison que le nom d'un magistrat, et ne pense pas que ce soit celui du héros qui a laissé le sien au Peloponnèse. Pourquoi *Pyxus* ou *Pyxos* ne serait-il pas le magistrat qui avait l'administration de Siris, quand ses habitans ont fait frapper ces monnaies? Les terminaisons en ES étaient communes dans les anciens noms de la grande Grèce. Le nom de *Pyxos* a été regardé aussi comme ayant été celui de quelque chef dans l'antiquité, puisque Etienne de Byzance prétend que *Pyxus* avait pris le nom de son fondateur. On ne peut faire qu'une seule objection à cette supposition, mais elle est très-forte; on ne trouve point de nom de magistrat sur les monnaies de la grande Grèce qui ont été frappées dans un tems aussi reculé.

Il me reste à considérer le type de la médaille que je décris, et à faire quelques observations sur les lettres qui en composent l'inscription. Le taureau est le symbole du fleuve à l'embouchure duquel la ville était placée. Le style est très-antique et conforme à celui des figures qui ornent les beaux vases peints que l'on trouve dans la grande Grèce, et à celui des plus anciennes pierres gravées qu'on regardait autrefois comme étrusques, et dont plusieurs viennent aussi de la même contrée. Notre monnaie est, comme les anciens scarabées dits étrusques, entourée d'un ornement qu'on est convenu d'appeler *grainetis*.

La forme de l'inscription est remarquable; non seulement le mot *Pyx* est rétrograde, mais le mot *Sirinos* est *boustrophédon;* les cinq premières lettres *Sirin* vont de droite à gauche, et les deux dernières *os* sont placées au-dessus de gauche à droite. Avant que les inscriptions de Sigée[4] et d'Amyclée[5] fussent publiées, les médailles seules nous avaient conservé des exemples de cette très-ancienne manière d'écrire; cependant *Montfaucon*, qui n'y avait point fait attention,[6] a déclaré qu'il ne restait aucun monument de cette écriture. Les monnaies de Rhaucus en Crète, de Soli en Cilicie, de l'île de Ténédos, d'Acanthus en Macédoine, en offrent des exemples. On en trouve aussi sur celles d'Agrigente en Sicile, de Naples dans la Campanie, et de Crotone dans la grande Grèce. Notre médaille de Siris augmente le nombre des monnaies qui présentent cette particularité.

Les lettres du mot *Sirinos* sont semblables à celles des autres

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[1] STRAB. *Geogr.* tom. ii. p. 300.
[2] TORREMUZIA, *Num. Sic.*
[3] Doctrin. Nummor. i. 213.
[4] Antiq. Asiat. p. 13.
[5] *Académ. des Inscrip.* tom. xvi. 101.
[6] Palæogr. Gr. 118.

médailles de Siris; mais, dans le mot *Pyx*, la forme de l'*y* et celle de l'*x* sont très différentes; elle a beaucoup de ressemblance avec celle des mêmes lettres dans l'alphabet latin.

D'après ce que je viens d'exposer, il n'est pas certain que les médailles qui portent les mots *Sirinos* et *Pyxoes* rappellent l'alliance qu'on pourrait croire avoir existée entre les deux villes de la Lucanie, Siris et Pyxus. Rien ne détruit cependant entièrement cette opinion, qui est celle des plus illustres antiquaires. Je pense que *Siris* a été le lieu de leur fabrication, et qu'elles ont été frappées pour des relations commerciales peu après la fondation de Pyxus, qui eut lieu 471 ans avant J. C.

La médaille que je décris est à présent unique; elle diffère de celle dont on connaît certainement deux exemplaires, et très-probablement trois, par la distribution des caractères, qui ne sont pas seulement rétrogrades, mais *boustrophédon*, et par la forme des lettres v et x, qui se rapproche de celle des lettres latines; enfin la désinence du mot *Sirinos*, qui désigne le peuple de Siris, me paraît devoir faire conserver, dans le texte de Strabon, le mot Sirinitide Σιρινῖτις, par lequel ce géographe désigne la contrée où cette ville était située.

La dissertation que nous venons de transcrire nous paraît très-curieuse et assez instructive. Sans doute, les conjectures de l'auteur peuvent être combattues avec quelque raison, mais elles n'en sont pas moins celles d'un archéologue plein d'érudition, et de sagacité. Nous regrettons seulement que M. Millin n'ait pas développé son sujet avec plus d'étendue et d'une manière plus digne d'un philologue. Quoi qu'il en soit, nous avons pensé que la dissertation méritait, à beaucoup de titres, d'être insérée dans *le Journal Classique*. *C. N.*

CLASSICAL CONNEXIONS.

No. III.

8. On the eve of his destruction, before the sentence of the senate was delivered, but in the certain expectation of it, *Thrasea Pætus* held a council of his friends, whether he should stay at home, or appear in the senate house.

Tacitus tells us (Annal. XVI. s. 26.) what passed betwixt the patriot philosopher and his son-in-law, the husband of *Fannia*.

"Aderat consilio Rusticus Arulenus flagrans juvenis, et cupidine laudis offerebat *se intercessurum senatusconsulto*: nam plebis tribunus erat. Cohibuit spiritus ejus Thrasea, *ne vana et reo non*

profutura, intercessori exitiosa, inciperet. Sibi actam ætatem, et tot per annos continuum vitæ ordinem non deserendum: illi initium magistratuum, et integra quæ supersint: multum ante secum expenderet, quod tali in tempore capessendæ Reipublicæ iter ingrederetur."

The following anecdote, which I shall give in the very words of a most excellent friend, was brought to my mind only by its general similitude to that quoted above.

Messenger Mounsey, M.D. many years Physician to Chelsea Hospital, died in his apartments there, Dec. 26, 1788, at the great age of ninety-five.

The learned and laborious *Mr. Baker* was well known in his day not only as a distinguished non-juror, but as the author of a work once very popular, *Reflections upon Learning*, intended to prove the weakness of human understanding, and the necessity of revelation to man.

"Dr. Messenger Mounsey stated to me, that he had been brought up in the *true black blood style*, which was the expression he used; that himself and some other young men had difficulties in taking the oaths to the new government; (he graduated in arts, 1714;) and they agreed to consult the *Socius ejectus*, resident at St. John's. Mr. Baker received them with great courtesy, and told them he requested that they would reconsider their scruples with attention: should they pursue them to the full extent, it would destroy all their honorable prospects in life. But independently of consequences, he desired them to consider, that they had never been called to take the oaths to the old government, and that this was a very important difference between their case and his own: they retained the liberty of judging for themselves, from which he thought himself precluded by having taken the oaths to King James."

"*The Hyde, Dec.* 4. 1814. *J. D.*"

That man must be a Whig with more than the common virulence of party, who denies merit to such conduct, though it were found in a Jacobite and a Johnian. The college, which honored itself by its kindness to *Mr. Baker*, was at one time the head and the ornament of our university. Let it but open its gates, and throw down its narrow pales; *Trinity* may yet tremble in the contest for pre-eminence.

9. Soon after the death of *Dr. Johnson*, *Mr. Agutter* of Magdalen College, Oxford, preached a sermon on that event in St. Mary's Church, before the University.[1]

That sermon "was more engaged with Dr. Johnson's *moral*, than his *intellectual*, character. It particularly examined his fear of death, and suggested several reasons for the apprehensions of the good, and the indifference of the infidel, in their last hours. This was illustrated by contrasting the death of Dr. Johnson and Mr. Hume. The text was, Job, xxi. 22-26."

How little dependence can be placed, generally speaking, on conclusions drawn from the death-bed, in favor of this or that system of philosophy, may be read by the curious, in the *Annals* of *Tacitus*.

Seneca died like a man of wisdom. (xv. ss. 60-64.) *Petronius*, under the same tyranny, like a man of wit. (xvi. ss. 18-19.) And the Stoics had no more cause to be proud of the fortitude of the one, than the Epicureans had to proclaim the indifference of the other. The death, like the life of man, is very often determined by any thing rather than by the color of his speculative opinions, even where religion itself is concerned.

From ill-considered arguments of this kind, the cause of truth and of faith is deeply injured. Let every thing stand on its own merits: and the tranquillity of *Hume* establishes nothing in favor of infidelity, just as the apprehensions of *Johnson* prove nothing hostile to religious belief. The cases are extreme: each had his peculiar temperament: in the one, the fear of death was deadened completely; in the other, it was morbidly alive.

But there are occasions, on which something, otherwise like ostentation in death, may wisely be made to strike patriot awe, or infuse moral sentiment into the minds of the living.

Of *Geminius Rufus*, it is thus recorded by *Dion*, as quoted by *Lipsius* ad *Annal.* xvi. s. 34. *quem vide.*

Καὶ μαθὼν τὸν ταμίαν (quæstorem) ἐπὶ δικαιώσει (ad supplicium) αὐτοῦ παρόντα, αὐτός τε ἑαυτὸν ἔτρωσε, καὶ ἐκείνῳ δείξας τὸ τραῦμα, Ἀπάγγειλον, ἔφη, τῇ γερουσίᾳ (Senatui,) ὅτι ἀνὴρ οὕτως ἀποθνήσκει.

[1] Boswell's Johnson, V. iv. p. 466. ed. 1811.

This in its way is admirable, *ut nihil supra.* But how infinitely more impressive is the closing hour of *Addison*, as *Johnson* records it!

"Lord Warwick was a young man of very irregular life, and perhaps of loose opinions. Addison, for whom he did not want respect, had very diligently endeavoured to reclaim him; but his arguments and expostulations had no effect. One experiment, however, remained to be tried: when he found his life near its end, he directed the young Lord to be called; and when he desired, with great tenderness, to hear his last injunctions," (the πυκινὸν ἔπος of Homer,) "told him, *I have sent for you, that you may see how a Christian can die.* What effect this awful scene had on the Earl, I know not: he likewise died himself in a short time."

LET ME DIE THE DEATH OF THE RIGHTEOUS, AND LET MY LAST END BE LIKE HIS!

J. T.

IN CARMINA EPODICA EURIPIDEA COMMENTARIUS.

Auctore G. B. No. IV.

Vid. No. XIX. p. 34.

His tandem cantibus prope septuaginta dispositis, priusquam ad Æschyli et Aristophanis carmina accedam, libet locos nonnullos pervagari, (quos partim casu, partim consilio prætermiseram) ut nulla lis moveri possit propter exceptiones, quas cum regulæ repertor ipse non diremerim, alii vix sperare audebunt se callida posse ratione diluere. Ea carmina exstant in Iph. T. Bacch. Helen. Ion. et Herc. F. e quibus nonnulla tetigit Seidler. de Vers. Dochm. pp. 264, 304, et 357. non optimis quidem auspiciis: paulo felicior Hermannus rem gesserat in constituendo Antistrophica in Iph. T. et Her. F. Utrum cantus quoque ceteros probe, necne, disposuerit in libro de Usu Antistrophorum, nondum habui

compertum. Quod si rescivissem, labore carmina exscribendi fortasse supersedissem, ad meam mentem sic legenda.

Iph. T. 642. et sqq.

στρ.

ΧΟ. Κατολοφύρομαι σὲ χερνίβων ῥανίσι τὸν βαλόμενον αἱμακταῖς.
ΟΡ. οἶκτος μέν· ἀλλ', οὐ ταῦτα· χαίρετ' ὦ ξέναι

Vice *μελόμενον*, quod frustra qui tueri poterit ex Helen. 1176. Phœn. 132. et Iph. T. 183. (ut Marklandus emendaverat) reposui *βαλόμενον*, collato Iph. A. 1515.

βαλομέναν—ῥανίσι: quod restituitur in Append. Troad. p. 147. Mox male rejicitur vulgatum *μέν*. Cf. Med. 335. Πόνος *μέν*. Dein transposui *οὐ ταῦτ' ἀλλά*. Redde *ἀλλ' οὐ ταῦτα* per Horatianum *Sed nunc non erat his locus*, scilicet luctibus.

αντιστρ.

ΧΟ. Σὲ δὲ, *τύχας μάκαρα*, νεανίαν σεβόμεθ' εἰς πάτραν ἔτ' ἐπεμβάσει·
ΠΥ. ἄζηλά τοι φίλοις τὰ θνησκόντων φίλων·

Vulgatum *μακάρος* tueri poterat Aristophanes Av. 1722. *μακάρι τύχῃ*: id tamen vix patitur metrum. Mox *ὅτι* ex *ἔτι* ortum delevi. Dein vice *τοῖς* dedi *τοι* et *φίλοις τὰ* pro *φίλοισι*: cf. v. supr. 609. *τὰ τῶν φίλων*. Elmsleius voluit *ἄζηλα τάδε* in *Quarterly Rev.* N. XV. p. 650.

ΧΟ. σχέτλιε πομπᾶς· φεῦ διόλλυσαι· πότερ' ἔμελλον σ', ἔτι γὰρ ἀμφίλογα δίδυμα μέμονε φρήν, εἰ πάρος, ἢ σ', ἀναστενάζω γόοισιν.

Chorus in v. primo nunc Pyladem, nunc Orestem alloquitur. V. *σχέτλιοι πομπαί*: mox *πότερος* dein *σὲ πάρος*.

In Bacchis exstant quatuor carmina ad regulam meam redigenda; quibus et quintum addere libet, quod Helena nunc tenet in loco plane alieno. Heathius suspicionem de isto emblemate olim indicavit: nec tamen locum ejus proprium commonstravit. Scripsit Euripides tali fere modo.

v. 576. et sqq.

στρ. ά.

ΔΙ. τάχα τὰ Πενθέως μέλαθρα διατινάξεται πεσήμασιν·
ΧΟ. Διόννσ' ἄνα·

αντιστρ. ά.

ΔΙ. σέβετε· ΧΟ. σέβομέν νιν·
ΔΙ. βρόμιος ἀλαλάξεται στέγας ἔσω·
ΧΟ. Διόνυσος, ὦ·

μεσῳδός.

ἄπτε κεραύνιον αἴθοπα λάμπαδα, σύμφλεγε δώματα, σύμφλεγε Πενθέως·

ἐπῳδός.

πῦρ οὐ λεύσσεις οὐδ' αὐγάζει;

ΗΜΙΧ: ά. στρ. β'.

Ἴδετε λάϊνα κίοσιν ἔμβολα
διάδρομα τάδε
Σεμέλας θ' ἱερὸν ἀμφὶ σηκὸν,
ἃν ποτε κεραυνόβολος
ἔβαλε φλὸξ Διός·

ΗΜΙΧ. β'. αντιστρ. β'.

Δίκετε σώματα δίκετε Μαίναδες
πεδόσε τρόμερα·
ὁ γὰρ ἄναξ ἄνω κάτω τι-
θεὶς ἔπεισιν μέλαθρα
τάδε Διὸς γόνος.

V. 3. Vulgo Διόνυσος ἀνὰ μέλαθρα. At μέλαθρα in v. 2. oculos describentis irretivit, unde geminatur. V. 6. V. σέβετέ νιν σέβομεν ὦ: mox Διόνυσος ad finem cantus exstat. Voces transposui. Rationes quærendæ sunt ex Append. Tro. p. 150. ubi Antistrophica non bene ordinavi. V. 13. Vulgatur τάφον e gl. vocis σηκὸν, quam usurpat Noster de re simili supr. 10. et Phœn. 1765. V. 15. Vulgo ἔλιπε. Non intelligo. Emendavi ἔλαβε. De π et β permutatis vid. ad Tro. App. p. 131. C.

ibid. 875. et sqq. Hi versus suam sedem habent ad finem Antistrophæ: quem locum non bene tetigi Append. Tro. p. 197. sic legere debueram.

στρ. ά.

Ἂρ' ἐν παννυχίοις χο-
ροῖς θήσω ποτὲ λευκὸν
πόδ' ἀναβακχεύουσα, δέρην αἴθερ' ἐς
δροσερὸν ῥίπτουσ' ὡς νεβρ-
ὸς χλοεραῖς παίζουσ' ἐν
λείμακος ἡδὺ νομαῖς.
ἠνίκ' ἂν φοβερὸν φύ-
γῃ δρόμημ' ἔξω φύλα-
κας εὐπλέκτων ὑπὲρ ἀρκύων,
θωΰσσων δὲ κυναγέτας
συντείνῃ θήραμα κυνῶν
ἴσα τ' ὠκυδρόμοις ἀέλ-
λαις θρώσκῃ πέδον
παρὰ ποταμίον, ἡδομένα
βροτῶν ἐρημίαις
σκιαρακόμον τ' ἐν ἔρν-
εσιν ὕλας.

αντιστρ. ά.

ὀρμᾶται μόλις, ἀλλ' ὅμ-
ως πιστὸν, τό γε θεῖον
σθένος· ἀπευθύνει δὲ βροτῶν τοὺς τ', ἀγνωμ-
οσύναν τιμῶντας καὶ
μὴ τὰ θεῶν ἄξοντας·
μαινομέναι δόξαι
κρυπτεύουσί τι ποικίλ-
ως χρόνου δαρὸν πόδα,
καὶ θηρῶσιν τὸν ἄσεπτον εὖ·
τὸν κρείσσω ποτὲ τῶν νόμων
γιγνώσκειν χρὴ καὶ μελετᾷν·
κούφα γὰρ δαπάνα νομίζ-
ειν ἴσχυν τυχεῖν,
ὅτι ποτ' ἄρα, τὸ δαιμόνιον,
τό τ' ἐν χρόνῳ μακρῷ
νόμιμον ἀεὶ φανεῖν
τι πεφυκὸς

ἐπῳδὸς ά.

τὸ σοφόν· ἐστι τί κάλλιον
παρὰ θεῶν γέρας ἐν βροτοῖς
ἢ χεῖρας ὑπὲρ κορυφᾶς
ἐχθρῶν κρείσσους κατέχειν·
ὅτι καλὸν
φίλον ἀεί.

V. 5. V. ἐμπαίζουσα λείμακος ἡδοναῖς. Redde *νομαῖς pascuis*. Hesych. Νομαὶ, βόσκαι. V. 8. Vulgo θήραμα—et in v. 11. δρόμημα. Voces transposui. Nemo dicit φοβερὸν θήραμα. V. 12. Vulgo μόχθοις. At literæ μοχθ fiunt e var. lect. vocis θήραμα nempe μόχθευμα, et ex σια eruit Brunckius ἴσα. V. 13. Vulgo πέδιον. V. 23. Quid valeat

μαινομέναι δόξαι intelligi potest ex Æschyli Choeph. 1048. et sqq. Δειναὶ γυναῖκες αἵδε, Γοργόνων δίκην—Τίνες δὲ δόξαι—Σκοτοβοῦσιν. V. 26. Vulgo οὐ γὰρ κρείσσω. Quæ nemo intellexit. Per τὸν κρείσσω νόμων *legibus majorem*, Pentheus a Choro increpitur. V. 30. Vulgo τ' ἔχειν. et V. 35. τί τὸ σοφὸν ἢ τί τὸ κάλλιον. At articulum Chorica respuunt neque admittit adjectivum comparativi gradus. V. 37. Vulgo χεῖρ'—τῶν ἐχθρῶν κρείσσω. improbante metro. At Sophocles in Electr. 1091. tueri videtur τῶν: habet etenim Ζεύς μοι καθυπέρθεν χερὶ Πλούτῳ τε τῶν ἐχθρῶν, ὅσον Νῦν ὑπὸ χεῖρ', ἐσαιέν. Hæc excipiunt στρ. β'. et ἀντιστρ. β'. et ἐπῳδὸς β'. ut monui in *Classical Journal*, N. XIX. p. 36.

Paulo ante dixi v. 875. et sqq. male geminari. Et vere dixi. Etenim non aliud exemplum (namque Ionis locum mox ordinabo) rei ejusdem præbent fabulæ Euripidis undeviginti, nisi in eodem dramate, ubi post 989. et 1009. idem epilogus Stropham et Antistropham claudit. Verum et is locus ad meam regulam est facile dirigendus, ut inde Euripides morem suum servare videatur, quo Epodos et Antistrophas præeuntes consueverat pari fere numero versuum intercludere. Vide annotata in hanc rem in Append. Tro. p. 146. Lege igitur

μάτηρ πρῶτά νιν λευρᾶς ἀπὸ πέτρας
ἢ σκόλοπος ὕψεται δοκεύοντα· Μαινάσιν δ' ἀπύσει· τίς ὅδε Καδμείων μαστὴρ ὄργια δρακὼν ἐς ὄρος ἐς ὄρος ἔμολ', ὦ βάκχαι, τίς ἄρα νιν ἔτεκεν· οὐ γὰρ ἐξ αἵματος γυναικῶν ἔφυ, λεαίνας δέ τινος, ἢ τι Γοργόνων Λιβυσσᾶν γένος.

γνώμαν σώφρον' εὖ θέμενος ἀ-τροφασίστως τ' εἰς τά γε θεῶν ἔφυ βροτεῖ· οὐ λάχων τ', ἀλύπως βιᾷ· τὸν σοφὸν οὐ φθονῶ· χαίρω θηρεύουσα τὸν φάνερα δεύτερα τιμῶντ', ἀεὶ δ' ἐπὶ τὰ καλὰ βροτὸν ἡμέρας νύκτα τ' εὖ λέγοντ' εὐσεβεῖν, τὰ δ' ἔξω δίκας ἄνομά τ' ἐκβαλόντα, τιμᾷν τε Θεούς.

Inter hæc erui ὄργια δρακὼν ex οὐριοδρόμων. De δράκοι et δράμα permutatis vide Blomfield. Prom. 988. qui tacite conjecturam Elmsleï pro sua venditat. Quod ad ὄργια, eadem vox in v. 996. morbum intulit: ubi legi omnino debet. Περὶ σὰ Βάκχ' αἴσχεα ματρός τε σᾶς: vide fabulæ initium, ubi quid sit dedecus illud ita Bacchus ipse exponit Σεμέλην δὲ νυμφευθεῖσαν ἐκ θνητῶν τινὸς Εἰς Ζῆν ἀναφέρειν τὴν ἁμαρτίαν λέχους et mox θεομαχεῖ τὰ κατ' ἔμε (lege τ' ἀκάματα) καὶ σπονδῶν ἄπο Ὤθεῖ μ' ἐν εὐχαῖς τ' οὐδαμοῦ μνείαν ἔχει. Sed ὄργια δρακὼν extra dubitationem ponitur a locis quæ citat Valck. ad Hipp. 25. et ab Aristoph. Ran. 359. ὄργια Μουσῶν εἶδεν et Theocrit. Idyll. xxvi. 22. Αὐτονόα πράτα νιν, ἀνέκραγε δεινὸν, ἰδοῖσα Ἐξαπίνας τ' ἐπίουσα "τάδ' οὐχ ὁρῶντ' ἀβέβηλοι." Σὺν δ' ἐτάραξε πόσιν μανιώδεα τ' ὄργια Βάκχω. Sic enim lego. Inepte vulgo ά, γ', β', et ποσὶν (*pedibus* non πόσιν *potum*) μανιώδεος et οὐχ ὁρώντι βέβηλοι: quæ postrema miror sane Editores patienter tulisse, quasi Autonoe novum aliquod dixisset in verbis βέβηλοι οὐχ ὁρῶντι *profani non vident*. Ad mentem poetæ dedi οὐχ ἀβέβηλοι ὁρῶντι *non sacri vident*. In Anti-

strophicis e σώφρονα θάνατος erui σώφρον' εὖ θέμενος. De α et ευ permutatis dixi ad Tro. 654. de phrasi εὖ θέσθαι in *Classical Journal*, N. XVI. p. 395. et citare poteram Bacch. 49. Iph. A. 672. Iph. T. 1003. Herc. F. 605. et 938. denique de γνώμαν θέμενος cf. Prom. 169. θέμενος—νόον. ubi citatis Scolio apud Athen. xv. p. 695. Apollon. Rhod. iv. 1669. adde Theognid. 89. Mox redde ἀπροφασίστως *sine prætextu*, i. e. καθαρῶς. Vulgo ἀπροφάσιστος: at sæpe aliud adverbium sequitur εὖ adjecta copula. Cf. Aristoph. Eccles. 239. 255. Av. 362. Vesp. 891. 1334. Equit. 462. Iph. A. 1392. Hesiod. Op. et Di. 94. et vide Elmsleum in Edin. Rev. N. 37. p. 90. ubi plura. Dein vulgo εἰ τά τε θεῶν βροτείῳ τ' ἔχειν. At permutantur τ et λ. vide Pierson. ad Mœrin. p. 254. Deinde ἄλυπος βίος stare fortasse poterit, subaudito ἐστὶν οἵ. Ipse leviter mutavi ω in ο et σ in ε: vide Elmsl. ad Hippol. 547. et Schæfer. Meletem. Crit. Mox vulgo μέγαλα ante φάνερα. Delevi vocem interpolatam e v. 1196. μέγαλα φάνερα: dein illud δεύτερα erui e δ' ἕτερα et τιμῶν e τῶν. Redde τὸν φάνερα δεύτερα τεμῶντα per Anglicanum *holding splendid things in a secondary light*. Mox vulgo βίον ἦμαρ εἰς νύκτα τ' εὖ ἔγοντ'; unde erui quæ vides. Denique vulgo νόμιμα δίκας sententia et metro repugnantibus. Ipse inserui τε post τιμᾷν causa structuræ, quæ ita se habet. ἀεὶ δὲ εὖ λέγοντα βροτὸν εὐσεβεῖν ἐπὶ τὰ καλὰ ἡμέραν νύκτα τε τιμᾷν τε θεοὺς ἐκβαλόντα τὰ ἔξω δίκας τά τε ἄνομα. Si omnia, quæ vellem et possem, in hanc sententiam profodissem, spissum librum et lectori fortasse molestissimum nullo negotio scripsissem. Sed ea non hujus esse temporis probe calleo. Non Philosophorum libri sed Poetæ metra sunt exponenda. Ad Epodum pergo; cujus partem ultimam disposui in *Classical Journal*, N. XIX. p. 36. priorem nunc redigere libet. Lege

ἴτω δίκα φάνερος ἴτω
φοβερὸς ξίφη φόνευ', ἰεῖσα λαιμῶν
διαμπὰξ
τὸν ἄθεον
ἄνομον ἄ-
δικον Ἐχίονος
γόνον γηγενῆ.

Vulgo ξιφή φόρος. Voces sejunxi: mox vulgo φονεύουσα. Erui φόνευ' ἰεῖσα. ut ἰεῖσα ξίφη λαιμῶν διαμπὰξ conveniret cum φάσγανον —ματρὸς ἔσω δέρας μεθεὶς in Electr. 1223. et φονεύετε—φάσγανα—ἱέμενοι. in Orest. 1294. et ξίφος λαιμῶν διῆκε in Phœn. 1108. unde egregia firmatur conjectura Tyrwhitti legentis λαιμῶν vice δαίμων. Quod ad ξιφήφορος sejunctum, eadem fere medicina sanabit v. 1145. lege ᾗ δάκρυα νίκη φέρει.

ibid. 1033. et sqq.

ΧΟ. εὐάζω ξένα μέλεσι βαρβάροις
οὐκέτι γὰρ δεσμῶν ὑπὸ φόβῳ πτήσσω.
ΑΓ. Θήβας ἀνάνδρους ὧδ' ἄγεις * *
ΧΟ. * * * αὖ Θῆβαι
κράτος ἔχουσιν ὅν.
ΑΓ. σύγγνωσ' ἂν ἦν σοι, πλὴν ἐπ' ἐξειργασμένοις
κακοῖσι χαίρειν νῷν, γυναῖκες, οὐ καλόν.

ΧΟ. *ἔνεπέ μοι φράσον τίνι μόρῳ θνήσκει*
ἄδικος ἄδικ' ἔμ' ἐξορίζων ἀνήρ.

V. 4. Vulgo *ὁ διόνυσος ὁ διόνυσος*: quæ verba sunt manifeste interpolatoris defectum resarcire volentis nec tamen capacis. V. 6. De formula *σύγγνωστ' ἂν ἦν* dixi in Append. Tro. p. 176. Mox *ὦ* in *νῦν* mutavi: et *ἄδικά τ' ἐκπορίζων*, quæ nemo intellexit, in *ἄδικ' ἔμ' ἐξορίζων*: cf. 228. *ἐξ ὄρους θηράσομαι*. De Ἐξορίζω et Διορίζω vide annotata in *Classical Journal*, N. XIV. p. 305.

ibid. 1153. et sqq. In his disponendis ad Tro. App. p. 181. paulisper erravi. Sic lego

Ἀναχορεύσωμεν Βάκχιον
ἀναχορεύσωμεν ξυμφορὰν

στρ.		ἀντιστρ.
τὰν τοῦ δράκοντος ἐκγενέτα,	3	Κάδμεια Βάκχα καλλίνι-	9
ᾗς θηλυγενῆ στολὰν		*κον αἴλινον ἐξέπραξ-*
γάρθηκά τε Βιστονίδαν		*ας εἰς γόον εἰς δάκρυα·*
ἔλαβ' εὔθυρσον ταῦρ-		*καλὸς ἀγὼν στάζουσ-*
ον ὑφηγητῆρα		*αν ἐν αἵματι χεῖρα*
συμφορᾶς ἔχων·		*περιβαλεῖν τέκνου.*

De ceteris mutationibus dixi l. c. præterquam de *ὑφηγητῆρα* nunc reposito vice *προηγητῆρα*. Exstat *ὑφηγητῆρος* Œd. C. 1588. et *ὑφηγητὴς* in Œd. T. 966. 1260. Œd. C. 502.

ibid. Post v. 1347. insere carmen ex Helena desumtum, et sic legendum.

ΔΙ. *Ἴση θέμις·*		*ῥόμβου τε θάμ' ἐλισσομένα*	
οὔθ' ὅργι' ἐ-		*κύκλοις ἕνοσις αἰθερία,*	
πύρωσας ἐν θαλάμοις,		*βακχεύουσα τ' ἔθειρα καὶ*	
μῆνίν τ' ἔχεις μεγάλας		*παννυχίδος Βρομίου θύος·*	
ματρὸς, ὦ γᾶ, θυσίαις	5	*οὐλόμενον*	15
οὐ σεβίζουσα θεούς.		*ἥμασιν, ὑπ-*	
ΧΟ. *μέγα τι δύνανται νεβρῶν*		*ερβάλλουσα λεαίνας,*	
στολίδες τε παμποίκιλοι		*μάρψαι τὸν γόνον ηὔχεις.*	
κισσῷ τέ στεφθεῖσα λόγχ-			
α νάρθηκος ἐκ Σύρου,	10		

Vide quam belle hic cantus cum fabulæ argumento conveniat. Dixerat Cadmus Ὀργὰς *πρέπειν οὐ θεοὺς ὁμοιοῦσθαι βροτοῖς*. Respondet Bacchus, quod, cum sacra neglecta, ut par erat, numinis iram accendissent, omnem gentem Thebanam Dindymenæ stimulis agitaverat. Hoc se facturum esse Bacchus in Prologo promiserat: et nunc fecit. Cf. v. 45. *σπονδῶν ἄπο Ὤθει μ' ἐν εὐχαῖς τ' οὐδαμοῦ μνείαν ἔχει· Ὧν οὐνέχ' αὐτῷ θεὸς γεγὼς ἐνδείξομαι Πᾶσίν τε Θηβαίοισιν*. Similiter apud Homerum Il. A. 93. Apollinis iram Achilles suspicatur esse conceptam, quod Deus *ἤτοι εὐχωλῆς ἐπιμέμφεται ἢ ἑκατόμβης*. Necnon apud Sophoclem Ajacis insaniam Chorus ad Dianam refert quod Ἦ γ' *οὐ γάνος νίκας, ἀκάρπωτον χάριν, Ἥρε, κλυτῶν ἐνάρων ψευσθεῖσ' ἀδώροις ἔν τ' ἐλαφηβολίαις*: sic enim legi debet v. 176. ad morem Sophocleum qui sæpe usurpat *εὑρίσκειν* non *εὑρίσκομαι* in sensu *acquiro*. Vide Schæfer.

ad Electr. 1061. qui citat ibid. 1305. et Trach. 284. Ipse addo Phœn. 412. *πρίν γάμοισ' σ' εὑρεῖν βίον.* mox de *γάνος νίκας* vide quæ dicturus sum ad Tro. 1172. Hæc obiter. Ad nostrum redeo. Quod ad Bacchi verba in fabulæ initio et fine, confer et Veneris et Dianæ verba in Hippolyto: quarum illa dixerat in prologo quod cum Hippolytus *ἀναίνεται λέκτρα κοὐ ψαύει γάμων*, se futuram *σφάλλειν τοὺς μέγα φρονοῦντας* et *δεικνύναι μύθων τοίωνδ' ἀληθείαν τάχα*: hæc vero in epilogo causam mortis Hippolyto exponit, quod Venus *τιμῆς ἐμέμφθη σωφρονοῦντι δ' ἤχθετο* et idcirco *Κυπρίδος ἐκ προμηθίας Ὀργαὶ κατέσκηψαν εἰς αὐτοῦ δέμας.* Chorus vero nihil Veneris iræ suspicatus insaniam Phædræ ad Dianam retulit ob sacra non rite peracta. Idem vero mox certior factus canebat melos aliquod in Veneris honorem. Dixi *canebat:* quia v. 1263. et sqq. transponi debent post 1337. Similiter in Bacchis Chorus audita cœlestis iræ causa continuo melos aliquod in honorem præsentis numinis effundunt. Hactenus de ratione carminis interponendi. Nunc verba persequor. V. 1. Ald. *ὣν οὐ*, MS. Steph. *ὡς οὐ*. Reposui *Ἴση θέμις*. Dixerat Cadmus *θεοὺς ὁμοιοῦσθαι*: respondet Bacchus per lusum verbi *Ἴση θέμις*. Appellatur justitia vel pœna *ἴση* in Suppl. 434. Soph. Œd. T. 810. V. 2. Vulgo *ὅσια*: ipse dedi *ὄργια* collato v. supr. 78. *ματρὸς μεγάλας ὄργια—θεμιτεύων*. V. 5. Vulgo *ὦ παῖ*: dedi *γᾶ*: cf. 114. mox deest *τε*. V. 9. Vice *χλόᾳ* reposui *λόγχᾳ*: cf. 760. *λογχωτὸν βέλος*. V. 10. Ex *εἰς ἱεροὺς* erui *ἐκ σύρου*. cf. 144. *Συρίας ὡς λιβάνου κάπνον—εὐώδη φλόγα πεύκας ἐκ νάρθηκος ἀΐσσει*. V. 11. *θάμ'* aut simile quid metrum postulat. V. 12. Vulgo *κυκλίοις*: mox *παννυχίδες θεᾶς*. V. 15. Vulgo ΕΥΔΕΝΙΝ. At Chorus minime debuit sarcasmum proferre in miseros. Mox redde *ἥμασιν jaculis*. Hesych. *Ἥμασιν στοχάσμασιν*. Cf. 1208, *Θεσσάλων στοχάσμασιν*. V. 16. Ex *ὑπέρβαλε σελάνα* erui *ὑπερβάλλουσα λεαίνας*: et mox *μάρψαι τὸν γόνον* e *μόρφᾳ γόνον*, quod ad *ἠΰχεις*, cf. 1205. *κἆτα κομπάζειν χρεών Καὶ λόγχοποίων μ' ὄργανα κτᾶσθαι μάτην*: quod ad *λεαίνας γόνον μάρψαι* cf. 1172. *Ἔμαρψα τόνδ' —νέον λῖν.*

Cantus præcedens quin loco tandem suo restituatur quis negat? Nullo certe modo subsequi debet, ut solet, Helenæ carmen quod exstat in v. 1353. et sqq. sic legendum.

Ἐπεὶ δ' ἔπαυσ' εἰλαπίνας
θεοῖς βροτείῳ τε γένει,
Ζεὺς μειλίσσ-
ων στυγίους
ματρὸς ὀργὰς, ἐνέπει
βᾶτε, σεμναὶ Χάριτες,
ἴτε, τὰν περὶ παιδὸς ἁλάσταν
Δηοῦς θυμωσαμέναις λύπαν ἐξαλλάξαιτ' ἀλαλαῖσιν,
Μοῦσαί θ' ὑμνοισι χοροῦ·
χαλκοῦ δ' αὐδὰν χθόνιον
τύμπανά τε λαβέτω βυρσοτενῆ
καλλιστά τά τε πρώτ' ἐκ μακάρων
Δαΐς· γέλασεν θεά·
δέξατο δ' εἰς χέρας
βαρύβρομον αὐλὸν
τερφθεῖσ' ἀλαλάγμῳ.

V. 7. Vulgo *περὶ παρθένω*. At huc referri debent voces *περὶ παιδὸς ἁλαστὼρ* quas MSS. teste Musgravio, agnoscunt in v. 1341. leviter

mutandas in π. π. ἁλάσταν. Amat Euripides ἄλαστος de quavis calamitate dictum. Cf. loca citata in *Classical Journal*, N. XVII. p. 20. V. 10. Vulgo ἐξαλλάξαι' ἀλαλᾷ. Contra metrum. V. 14. Vulgo ποτὲ πρῶτα μακάρων. At hæc si Jupiter dixisset, intelligi potuisset Cereris decus jamjam evanuisse. Reposui igitur τά τε πρῶτ' ἐκ μακάρων. Ecquis non meminit Virgiliani *delecti prima virorum*: qui Græcismus est. Affatim exemplorum dabit Abresch. ad Æschyl. Pers. 860. Hemsterhus. ad Lucian. T. I. p. 147. et ipse addo locum longe aptissimum e Bacch. 377. Δαίμονα πρῶτον μακάρων. V. 15. Vulgo Κύπρις: id nascitur ex Interpolatore qui credidit Κάλλιστα μακάρων non aliam esse Deam quam Venerem. Atqui nihil hic habet mentio τῆς Κυπρίδος. Res tota agitur de Cerere: quæ olim dicta fuit Δαΐς teste Sophocle in Triptolemo, unde versum adhibuit Hesychius Ἥθεν δὲ Δαΐς θαλεῖα πρεσβίστη θεῶν. hinc intelligere possumus sensum verborum τὰ πρῶτα ἐκ μακάρων: intelligi quoque potest quo jure Ceres nuncupetur Κάλλιστα e Diodoro Sic. III. 58. teste quo Cybele, Dea scilicet eadem atque Ceres, perhibetur ΤΩ ΤΕ ΚΑΛΛΕΙ καὶ σωφροσύνῃ διενέγκειν—πρὸς τὰς παιδίας καὶ χορείας εὑρεῖν ΚΥΜΒΑΛΑ καὶ ΤΥΜΠΑΝΑ—ὑπὸ πάντων αὐτὴν ΟΡΕΙΑΝ ΜΗΤΕΡΑ προσαγορευθῆναι: quorum proxima bene quadrant cum carminis Euripidei initio Ὀρεία—μάτηρ θεῶν—κρόταλα δὲ βρόμια διαπρύσιον ἱέντα κέλαδον ἀνεβοᾶ. Quod ad novam hanc ordinandi rationem spectat, non me fugit viros, satis his litteris vix imbutos, esse questuros de violenta nimis divisione non tam minus ipsius carminis quam sententiæ nexus, quem ipsi sibi videntur posse persequi ob illa verba ad finem cantus vulgata μόρφᾳ μόνον ηὔχεις: quæ satis ad Helenæ τὸ κάλλος περιβόητον conveniunt. Sed vulgatæ scripturæ patronos rogatos velim, qua ratione carmina Antithetica sibi respondere possint, et qui sit nexus antistrophæ cum stropha præeunti: nexum etenim cum fabulæ argumento nihil moror: quoniam Euripides jam inde ab Aristotelis temporibus id vitio verti solet, quod carmina minime ad rem propositam pertinentia fabulis inferre consuevit; e contra si quis in meas partes accesserit, confitebitur et Stropham et Antistropham esse revera ad Epodi leges constitutam: neque negabit quin hæc optime quadret cum Bacchanarum argumento, et illa historiolam de Cerere satis concinne finiat: responsum quoque ad manus habebit, si quis forte adversarius interroget, unde cantus e Bacchis ad Helenam migraverit, et dicet quod in Codice antiquo fortasse Helena Bacchas exceperat, sed utraque fabula erat aliqua parte manca; quod hunc librum nescio quis describere jussus et nihil lacunæ suspicax duas tragœdias uno ductu exaraverat: mox alter librum integriorem adeptus Helenam quidem compleverat, sed eam partem, quæ ad Bacchas pertinebat, detrahere oblitus erat: unde evenit, ut, cum Baccharum supplementum alter reperisset et in proprium locum inseruisset, novus apographus describeretur, qui, exhibens utrumque supplementum tam Baccharum quam Helenæ, omne indicium pristinæ scripturæ penitus delevit; donec metrorum curiosa investigatio rem omnem patefecit. Exemplum similis rei mox comprobabo ad Aristophanis Nubes: et citabo tantum modo non simile e MSS. Euripideis. Pergo ad illum locum cujus

mentionem paulo ante feci. Exstat in Ione. Ibi ne versus iidem bis repetantur, deleas necesse est vv. 124, 5, 6. et legas ad Epodorum formas redactos

V. 141. et sqq. Ἐπῳδὸς ἁ.

Ὦ Παιὰν ὦ Παιὰν
εὐαίων εὐαίων
εἴης ὦ
Λατοῦς παῖ·
ἀλλ' ἐκταύσω γὰρ
μόχθους δάφνας, ὅλκ-
εις χρυσέων δ' ἐκ τευχέων
ῥίψω γαίας παγὰν,
ἂν ἀποχεύονται
Κασταλίας δῖναι,
νοτερὸν ὕδωρ βάλλων
ὅσιος ἀπ' εὐνᾶς ὤν·
εἴθ' οὕτως παρὰ Φοίβῳ λατρεύων
μὴ πανσαίμαν πλὴν ἀγαθᾷ μοίρᾳ
φοιτῶσ' οἵθ', οἳ λείπουσιν
πτανοὶ Παρνασσοῦ κοίτας.
αἰδῶ μὴ χρίμπτειν θριγκοῖς,
μήδ' εἰς χρυσήρεις οἴκους·
μάρψω σ' ἐν τόξοις, ὦ Ζηνὸς τέρ-
ὀρνίθων γαμφηλαῖς ἰσχὺν νικῶν.

Inter hæc nihil mutavi præter η in πλὴν (cujus vocis relliquiæ adhuc exstant in πανσαίμαν altero quod delevi) et ἤδη in οἵ δ' οἵ. Hunc cantum excipiunt Antistrophica quæ disposita in Append. Tro. p. 142, subsequi debet. Ἐπῳδὸς β'.

Κτείνειν δ' ὑμᾶς αἰδοῦμαι
τοὺς θεῶν ἀγγέλλοντας φήμ-
ας θνατοῖς· οἷς δ' ἔγκ-
ειμαι, μόχθους φοίβ-
ῳ δουλεύσω, κοὐ λήξω
τοὺς βόσκοντας θεραπεύων.

FRENCH LITERATURE.

A Monsieur l'Editeur du *Classical Journal.*

Paris ce 3 Décembre, 1814.

Un des ouvrages les plus importans qu'on ait jamais publiés en France, est sans contredit celui qui a pour titre: Histoire de l'etablissement des Colonies Grecques, par M. Raoul-Rochette; 4 forts vol. in 8vo.

Les deux premiers volumes sont déja imprimés; mais l'ouvrage ne sera mis en vente que lorsque tous les volumes seront sortis de la presse.

La Classe d'Histoire et de Littérature ancienne de l'Institut de France avait proposé pour le sujet du prix qu'elle devait adjuger en 1813, de *rechercher tout ce que les auteurs anciens et les monumens peuvent nous apprendre sur l'Histoire de l'établissement des*

Colonies grecques, tant de celles qui, sorties de quelques villes de la Grèce, se sont fixées dans le même pays, que de celles qui se sont établies dans d'autres contrées; d'indiquer l'époque et les circonstances des établissemens de ces colonies; de faire connaître celles qui ont été renouvelées ou augmentées par de secondes émigrations, celles qui ont été fournies par différentes villes, soit à la même époque, soit dans des temps postérieurs, et enfin les colonies des colonies.

Les développemens d'une si riche matière ont produit l'excellent ouvrage de Mr. Raoul-Rochette, que la Classe d'Histoire et de Littérature ancienne a si justement couronné. Loin de chercher à l'étendre par des digressions étrangères, l'auteur n'a songé qu'à se renfermer dans les bornes de son sujet, pour en remplir fidèlement les conditions. Il a eu le loisir de retoucher son utile travail et de le rendre plus digne des suffrages de ses illustres juges et du public éclairé. " J'ai trouvé," dit-il (Av. prop. pag. viii.), " dans les observations qui m'ont été faites, des moyens plus efficaces encore pour améliorer mon travail. Les lumières de mes juges ont daigné suppléer, dans plusieurs points, à l'insuffisance des miennes. La reconnaissance et la justice m'imposent également l'obligation de publier ici les noms de ces savans qui m'ont si utilement aidé de leurs conseils; ce sont MM. DELAPORTE DU THEIL, VISCONTI, CLAVIER, et BARBIE DU BOCAGE."

L'auteur a dédié son ouvrage à *Messieurs de la Classe d'Histoire et de Littérature ancienne de l'Institut.* La modestie qui accompagne toujours les vrais talens, et qui est dans un jeune auteur[1] ce que les fleurs sont au printemps, se fait aussi voir dans la dédicace. " Messieurs," dit l'auteur, " cet ouvrage vous appartient à plus d'un titre; c'est à vous que j'en dois la première idée. Vous l'avez honoré de vos suffrages, et vos lumières m'ont encore aidé à le perfectionner; tels sont les motifs qui m'autorisent à vous en offrir l'hommage. Je remplis à la fois mes obligations les plus sacrées et mes vœux les plus chers, en vous rendant ce témoignage public de ma reconnaissance et de mon respect. Je suis dans ces sentimens, etc."

Nos lecteurs trouveront sans doute cette épître parfaite sous tous les rapports, et digne d'une âme élevée; qu'on la compare avec celles que plusieurs auteurs adressent le plus souvent à des hommes riches ou puissans: mon Dieu, quelle différence!

Les éditeurs de l'important ouvrage de M. R.-Rochette sont MM. Treuttel et Würtz. Le *prospectus* qu'ils viennent d'en publier est bien rédigé; il donne une idée générale de tout l'ouvrage. Voici la copie exacte de ce *prospectus:* " Cet ouvrage présente une exposition complète et détaillée de toutes les colonies qui,

[1] Mr. Raoul-Rochette est à peine âgé de 26 ans.

sorties de la Grèce à différentes époques, se sont répandues dans les diverses contrées de l'ancien continent.

" Afin de mettre dans ses recherches l'ensemble et la perfection dont son sujet est susceptible, l'auteur a cru devoir remonter au berceau même de la nation grecque, examiner l'état de la population de ce pays, et l'origine de ses premiers habitans, ainsi que celle des colonies étrangères qui vinrent se fixer dans son sein; puis, il décrit la marche et les progrès des émigrations qui couvrirent successivement de leurs nombreuses fondations les côtes de l'Asie mineure et de la Thrace, celles du Pont-Euxin, et les îles de la Méditerranée; qui pénétrèrent dans la Gaule et l'Ibérie, peuplèrent presque entièrement l'Italie et la Sicile, et qui, à des époques plus récentes, favorisées par les conquêtes d'Alexandre et des princes macédoniens, se propagèrent jusque dans les régions les plus éloignées de la haute Asie.

" L'histoire de tous ces établissemens remplit un intervalle de près de seize siècles, et l'étendue des pays qu'elle embrasse est, à l'exception de quelques provinces, celle du monde connu des Anciens.

" Elle est d'ailleurs intimement liée avec l'histoire générale de la Grèce et des autres peuples de l'antiquité, en sorte qu'une connaissance approfondie de ces émigrations, si considérables et si multipliées, sert à répandre de grandes lumières sur les événemens les plus intéressans de leurs annales, et à déterminer une foule de points importans de chronologie et de géographie.

" En traitant cette riche matière, l'auteur a recueilli tous les témoignages originaux des historiens anciens, et dans beaucoup d'endroits il a donné aux textes de ces écrivains des interprétations plus justes, et trouvé des leçons plus correctes que celles que présentent les éditions modernes. En comparant les traditions écrites avec les monumens, il est parvenu à établir des vérités nouvelles, et à détruire des erreurs accréditées. Des villes, dont l'origine était demeurée jusqu'à ce jour incertaine ou inconnue, ont été restituées à leurs véritables fondateurs; la plupart des dates de ces établissemens ont été fixées d'après des données plus exactes; et l'examen des causes qui ont produit ces émigrations, a servi à résoudre plusieurs problèmes importans de l'Histoire ancienne.

" L'ouvrage entier se divise en deux parties. La première renferme l'histoire de toutes les colonies du peuple *Pélasge*, que l'auteur considère comme indigène dans la Grèce, et dont il a recherché dans les plus grands détails, et à travers l'obscurité qui les enveloppe, les émigrations les plus éloignées. La seconde partie est consacrée aux établissemens des *Hellènes*, vulgairement appelés Grecs, et ne se termine qu'à l'époque de la bataille de Chéronée, événement fatal qui consomma la ruine de la liberté publique en Grèce, et prépara l'asservissement de ce pays par les

Romains. Une exposition rapide des colonies fondées par Alexandre et les rois ses successeurs, dans l'Inde, la Perse, la Syrie, et d'autres contrées de l'Asie, complète cet immense tableau. Les deux divisions principales se subdivisent elles-mêmes en Livres, auxquels correspondent autant d'époques fécondes en émigrations; et chacune de ces émigrations remplit à son tour un chapitre particulier. L'auteur suit constamment l'ordre chronologique, qui seul peut mettre de la clarté dans une matière aussi vaste; et lorsque ce fil qui le guide est interrompu dans l'histoire, il cherche à le renouer, en réunissant tous les moyens que fournissent l'érudition et la critique.

"Au reste, les suffrages que cette Histoire a obtenus en recevant le prix proposé par la classe d'Histoire et de Littérature ancienne de l'Institut, doivent paraître suffisans pour inspirer la confiance aux amateurs de la littérature. Les circonstances ont seules empêché depuis plusieurs mois l'impression de cet ouvrage; et l'on croit rendre service à l'étude de l'Histoire ancienne en remplissant le vœu exprimé par cette célèbre Académie, que cette Histoire fût rendue publique."

Le célèbre Pierre Didot a mis sous presse LES VOYAGES D'ALI-BEY EL ABBASSI *(le Chevalier Badia, Espagnol)* EN AFRIQUE ET EN ASIE.

Les Voyages d'*Ali-Bey el Abbassi* en Afrique et en Asie, dont la partie historique descriptive va être publiée, excitent depuis long-temps la curiosité publique, comme ils ont déja mérité et obtenu l'intérêt des premiers savants d'Europe.

Ce voyageur, reconnu en Afrique et en Asie comme fils du prince *Othman-Bey el Abbassi*, a été élevé dans les écoles d'Europe; il réunit l'assemblage des caractères les plus singuliers qu'on puisse rencontrer et même desirer pour une entreprise de cette espece, puisque les Musulmans, qui seuls ont la liberté de pénétrer dans les lieux défendus à tout homme qui n'est pas de leur religion, n'ont pas assez d'instruction et de philosophie pour transmettre des descriptions exactes; et que les Chrétiens, qui possedent les connoissances nécessaires, n'ont pu, jusqu'à cette époque, vaincre l'opposition des Orientaux.

Ali-Bey, professant l'Islamisme, eut entiere liberté de pénétrer par-tout, et de tout observer: philosophe par caractere, instruit dans les écoles d'Europe, il eut tous les moyens de décrire exactement, de transmettre ses observations, et les sentiments que la nouveauté des objets devoit produire dans l'homme élevé en Europe dès l'âge le plus tendre. L'histoire des voyages de cet homme remarquable va bientôt paroître; elle est écrite par ce même voyageur; et nous sommes persuadés qu'elle sera accueillie comme doit l'être une production aussi intéressante.

On verra bien le grand intérêt que doit produire cet ouvrage, qu'on a tâché de rendre plus agréable aux lecteurs en convertissant en poids, mesures, et monnoies de France, les poids, mesures, et monnoies étrangères, dont l'auteur fait mention, et en rapportant au méridien de l'observatoire de Paris ses observations astronomiques, comme aussi en écrivant en orthographe française tous les mots arabes, afin qu'on puisse, autant que possible, les lire de la maniere dont ils sont prononcés par les naturels.

C'est à l'imprimerie de M. P. DIDOT L'AINE que se fait l'édition des *Voy-*

ages d'Ali-Bey; on faut-il davantage pour faire l'éloge de la partie typographique? M. Adam, graveur, est chargé de toute la partie relative à son art; le bel atlas du *Voyage de Lord Valentia*, et quelques autres productions classiques de cet artiste, sont les meilleurs garants de la perfection qu'on peut attendre sous ce rapport.

Quant à la rédaction, nous nous sommes strictement conformés aux récits de l'auteur, et ne nous sommes permis que des corrections légères. Nous n'avons pas voulu énerver le style, et, comme dans la plupart des ouvrages de ce genre, ajouter des descriptions qui font des récits des voyageurs autant de romans: c'est Ali-Bey qui parle, c'est sa maniere de voir, de sentir, d'examiner; c'est au public à le juger.

M. Pierre Didot a publié avant-hier l'ouvrage dont voici le titre: Yadjnadatta-Badha, ou *La mort de Yadjnadatta*, épisode extrait et traduit du *Ramayana*, poëme épique Sanskrit; par A. L. Chézy, chevalier de la légion d'honneur, etc. brochure de 48 pages, in 8vo. M. Chézy est un des plus savans Orientalistes de France. Il est un des premiers employés à la Bibliothèque Royale pour les Manuscrits Orientaux, et il se distingue particulièrement par son affabilité et sa complaisance envers tout le monde. Il s'occupe depuis long-temps de la traduction d'un grand ouvrage Sanskrit accompagné du texte et de notes. On espère qu'il ne tardera pas à le donner au public.

M. Feuillet, Bibliothécaire-Adjoint de l'Institut, savant plein d'esprit et de goût, vient de terminer son élégante traduction des *Antiquités d'Athènes* par Stuart. Cette traduction est accompagnée de notes fort intéressantes. Mr. Landon, peintre distingué, éditeur de ce bel ouvrage, n'a rien négligé pour le rendre digne de la célèbre cité, qui jadis était protégée par Minerve! La dernière livraison est déja sous presse.

On publiera incessamment la troisième livraison du grand et magnifique ouvrage, intitulé: *Description de l'Egypte, ou Recueil des Observations et des Recherches qui ont été faites en Egypte pendant l'Expédition de l'Armée Française.* On doit l'entreprise de cet ouvrage extraordinaire à la munificence de M. Napoleon, ci-devant Empereur des Français. S. M. Louis xviii, en remontant sur le trône de ses ancêtres, a bien voulu ordonner la continuation de ce superbe ouvrage qui fait le plus grand honneur au génie de la nation Française. Le *Prospectus* suivant donnera aux lecteurs du *Classical Journal* une juste idée de cette grande entreprise.

DESCRIPTION DE L'EGYPTE,

Ou Recueil des Observations et des Recherches qui ont été faites en Egypte pendant l'Expédition de l'Armée Française.

L'Egypte a été l'objet de plusieurs descriptions et d'un grand nombre d'ouvrages: cependant l'on n'avait pu s'en procurer, jusqu'à ces derniers temps, une connoissance exacte et complète. Il falloit un événement extra-

ordinaire, une circonstance aussi favorable que la présence d'une armée victorieuse, pour donner aux observateurs les moyens d'étudier l'Egypte avec le soin qu'elle mérite. Ce pays, que visitèrent les plus illustres philosophes de l'antiquité, fut la source où les Grecs puisèrent les principes des lois, des arts et des sciences. Mais sous les Grecs, et même sous les Romains, il n'étoit pas encore permis à des étrangers de pénétrer dans l'intérieur des temples. Abandonnés successivement par l'effet des révolutions politiques et religieuses, ces monumens n'en étoient pas devenus plus accessibles aux voyageurs Européens, sur-tout depuis l'établissement de la religion Mahométane.

Décrire, dessiner et mesurer les anciens édifices dont l'Egypte est pour ainsi dire couverte; observer et réunir toutes les productions naturelles; former une carte exacte et détaillée du pays; recueillir et transporter en Europe des fragmens antiques; étudier le sol, le climat et la géographie physique; enfin rassembler tous les résultats qui intéressent l'histoire de la société, celle des sciences et celle des arts: une telle entreprise exigeoit le concours d'un grand nombre d'observateurs, tous animés des mêmes vues. L'ouvrage qu'on publie est le fruit commun de leurs travaux.

Cet ouvrage est principalement destiné à faire connoître les faits relatifs à l'état physique de l'Egypte, et ceux qui concernent l'histoire civile, la géographie, les sciences et les arts. On y trouvera, 1°. les temples, les palais, les tombeaux, tous les anciens monumens de l'Egypte, mesurés avec précision; une suite de vues pittoresques représentant les monumens dans leur état actuel; des plans topographiques de tous les sites des anciennes villes; enfin une collection de manuscrits Egyptiens, de monumens d'astronomie, de peintures qui retracent les scènes de la vie civile, de sculptures historiques et de bas-reliefs chargés d'hiéroglyphes;

2°. Les principaux édifices modernes; et tout ce qu'il y a d'important à savoir sur l'état actuel de l'Egypte;

3°. La description de toutes les espèces d'animaux, de végétaux ou de minéraux inconnues ou imparfaitement décrites.

L'ouvrage est donc divisé en trois parties; savoir, ANTIQUITES, ETAT MODERNE, HISTOIRE NATURELLE. La conquête de l'Egypte par les Arabes est l'époque qui sépare ici l'antiquité de l'état moderne.

Les Antiquités fournissent quatre cent vingt-trois *planches*, distribuées en cinq volumes; l'Etat moderne, cent soixante-dix *planches*, en deux volumes; l'Histoire naturelle, deux cent cinquante *planches*, en deux volumes. Le nombre total des *planches* est de huit cent quarante-trois, non compris l'Atlas géographique en cinquante feuilles, qui forme une section séparée. Huit cents de ces *planches* sont déjà gravées.

Le format ordinaire des *planches* est *grand atlas*, et la hauteur du papier est de 70 centimètres et demi sur une largeur de 54 centimètres [26 pouces sur 20]; le format double a 108 centimètres de longueur [40 pouces], et le plus grand format en a 135 [50 pouces]. Ces trois formats étant de même hauteur, n'en composent qu'un seul, quand les gravures sont ployées. Quelques autres *planches* ont 114 centimètres sur 81 [42 pouces sur 30]. L'ouvrage renferme cent *planches* au-dessus du format ordinaire.

Le *texte* se compose, 1°. d'une Préface historique et de l'Explication des *planches*, formant un dixième volume du même format que les gravures;

2°. De plusieurs volumes de Descriptions d'antiquités et de Mémoires, distribués en trois parties, comme les *planches*. Ces volumes sont de format *in-folio moyen*.

L'ouvrage se publie en trois livraisons, dont chacune renferme plusieurs volumes de *planches* et de mémoires d'*Antiquités*, d'*Etat moderne* et d'*Histoire naturelle*.

PREMIERE LIVRAISON.

La première livraison, qui a paru en 1810, comprend cent soixante-dix *planches;* savoir, 1°. le premier volume d'*Antiquités,* composé de quatre-vingt-dix-sept *planches,* qui représentent les monumens de *Philæ,* de *Syène,* d'*Eléphantine,* d'*Ombos,* d'*Edfou,* d'*Elethyia,* d'*Esné,* d'*Erment,* et toutes les ruines situées depuis l'île de Philæ jusqu'à Thèbes, avec cinq autres *planches* formant la collection des monumens astronomiques;

2°. Un demi-volume d'*Etat moderne,* composé de trente-sept *planches:* sujets choisis dans la haute et basse Egypte et dans la ville du Kaire, ou dans les collections d'arts et métiers, de costumes et d'inscriptions Arabes;

3°. Un quart de volume d'*Histoire naturelle,* composé de trente-une *planches:* oiseaux d'Egypte, poissons du Nil, botanique et minéralogie. Cette livraison renferme dix-neuf *planches* au-dessus du format ordinaire, et seize *planches* en couleur, au nombre desquelles est la vue coloriée du grand temple de Philæ.

Le texte de la première livraison comprend, 1°. un volume contenant la *Préface historique,* l'*Avertissement,* et l'Explication des planches d'antiquités;

2°. Ces Descriptions des monumens ci-dessus désignés, avec des Mémoires sur l'antiquité, sur l'état moderne et sur l'histoire naturelle. Ces Descriptions et Mémoires forment le commencement des quatre premiers volumes du texte *in-folio.* Le texte de la première livraison comprend en totalité douze cent quatre-vingts pages.

DEUXIEME LIVRAISON.

La deuxième livraison, publiée en 1813, comprend, 1°. le deuxième et le troisième volumes des planches d'*Antiquités,* uniquement consacrés à représenter les monumens de la ville de Thèbes, et contenant les peintures des tombeaux des rois, avec la collection des manuscrits sur papyrus, découverts dans les catacombes de cette ancienne capitale de l'Egypte; en tout, cent soixante-une planches;

2°. Soixante planches d'*Etat moderne,* relatives au Kaire et à la basse Egypte, ou tirées des collections d'arts et métiers, de costumes, de meubles et d'instrumens Arabes;

3°. Cinquante-une planches d'*Histoire naturelle,* représentant les mammifères, les reptiles, la suite des plantes et des minéraux;

4°. Le frontispice gravé.

Total des planches de la deuxième livraison, deux cent soixante-treize, dont cinquante-neuf de format extraordinaire, et trente-une planches en couleur.

Le texte de la deuxième livraison renferme l'Explication des planches, la suite des premiers volumes des Descriptions et Mémoires d'Antiquités et d'Etat moderne, et le commencement du volume second, tant de l'Etat moderne que de l'Histoire naturelle, comprenant en tout environ treize cents pages d'impression.

TROISIEME LIVRAISON.

La troisième livraison renfermera quatre cents planches; savoir, 1°. le quatrième volume des planches d'*Antiquités,* contenant les monumens de *Denderah,* d'*Abydus,* d'*Antæopolis,* d'*Hermopolis magna,* d'*Antinoé,* du *Fayoum,* avec les *grottes* et les autres antiquités de l'*Heptanomide;* et le cinquième et dernier volume, comprenant les *Pyramides,* les antiquités de *Memphis,* d'*Héliopolis* et de toutes les villes anciennes de la *basse Egypte,* avec les collections d'inscriptions, médailles, statues, vases, et autres antiques trouvés en divers lieux de l'Egypte;

2°. Un volume de planches relatives à l'*Etat moderne:* sujets pris dans la haute et basse Egypte, avec le reste des collections d'arts et métiers, costumes, &c.;

3°. Un volume et un quart de planches d'*Histoire naturelle*; enfin le reste des Descriptions et des Mémoires, avec l'Explication des planches.

On espère que cette dernière livraison pourra paroître en 1815. Il ne reste plus que quarante planches à livrer à la gravure.

Tous les exemplaires de l'ouvrage, soit sur papier fin, soit sur papier velin, sont satinés. On livre les planches en feuilles, dans des enveloppes cartonnées, et le texte *in-folio*, broché.

C'est dans les manufactures de M. *Desgranges* jeune, fabricant à Arches, près d'Epinal, qu'ont été confectionnés tous les papiers employés à l'impression de l'ouvrage, et pour la préparation desquels il a fallu des formes extraordinaires. Les planches sont imprimées par MM. *Langlois, Ramboz, Rémond, Richomme* et *Sampier d'Aréna*. Le texte sort des presses du Gouvernement.

9 Volumes, 843 planches, Prix du Papier fin 3600 f. pap. velin 5400 f.

NOTICE OF

Gymnasium, sive Symbola Critica, by the Rev. A. CROMBIE, LL.D. *London*, 1812. *2 Vols.* 8*vo.*

WE are sorry that we have so long neglected to notice a work of such great merit, as that now under consideration. Its writer states it to be his principal aim "to facilitate the attainment of a correct Latin prose style, so far as it is acquirable by us moderns," and says that "in the execution of his work he has endeavoured to accommodate his observations, as far as possible to the capacity of the junior scholar, for whom chiefly this work is intended." But we beg leave to remark, that the more advanced scholar cannot fail of finding in this Work much and various information. Dr. Crombie seems to have spared no pains to form the most correct opinion on every controverted point which he attempts to discuss, and he endeavours to look at the nice questions of syntax and grammar with philosophical precision. In the explanation of synonyms he is particularly successful, and the student will find that he has not merely noticed the errors of Dumesnil, Dr. Hill, and other writers in this department of literature, but offered interpretations far more conformable to the genius of the language, the practice of the purest writers, and the opinions of the most intelligent and the most accurate critics. In some few instances we cannot bring ourselves to think with Dr. Crombie, and we shall proceed to lay before our readers the reasons, which

induce us to differ from authority so respectable, and leave them to decide between us.

The first passage, which we shall produce from this Work, is one of considerable importance on more accounts than one.

Quin followed by a Negative.

Cicero says in one passage: 'Habet enim ille tanquam hiatus concursu vocalium molle quiddam, et quod indicet non ingratam negligentiam de re hominis, magis quam de verbis, laborantis.' Cic. Orat. In another place: 'Nam, ut in legendo oculus, sic animus in dicendo, prospiciet, quid sequatur; nec extremorum verborum cum insequentibus primis concursus, aut hiulcas voces, efficiat, aut asperas. Quamvis enim suaves gravesque sententiæ, tamen, si inconditè positis verbis efferuntur, offendent aures, quarum est judicium subtilissimum. Quod quidem Latina lingua sic observat, nemo ut tam rusticus sit, quin vocales nolit conjungere.' Ib. In the former passage, he asserts, that there is a degree of softness in the concurrence of vowels, and that, though it betrays negligence in the author, it is a negligence by no means offensive. In the latter, he observes, that no man is so rustic as not to be averse to the conjunction of vowels. On this ground, Scheller charges him with inconsistency. Ernesti, indeed, reads *qui* for *quin*, in the latter passage, which reverses its meaning. This lection reconciles the passage with the preceding observation of Cicero, respecting the softness of concurrent vowels, and also with an observation, which immediately follows: 'Sed Græci viderint; nobis, ne si cupiamus quidem, distrahere vocales conceditur.'

The reading given by this excellent critic, in which he has followed Aldus and Junta, reconciles the orator with himself, and on this ground we prefer it. Victorius, he observes, defends *quin nolit*, but produces examples foreign to the question, not one of them containing *quin* with a negative. If by this remark we are to understand, that *quin* is never followed by a negative, we apprehend the observation to be incorrect. "Non dubium est," says Simo, "quin uxorem nolit filius." *Ter. And.* i. 2, 1. "Non quod dubitarem, quin nihil jure esset actum." *Cic.* But we believe, there is no example of *quin* followed by a negative, when *quin* is used for *qui non*, the subject in the antecedent, and that in the relative clause being identical, as in the passage before us, where *Nemo est quin* is equivalent to *quisque.*

May not Cicero here refer to the practice, completely antiquated in his time, of separating a final from an initial vowel by the letter *d*? Thus we have in Plautus, 'Nec nobis præter *med* alius.' *Amph.* i. 1. 244. 'Per Jovem juro *med* esse.' *Amph.* i. 2. 279. 'Abs *ted* accipiat.' *Asin.* iv. 1, 27. 'Vacuum esse istac ted ætate iis decebat noxiis.' *Merc.* v. 4, 23. If this conjecture be admitted, the lection of Ernesti must be deemed the correct reading; and Cicero's meaning will be, 'There is no person now so barbarous, as to be unwilling to join vowels.' Vol. 1. p. liv.

The second example of *quin* followed by a negative produced by Dr. Crombie from Cicero, is taken from the Oration *Pro Domo ad Pontifices*, c. 26. and is therefore very questionable authority. But Dr. Crombie might have found another instance in Cicero *ad Attic.* V. 11. *Non enim dubitabat Zeno*, quin *ab Areopagitis invito Memmio impetrari* non *posset.*

Etymology of *adulari.*

We are greatly disposed to question Dr. Crombie's correctness in deriving adulari ἀπὸ τοῦ ὄὐλου. "*Adulari* and *assentari* denote 'to flatter;' but the former (ἀ ὄὐλας) denotes 'servile flattery,' the latter (ex *ad* et *sentire,*) implies that species of flattery, which consists in professing 'to concur in the opinions' of another." Vol. 1. p. lxxviii. We believe that Valla first hazarded that conjecture. For our own parts we reject every etymology of the word, which does not refer to *dogs;* for it is plain that it is properly applied to *dogs.* "*Adulatio* est blandimentum proprie *canum,* quod et ad homines tractum consuetudine est. M. Tullius *De Nat. Deor.* [II. 63.] *Canum vero tam fida custodia, tamque amans dominorum adulatio.* Idem *de Offic.* Lib. I. Lucret.

[V. 1072.] *Longe alio pacto gannitu vocis* adulant.

Acc. *Prometh. Sublime advolans Pennata cauda nostrum adulat sanguinem.*" Nonius Marcellus. (Vide *Gothofredi Auctores Linguæ Lat. in unum redacti corpus,* Ed. 1622. p. 49. 55.) The verse, which Nonius attributes to Accius, occurs in Cicero: "Vetus poeta ap. Cic. *Tusc.* II. c. 10. de *Prometheo ab aquila lacerato,* vertit autem hos versus ex Æschylo, neque audiendus est Nonius, qui cap. I. n. 57. Accio tribuit." Forcellinus sub *adulo.* Columella L. VII. c. 12. applies the word to *dogs, Canes mitissimi furem quoque adulant* (alii leg. *adulantur).* Now three derivations of the word as properly applied to dogs have been given by learned men. 1. "*Adulari* compositum ex *accedendo* et *adludendo.*" Sextus Pompeius Festus (p. 246. in *Auctt. L. L.).* "Festus docet," says Forcellinus, "hoc verbum factum esse per metaphesin ab *adludo;* nam canes adulantes accedunt, et alludunt dominis." Scaliger, in the notes upon Festus, seems to assent to this etymology. 2. Dionysius Gothodredus, in a note on the same passage of Festus, proposes another derivation, "fortasse ἀπὸ τῆς οὐρᾶς, a cauda, qua mota canes accedendo blandiuntur." This opinion accords with what Adrianus Turnebus says on the verse attributed by Nonius to Accius. "Audivi qui *adulare* per diminutionem pro *adorare* dictum crederet, et interpretaretur *sanguinem expetit, eique caudæ motu blanditur:* non deest, qui *lambit* exponat. Ego tamen aliter interpretor; cum enim *blandimentum caudæ adulatio* sit, et avolans aquila soleret tractu caudæ sanguinolenta Promethei vulnera perstringere, cruorisque aliquid detergere; eleganter et venuste tactum caudæ attingentis, et tanquam palpantis sanguinem, adulationem esse appellatum censeo, quod *adulari* proprie *caudæ* sit." A. Turnebi *Adversaria,* Lib. II. c. 9. 37.

3. M. Martinius in the *Lex. philolog.* proposes a third etymology, judiciously keeping in view the proper application of the word to *dogs.* " Malim ab *aula* significante *ollam,* ut *adulor* sit, quasi sector aulam, i. e. ollam, more *canum* iis cauda blandientium, a quibus catillones esse sinuntur." Of these three derivations we prefer the last for this reason, because in the most ancient MSS. the orthography is *adolari.* Glossæ Philoxeni, *Adolat.* κολακεύει. *Adolabilis* occurs in Ennius ap. Nonium (sub voce *propitiabilis*) for *adulabilis.* Even in the passage of Festus cited above, the MSS. read *adolari* for *adulari,* and of this circumstance Dacier has availed himself to give the same etymology, as that which M. Martinius gives, losing sight, however, of its proper application to *dogs:* " Monet Dacerius in MSS. legi *adolari* pro *adollari,* ut sit quasi ad ollam ire, ollam sectari, quod parasitis solenne." From *dogs* the word was transferred to *parasites.* We may here remark that the reading of *adolari* in the passage of Festus is manifestly wrong; for Festus could scarcely have ventured to derive *adolari,* from " accedendo et adludendo." G. I. Vossius in the *Etymolog. L. L.* records this derivation, " Aliqui putant veteres *olare* dixisse pro colere, indeque factum *adolari,* et postea *adulari.*" But this derivation we reject as irreconcileable with the proper classical application of the word to *dogs;* and for the same reason we reject another derivation from *aula,* " quod in *aula* sint adulatores." Dr. Crombie can however plead for his derivation the authority of Cæsar Scaliger in Aristot. Hist. Animal. L. I. c. 3. " Præpositio *a* præfigitur, quia assentatio est *a servis,* similiterque in *ebur* præfigitur *e,* quia est *e barro.*

Dumesnil's Etymology of *occulte.*

In Vol. 1. p. 7. Dr. Crombie notices a curious mistake made by the translator of Dumesnil's *Latin Synonyms.* Dumesnil says, " *occultè* quasi ab oculo," ' without being seen.'

The translator perceiving, it is presumed, the absurdity of this supposition, and believing it perhaps to be a typographical error, represents Dumesnil as saying, " quasi ab *occulo.*" But, when he hazarded this alteration, it evidently did not occur to him, that there is a palpable impropriety in saying *occultus* quasi ab *occulo,* both being parts of the same verb, and therefore the same impropriety in saying ' *occulte* quasi ab *occulo.*' No etymologist would say *amatus* quasi ab *amo.* It must also have escaped his recollection, that Dumesnil expressly derives *occulo,* however erroneously, from *oculus.* In distinguishing *abdere* and *occulere* (Art. 4,) he says, Occulere (*d'*oculus) *ne pas laisser à la vue.*

Inprimis, not *Imprimis.*

In page 36. Dr. C. quotes Virgil. *Æn.* I. 307.

" *Im*primis regina quietum
" Accipit in Teucros animum, mentemque benignam."

Perhaps this is an error of the press for *in primis.* "*In primis* divisè, ut *cum primis,* nec bene *inprimis.* Est enim *in præcipuis,* seu *inter primos* et *principes:* id quod si observatur, minus confunduntur inter se, quæ idem significare quidem videntur, non autem plane significant, *in primis, præsertim, præcipue, maxime.*" Noltenii *Lexicon Antibarbarum.* Cellarius properly says, "Discernitur etiam ita a secunda persona verbi *imprimis* ab *imprimo.*"

Absolute Case. Mr. *J. Jones's* opinion examined.

In page 46. Dr. C. has presented us with some excellent observations on the term *absolute* as applied to *case,* and has justly arraigned the propriety of Mr. Jones's dissatisfaction with that term. We should do an act of injustice to Dr. C. if we attempted to abridge his note.

Absolute is opposed to *relative.* An absolute mode in logic is that which belongs to its subject, without any reference to any other being; and a case is called *absolute* which has no syntactical relation to any other word in the sentence. The term, therefore, though confined to an independent substantive with a participle, is, in truth, applicable to any noun or verb having no grammatical connection with any other part of the sentence, and under the government of a word not expressed, but understood. For it is to be carefully observed, that though the word be, in one respect, absolute and independent, because it bears no syntactical relation to any other word in the sentence, it is not, therefore, to be inferred that the word is under no government whatever. Thus, when we say, *Die quarto domum rediit, die* is governed by *in* understood. *Multo labore peregit,* that is, *cum labore.* So likewise in respect to the ablative absolute. It is, in fact, governed by some preposition understood, as *ab, in, sub;* and, in some cases, we find the preposition expressed. Sanetius, therefore, objects to the term *absolute,* as inapplicable.

Mr. Jones, in his Latin Grammar, reduces the ablative absolute under the general rule, by which the cause is expressed in the ablative. 'Grammarians,' he observes, 'call this form the absolute case—a term which conveys no meaning, or an erroneous meaning; for, so far from being absolute or independent of the rest of the sentence, the clause is so connected with what goes before, or what comes after, as a cause is with its effect. And the reason why it is put in the ablative is, that the ablative is the case, which expresses the cause or medium by which an effect is produced.' *Jones's Latin Grammar.*

When the term *absolute* or *independent* is applied to the ablative case, with a participle joined to it, the term is used, not in a logical, but a grammatical sense; and the meaning is, not that the idea or sentiment has no relation to the context, but that the word has no syntactical connection, either by concord or government, with any other clause of the sentence. And it is of importance here to observe, that ideas may be logically connected, when their signs have no grammatical relation whatever. From a logical connection, therefore, a grammatical dependence or relation by no means follows as a necessary consequence. But let us enquire whether it be true, as the author assumes, that the idea itself is logically reducible under the notion of *Cause.* When Eutropius says, 'Quo (Ser. Tullio) regnante, Balthasar imperabat Chaldæis,' are we to understand, that the *Quo regnante* was either directly or indirectly the cause of the fact stated in the succeeding member of the sentence? Are we to understand, that Belshazzar

reigned at Babylon, because Servius reigned at Rome? or when Livy says, 'Anco regnante, Lucumo Romam commigravit,' is it to be understood, that the reign of Ancus was, in any sense whatever, the cause of Lucumo's removal, or the medium by which it was effected? Or, if we say, 'Cicerone hæc verba faciente, Catilina curiam ingressus est,' are we conceived to signify, that Cicero's words were the cause of Catiline's entrance? When Livy says, 'Direptis bonis regum, damnati sunt proditores,' ii. 5. does he mean to inform us, that the plunder of the king's property was the cause of the traitors' condemnation? I candidly own myself totally ignorant, what is the relation between cause and effect, if any such idea is conveyed in any of the passages, which have been now adduced. In the three first is expressed the *contemporaneity* of two events, and in the last the priority of one event to another; but no other relation whatever is predicated. The resolution of the ablative with its participle, by *cum*, *dum*, and *postquam*, appears incontrovertibly to evince, that its general office cannot possibly be to express the cause, though this may occasionally and inferentially be denoted by it. When it is resolved by *dum*, the noun is under the government of *in* understood, and the expression denotes the relation of contemporaneity. As *Eo ita loquente, frater ingressus est*, that is, *In eo.* When it is resolvable by *Postquam*, the noun is governed by *a* or *ab* understood, and the expression denotes the relation of priority, as "After he had taken the city, he returned home." *Urbe capta domum rediit*, that is, *Ab urbe capta*, equivalent to *Post urbem captam*, *ab* frequently having the meaning of *post*. Vol. 1. p. 46.

Sodalis, 'a member of a corporate body,' or 'a college.'

In page 80. Dr. C. says: "Gifanius observes that *sodales* frequently denotes *members of the same college*; the propriety, however, of this usage has been questioned by one or two eminent critics: see *Nolt. Lex. Ant. Pitisc. Lex. Ant. Rom. Guther.* 1. 3. *de Vet. Jur. Pont.*" We presume that Dr. C. refers to the following passage in Noltenius, p. 384. ed. 1780. "*Sodalis* etiàm interdum ponitur *collega*, quamquam improprie, ut vult Gutherius, L. I. c. 3. *de Vet. Jure Pontif.* Ita *sodales Titii*, *sodales Augustales* cet. Sacerdotes ejusdem collegii dicti, de quibus Marcellus Donatus ad *Annal. Taciti*, L. I. c. 54." The words of Gifanius occur in the *Obss. in Ling. Lat.* and are these: "*Sodales*, qui ejusdem collegii sunt, quam Græci ἑταίρειαν vocant. Vide l. ult. D. de Colleg. Cicer. in Bruto. c. 45. *Qui tamen summa nobilitate* hominem cet. *Pro Plancio*, c. 19. *Ego Plancium et ipsum gratiosum esse dico, et habuisse in petitione multos cupidos sui et gratiosos, quos tu si* sodales [Respicit ad sodalitia vetita. M. Gesner.] *vocas, amicitiam non inquinas.*" Let us now cite the words of Gutherius, to which an appeal has been made. "*Collegium* tres faciunt, *sacerdotum* est συναρχία, *sodalitas* ἑταιρία, in quo lapsus est vir doctissimus, cujus ingenium illustre altioribus juris omniumque literarum studiis, mihi facilius est in aliis mirari, quam laudare, Cujacius *Obss.* L. VII. c. 30. Error ex Martiani male dispuncta lectione, ex qua *collegia sodalitia* excogitavit. Legendum ap. Martianum l. 1. D. *de Colleg. et Corp. illicit.*, *Præsedibus præceptum ne patiantur esse collegia*, atque hic adhibenda distinctio

est, *Collegia, sodalitia, neve milites collegia in castris habeant.* Scio *sodales* dici, qui ejusdem sunt collegii, sed improprie. Nam ἑταιρία *sodalitium est.* Et male interpres Dionis, Lib. 48. ἕνι τοῦ ἑταιρικοῦ vertit *uni ex collegio,* cum debuerit *uni ex sodalibus. Sodales* enim sunt consortes ejusdem officii vel societatis, dicti, quod una sederent. Ut ut sit, *Collegia sodalitia* vix Latine ullus dixerit, sed *Collegia sodalium.*" Paulus Diaconus, however, seems to sanction the propriety of Gifanius's remark. "*Sodales* dicti, quod una sederent, et essent, vel quod ex suo dapibus vesci soliti sint, vel *quod inter se invicem suaderent, quod utile esset,*" and Festus says the same: see Gothofredi *Auctt. L. L.* p. 438. 44. M. Gesner *(Thes. L. L.)* entertains an opinion quite at variance with the opinion of Gutherius, Noltenius, and Dr. Crombie: "*Sodales* sunt (inquit Caius Jurecons. in l. ult. D. *de Collegiis et Corporibus)* qui sunt ejusdem collegii: In primis *sacerdotum* et *epulonum, quorum officium in templis epulari.* Tac. *Ann.* l. 54. *Idem annus novas cærimonias accepit, additò* sodalium Augustalium *sacerdotio, ut quondam T. Tatius retinendis Sabinorum sacris* sodales Tatios *instituerat:* vid. Marc. Donat. ad h. l." Forcellinus also quotes Caius. The passages already produced are sufficient to prove that Gutherius and Noltenius are mistaken. The fact is, though we have never seen the point properly discussed by any writer, that *sodalis* means either *a table-companion,* or *a member of any college* or *corporation,* or *community governed by particular laws, or under certain regulations, a person belonging to a party formed either for the good of themselves or for the advantage of the public, or for the benefit of any single individual.* This definition will apply to every passage, which can be produced. We shall now proceed to support it by examples, after premising that it agrees with the words of Paulus Diaconus and Festus as quoted above, "*Sodales* dicti—quod inter se invicem suaderent, quod utile esset," which alludes to the *public bodies or corporations at Rome,* and in general to *all persons confederated together for their mutual advantage.* An *Inscription* in Gruter, p. 648. n. 2. has these words, *Lanarii Pectinarii sodales posuere,* from which passage we learn that the members of the *corpora artificum* designated themselves by the title of *lanarii, pectinarii sodales* cet. in their public acts. Old Cato says *De Senect.* c. 13. "Primum habui semper *sodales. Sodalitates* autem, me quæstore, constitutæ sunt, sacris Idæis Magnæ Matris acceptis: epulabar igitur cum *sodalibus* omnino modicè." Here *sodalitas* denotes "a club," a party of men assembled at fixed times for convivial purposes and under certain regulations: this is apparent from the words *sodalitates constitutæ sunt.* Forcellinus, after having quoted the passage of Cicero, adds: "Quæ, ut fit, in malum degeneravere, dum per occasionem sodalitatis illicitæ coitiones existere, et prava con-

silia vel in remp., vel in privatos agitari cœpta sunt; corruptiones judiciorum, emtiones suffragiorum largitionibus per ambitum factis, conspirationes in patriam, molitiones rerum novarum. Cic. *Qu. Fr.* L. II. Ep. 3. a med. 'Senatusconsultum factum est, ut *sodalitates* decuriatique discederent, lexque de iis ferretur, ut, qui non discessissent, ea pœna, quæ est de vi, tenerentur.'" Hence the word *sodalitium* is used by Pliny, L. 36. c. 14. for "coitio," or "conspiratio factiosa," "Unde illi *Marianis sodalitiis* rapinarum provincialium sinus?" Pliny, L. X. Ep. 97. and Trajan ad Plin. ibid. Ep. 48. use *hetæria* to express *sodalitium*. Hence came the phrase *jus sodalitium*, which is used by Ovid, *Trist.* IV. 10. 46.

Jure sodalitii qui mihi junctus erat.

"Justin. L. XX. c. 5. 'Sed trecenti ex juvenibus, cum *sodalicii jure sacramento quodam nexi* separatam a cæteris civibus vitam exercerent, quasi *coetum clandestinæ conjurationis* haberent, civitatem in se converterunt.' Inspice Varias Bongarsii, et disces in MSS. fuisse, *Sodalicii juris sacramento*, et sic edi quoque debuisse memineris. *Sacramentum juris sodalicii* est formula seu pactio, in quam se obligant sodales vel collegiati. Facit enim potestatem lex sodalibus pactionem sibi, quam velint, ferendi, dum ne quid ex publica lege corrumpant, L. 4. D. *de Collegiis et Corporibus. Pacta inter se componere* vocat lex un. Cod. *de Monopoliis.* —*Nexi sacramento juris sodalicii* dicuntur, qui sub certis legibus pactisque coierunt, collegium instituerunt." I. F. Gronovii Obss. L. IV. c. 17. ed. Platner, Lips. 1755. 8vo. p. 731. Hence Ammianus Marcellinus, L. XV. c. 9. (al. c. 24.) says, *Druidæ sodaliciis astricti consortiis*, because the Druids formed *a society regulated by their own laws*. The importance of this discussion must plead our apology for its length.

Comites, or *Cohors Amicorum*.

Of the word *comes* Dr. Crombie in page 80. writes thus:

In modern Latin, the word *Comes* is employed to denote 'Count,' or 'Earl.' In the courts of the Roman emperors there were certain counsellors, who constantly attended the sovereign, and assisted him with their advice. These were called 'Comites Augustales.' Having frequent access to the emperor, and possessing considerable influence in all his counsels, they were invested with the most lucrative and honorable appointments. When they left the imperial court, to undertake the government of any town or province, they relinquished the title of 'Comites Augustales, and were designed *Comites* of the town or province to which they were appointed. Thus, 'Comites littoris Saxonici,'—'Counts of the Saxon shore,' who were appointed to command the troops on the coast side, and defend the country against the depredations of the Saxons. 'Comes Britanniarum,' 'The count of Britain.' Hence arose the French word *comte*, and the English *count*. Vol. 1. p. 80.

There is a use of *comes*, which Dr. C. would have done well to notice. "*Comites*, or *cohors amicorum*, were persons of quality,

commonly youths, recommended by their parents or friends to the familiarity of the general, to diet and lodge with him through the course of his expedition, to learn from his conversation the skill and discipline of war. You can scarce dip in any Roman historian, or even poet, but this you are taught there. I will but quote one place of Florus, IV. 2., because it relates to our Cato, who, in his apartment after supper, *postquam filium comitesque ab amplexu dimisit*, when he had embraced and dismissed his son and companions, read Plato's Treatise of the Soul's Immortality, and then fell asleep." *Remarks upon a late Discourse of Free-Thinking in a Letter to F. H. D. D. by Phileleutherus Lipsiensis*, 8th Ed. 1743. p. 261. *Centeni singulis ex plebe comites, consilium simul et auctoritas adsunt*, Tacit. in *Germ.* c. 12. *Magnaque et comitum æmulatio, quibus primus apud principem suum locus, et principum, cui plurimi et acerrimi comites: hæc dignitas, hæ vires, magno semper electorum juvenum globo circumdari, in pace decus, in bello præsidium*, c. 13. The reader might be led to infer from the words of Dr. C. that these *comites* could boast no higher origin than the reign of Augustus, which is not the fact. Cicero, L. VIII. *Attic.* Ep. 1. *Hominem certum misi de comitibus meis.* Cicero Verr. II. 69. *Comites illi tui dilecti, manus erant tuæ.* "Comites illos in duas velut classes distribuit Cic. *Qu. Fratr.* I. 1. 3. 'Atque inter hos, eos, quos tibi *comites et adjutores negotiorum publicorum* dedit ipsa resp., duntaxat finibus his præstabis, quos ante præscripsi. Quos verò aut ex domesticis convictionibus, aut ex necessariis apparitionibus tecum esse voluisti, qui quasi ex *cohorte prætoris* appellari solent, horum non modo facta, sed etiam dicta omnia præstanda nobis sunt.' Ad posterius genus privatorum pertinet illud, *Celso comiti scribæque Neronis*, Horat. *Ep.* I. 8. 1. ubi vid. Torrent." M. Gesner. The *comites* under the emperors had their origin in this *cohors prætoria*, as employed under the republic, "quæ," says Gesner, "Consuli aut prætori in provincia præsto semper erat, quasique latus ejus cingebat."

Hortari followed by *ut*.

In page 100. Dr. C. has these words:

Vorstius affirms that *hortari* is, by good writers, joined with the infinitive, rather than with *ut* and the subjunctive mood. He seems even to extend the observation to all verbs of advising. To what authority he would have appealed (for the few examples which he has adduced, are nothing towards the establishment of a general rule), in favor of this opinion, I am utterly at a loss to conceive; so contrary is it to the general practice of the purest classics. That *hortari*, and *suadere*, are sometimes joined to an infinitive, is readily admitted. "Res ipsa hortari videtur, quoniam tempus admonuit, supra repetere." *Sall. B. C.* cap. 5. "Egregiis virorum pariter ac feminarum operibus fortitudo se oculis hominum subjecit, patientiamque in medium procedere hortata est." *Val. Max.* iii. 3. But that the infinitive is the most common and most elegant form of construction, is an assertion

altogether unfounded. I know of no prose writer, with whom this construction is so common as the subjunctive form of expression; and in Cicero, Cæsar, and Livy, it seldom, or never occurs. The examples now quoted from Justin, Valerius Maximus, and Sallust, are the only examples, which I have remarked, in my perusal of these authors. If there be any others, their number bears no proportion to those of the contrary usage. Vol. 1. p. 100.

We shall add to the number of instances produced of *hortari* being used with an infinitive instead of *ut*. Ovid. *Met.* 8. *Hortaturque sequi.* Nepos in *Phoc.* c. 1. "Cum munera repudiaret, legatique *hortarentur accipere.*" Horat. L. I. Ep. 1. v. 69.

"An qui, fortunæ te *responsare* superbæ
"Liberum et erectum præsens *hortatur* et aptat?"

Cicero *Pro P. Sextio*, c. 3. "Sed mihi ante oculos obversatur reipublicæ dignitas, quæ me ad sese rapit, hæc minora *relinquere hortatur.*"

Consilium, Concilium.

In page 112. Dr. C. quotes Liv. IX. 15. "Dimissa concione, consilium habitum," and approves of Gronovius's reading *consilium* for *concilium*, on the ground that *concilium* means 'an assembly of the people,' or 'an assembly of deputies from several nations or bodies of men,' as *Bœoticum concilium, Achaicum concilium*, but that *consilium* means 'a meeting of counsellors or chiefs.' The *consilium* of the Roman Generals, he says, were 'the lieutenants, and the tribunes of the soldiers, whom they used to summon for the purpose of consultation,' and the *consilium* of the prætors were 'the judges and the assessors, or assistants.' Dr. C. then quotes two additional passages from Cicero *Pro Domo* to prove that *consilium* sometimes means 'a deliberative assembly,' and one from Cic. *in Vat.*, and he quotes one from Tac. *Hist.* I. 87. to show that it sometimes denotes 'a military council.' But we have been accustomed to attach but little credit to the genuineness of the oration *Pro Domo*. Of the accuracy of Gronovius's statement, respecting *consilium* and *concilium* we entertain no doubt, and we shall add a few instances. "Centeni singulis ex plebe comites, *consilium* simul et auctoritas, adsunt," Tacit. *Germ.* c. 12. In the 11th c. Tacitus says, "De minoribus rebus principes consultant, de majoribus *omnes*," and in the 12th c. this assembly of the people is called *concilium*, "Licet apud *concilium* accusare quoque, et discrimen capitis intendere." Cicero *Verr.* VII. c. 21. "*Cum consilio* causam Mamertinorum cognoscit, et de *consilii* sententia, Mamertinis se frumentum non imperare, pronuntiat." Cicero *Attic.* X. Ep. 1. "Veniendum ne sit in *consilium tyranni*, si is aliqua de re bona *deliberaturus* sit." Cicero *de Orat.* c. 82. "Hæc in Senatu minore apparatu dicenda sunt; sapiens est enim *consilium.*" Livius L. 38. in fin. "Verterat invidia in *prætorem, et consilium ejus*, et accusatores." Plin. L. VI. Ep. 33. "Duobus *con-*

siliis vicimus, totidem victi sumus," i. e. duabus judicum sessionibus. Cic. *Pro Quint.* 34. " Tibi instat Hortensius, ut eas in *consilium*," i. e. Ut judices mittas in suffragia, s. sententiam dicere jubeas. In the two following passages it denotes ' a military council'—Sallust. *Bell. Jugurth.* 62. (de Metello imperatore), " Ita more majorum ex consilii decreto per legatos Jugurthæ imperat argenti pondo ducenta millia." Again, " Igitur Rex uti constituerat, in castra venit, ac pauca præsenti *consilio* loquutus." We recommend the following passages, which Dr. C. does not appear to have seen, to the attention of the reader. " Livius L. I. c. 36. ' Auguriis certe sacerdotioque augurum tantus honos accessit, ut nihil domi bellique postea nisi auspicato gereretur; *concilia populi*, exercitus vocati, summa rerum, ubi aves non admisissent, dirimerentur.' Distinguit *concilia populi* ab *exercitibus vocatis;* nam his maxima, illis minora comitia significantur. Lælius ap. Gellium L. XV. c. 27. ' Is qui non universum populum, sed partem aliquam adesse jubet, non comitia, sed concilium edicere debet. Nec alium intelligo *exercitum* ap. Liv. L. XXXIX. c. 15. ' Majores vestri ne vos quidem, nisi cum aut vexillo in arce posito comitiorum causa exercitus eductus esset, aut *plebi concilium* tribuni edixissent, aut aliquis magistratus ad concionem vocasset, forte temere coire noluerunt,' ubi discrimen idem." I. Fr. Gronovii *Obss.* L. I. c. 1. p. 4, 5. ed. Platner. Again in L. III. c. 22. " Theophilus *conventum* a *consilio* accurate distinguit, atque etsi tantummodo ille *consilium* κατ' ἐξοχὴν definiat ultimum conventus diem, quo Prætor cum suo consilio manumissionibus vacabat; tamen et *consilium* erat, quotiescunque Prætor et judices sedebant cognoscendi causa. Ut Actione prima c. 3. ' Quamobrem vero se confidat aliquid perficere posse hoc Glabrione *Prætore et hoc consilio*, intelligere non possum.' Et L. I. c. 5. *In Verr.* ' Confringat iste sane vi sua *consilia* senatoria.' Hi nunquam dicti sunt *conventus*."

Equidem, Etymology of.

In page 114. Dr. C. remarks that *equidem* may be joined to any person, and either number. In an article entitled, *An Attempt to determine the Controversy about the Construction of Mácte, and the Etymology of Equidem* (see the *Class. Journ.* No. XVI. pp. 353-8.), are produced a variety of examples, and it is observed that " it is very difficult to get at the truth with respect to *writers in prose*, because *equidem* having been for so many ages considered, upon the authority of Servius, by almost every editor, critic, and commentator, as merely *ego quidem*, wheresoever they meet with any thing, which seems to militate against this etymology, they generally cry havoc, and let slip the dogs of war; and yet we *have* undisputed instances in *writers of prose:* metrical considerations,

however, have prevented us from laying sacrilegious hands upon the poets." The writer quotes Persius *Sat.* II. et V. Propertius L. II. *El.* 31. Plautus, *Aul.* II. 1. 18. *Men.* II. 2. 35. If then the poets are to be considered as better authority than the prose-writers, as we think, because the metre would not suffer the transcribers to take the same liberty of substituting *equidem* for *quidem*, which the author of the article has proved them to have taken with prose-writers, the question is settled at once; for the poets join *equidem* to any person and either number. If any credit is to be given to the MSS., they are much in favor of our opinion, as I. I. G. Sheller, who is quoted, has shown. We shall quote two passages of M. Heusinger, (which are not quoted in that article,) who is a zealous advocate for confining *equidem* to the first person.

"*Equidem* secundæ etiam ac tertiæ personæ aptatur, sed non ab omnibus, neque ab optimis: Virgilius et Horatius id primæ singularis tantum deberi putarunt: sunt aliqua Ciceronis exempla, quæ discrepant, id vero certum est, hæc admodum rara, et vel aperte corrupta, vel ex ipsa librorum inconstantia suspecta esse: longe plura apud Ciceronem non magis, quam apud ceteros omnes, reperies, quæ primam personam præferre suadent: quod qui facit, Ciceronem se imitari noverit: qui vero quocumque loco *equidem* pro *quidem* admittit, caveat, ne librariis potius auctoribus id sibi permittat, qui facile et frequenter *equidem* scripserunt, ubi *quidem*, vel *et quidem* legendum erat: itaque cum *pro Planc.* c. XII. in vulgatis est, *Emissus aliquis e carcere, equidem emissus, ut cognostis, necessarii hominis rogatu*, quisque videt legi potius debere *et quidem*. Plura adnotavi ad Cicer. *Offic.* L. I. c. 12. 14. L. II. c. 2. vide et *Thes. Gesn.* in *equidem*." *Obss. antibarbaræ.* "*Equidem illud etiam animadverto*, Cic. *Offic.* I. 12. Monui jam pridem in append. ad Cellarii *Curas poster.* p. 414. (postea in *Obss. antibarb.* c. III. p. 403.) *equidem* a Cicerone primæ tantum personæ accommodari: ea vero loca, quæ repugnent (quæ non multa, et jam dubia sunt) corrupta et ad regulam revocanda esse. Nam in iis *equidem* semper scriptum est pro *quidem*, vel *et quidem*. Id multis exemplis in his quoque libris probare possem, ubi a librariis *equidem* substitutum video. Ita c. XIV. 4. in Goth. et Vinar. est, *Sunt autem multi equidem cupidi splendoris.* Sed non opus est pluribus exemplis, quorum copiam suppeditat novus et præclarus *L. L. Thes.* quem celeberrimi Gesneri industriæ debemus, quem qui leget, jam tandem dissentire desinet." M. Heusinger. "*Sunt autem multi, et quidem cupidi splendoris et gloriæ*, L. I. c. 14. Goth. Vin. Rom. *equidem*, ut alibi sæpe solent librarii, quorum inscitia effectum, ut Cicero et tertiæ personæ hoc *equidem* adjecisse credatur. Vide ad c. XII." M. Heusinger. "*Occurritur autem nobis, et quidem a doctis et eruditis, quærentibus, Offic.* L. II. c. 2. Goth. Ven. *equidem*, ut solent et aliis locis librarii." M. Heusinger.

These alterations of *equidem* into *et quidem* in *Offic.* L. I. c. 14. and L. II. c. 2. proceed on the presumption that *equidem* is compounded of *ego-quidem*, but, if we suppose with Scheller, and many very learned men, that *equidem* is compounded of *et-quidem*, it is very little consequence whether the MSS. have *equidem*, or *et-quidem*, in those passages.

Nubere, as spoken of men.

In p. 118. Dr. C. notices the distinction between *nubere* and

ducere, and observes that Tertullian is chargeable with error, when he says, speaking of persons in heaven, "*Neque nubent, neque nubentur.*" But an article entitled—*The primary Meaning, the Use, and the Etymology of nubere*, (see *Class. Journ. No.* XIII. *pp.* 118—21.) has produced some passages, which militate against the supposition that *nubere* can be applied only to the woman, and in confirmation of what is there said, we add the remarks contained in Noltenius's *Lexicon Antibarbarum*, and Janus Laurenbergius's *Antiquarius*.

"Quando de viris verbum *nubere* usurpant auctores, de hominibus uxoriis, i. e. sub imperio uxorum viventibus fere loquuntur, ut observat Scaliger in *Catalect. Poet. vet. Comment.* Et ita signate Martialis L. VIII. Ep. 12. *Uxori nubere nolo meæ.* Sed neque hoc perpetuo observant auctores. Nonius c. II. n. 577. ait, NUBERE *veteres non solum mulieres, sed etiam viros dicebant.* V. g. Pompon. *Meus frater nupsit dotatæ vetulæ.* Interim hoc rarissimum est, nec nisi archaicè dictum videtur. De utroque certè sexu dixit Plautus argumento *Trinummi*, v. 9. *Senex, ut rediit, cujus nubunt liberi.* Variam tamen heic lectionem observarunt Camerarius et Taubmann., Ita etiam Tertullianus *ad Uxorem*, I. 7. *Sacerdotium viduitatis et celebratum est apud nationes, pro diaboli scilicet æmulatione. Regem sæculi, Pontificem Maximum rursus nubere nefas est.* Vid. Casp. Barthii *Advers.* L. VI. c. 14. p. 277. it. ad Claudianum *in Eutrop. Eunuch.* L. I. v. 222. p. 1315. Scheurlii *Stat. Mercur.* Part I. c. 2. p. 47. Taubmann. ad Plaut. *Casin.* V. I. 6. p. 356. Kappium ad Jensium, 172." Noltenius. "*Nupsit* de *viro* Pomponius in *Pannuceatis*, 'Sed meus *frater* major, postquam vidit me inde ejectum domo, *nupsit* posterius dotatæ vetulæ varicosæ vafræ.' Marcell. Plaut. *Cas.* 'Libet etiam nunquid agat scire novum nuptum.'" Jani Laurenbergii *Antiquarius* Lugduni, 1652. 4to. p. 301.

Tertullian had then the authority of antiquity to plead for his use of *nubere*, and he was as well justified in using *nubere* applied to men, as Imp. Antoninus was in applying *ducere* to women, "Soluto matrimonio Hostiliæ rescripsit, Si ignorans statum Erotis *ut libertum duxisti* et dotem dedisti, isque postea servus est judicatus, dotem ex peculio recipies, et si quid præterea eum tibi debuisse apparuerit," Imp. Antoninus Lib. 5. Codic. tit. 18. leg. 3. Tertullian frequently so uses *nubere*, and it is so used by Hieron. *de Custod. Virg. ad Eustoch.* "*Nubat* et *nubatur* ille, qui in sudore faciei comedit panem suum, cujus terra tribulos et spinas generat." See M. Martinius in *Lexicon philologicum*. Tertullian might have produced the authority of one of the Senecas, "Tyrannus permisit *servis* ut *dominabus* suis *nubant*," *Controv.* 21.

Ruere in an active sense.

P. 154. Dr. C. might have noticed that *ruere, deruere, diruere, eruere, irruere, proruere,* and *corruere,* are sometimes used actively. See an article entitled—*Recondite Meaning of ruere in its active and proper sense, and Passages in Virgil, Horace, and Lucretius explained by it* (*Class. Journ. No.* XV. *pp.* 128—31.); see J. Fr. Reitzii *De Ambiguis, Mediis, et Contrariis*, Traj. ad Rh. 1736.

8vo. p. 530.; see J. Meursii *Arnobius Arnobianus*, Lug. Bat. 1599. ed. 2 a. Terentius *Eunuch.* A. III. Sc. 5.

Vix eloquuta est hoc, foras simul omnes proruunt se.

Valetudo.

P. 179. "Valetudo means 'health, whether good or bad.'" We add the following passage from a most useful work. "Valetudo non solum est vocabulum medium, quia et *valetudo prospera* et *adversa* dicitur, sed et quia modo absolute morbum ac vitium corporis, modo sanitatem significat," J. F. Reitzii *De Ambig. Med. et Contrar.* Reitzius, among other passages, cites Sueton. *Vesp.* 7. *Propter nervorum valetudinem, Calig.* 51. *Valetudini mentis*, Justin. XXI. 2. *oculorum valetudinem.*

Dare poenas.

P. 218. "*Dare poenas, sumere poenas*, in these, and similar phrases, it should be observed, that the proper meaning of the word *poena* is not 'punishment,' but 'atonement.' We add the excellent remark of Gesner in the *Thes. L. L.*, "*Dare poenas* ac *pendere* est puniri, orta videtur formula a *poenis*, sive multis pecuniariis, quæ dat, qui punitur; sic *exigere, sumere poenas* dicitur is, qui punit."

Audax, audacia, audacter, used in a good sense.

P. 219. "*Audax*, 'bold,' or 'daring,' is always used in a bad sense, though its derivative, *audacia*, is frequently used for the virtue of 'courage,' or 'bravery.'" Dr. C. is here rather too unguarded in his language about *audax*, which bears a good sense in the following passages. Plautus Amph. II. 2. 207.

"Quæ non deliquit, decet *audacem* esse, confidenter loqui."

Virg. *Georg.* I. 40.

"Da facilem cursum, atque *audacibus* annue coeptis."

Aen. V. 67. "Quique pedum cursu valet, et qui *viribus audax.*"

Claud. de III. Consul. Honor. v. 56.

"Fregit Hyperboreas remis *audacibus* undas."

Virg. *Georg.* IV. in fin. "*Audaxque* juventa,

"Tityre, te patulæ cecini sub tegmine fagi."

Stat. *Theb.* X. v. 495. "*Audax* animis Spartana juventus."

It is metaphorically used in a good sense. Quintil. L. X. c. 5. "Verba poetica libertate *audaciora.*" Id. L. VIII. c. 6. "*Audacior* hyperbole." Horat. L. IV. Od. 2. v. 10. "*Audaces* dithyrambi." Id. L. II. Ep. 1. v. 182. "*Audax* poeta."

Stat. *Silv.* L. V. 3. 48. "Aeriam educere molem

"Cyclopum scopulos ultra, atque *audacia* saxa

"Pyramidum."

Audacter is also used both in a good, and in a bad sense. Cic. *Pro Rosc. Amer.* c. 11. "Libenter, *audacter*, libereque dicere aliquid." Cic. *Acad.* IV. 25. "Respondere *audacter* alicui." Terent. *Heaut.* I. 1. 6. "*Audacter* et familiariter monere." Plaut. *Capt.* II. 2. 98. "Concredere filium suum alicui *audacter*." Cic. *Orat.* c. 60. uses the word metaphorically in a good sense, "Poetæ transferunt verba tum crebrius, tum etiam *audacius*."

The Use of Moods after the Relative.

P. 275—300. The reader will here find some excellent rules about the use of the subjunctive, potential, and indicative mood after the relative. The subject is more copiously discussed by Dr. C. than it is in the preface to the following work, *Curæ novissimæ in Ciceronis Tusc. Quæstt. auctore H. F. Nissen, Altonæ*, 1792. 12*mo*. and which preface we have inserted entire in *Class. Journ. No.* XV. *p.* 131-3.

Juxta, 'according to.'

P. 48. Vol. II. On the use of *juxta*, and the passages generally adduced to support it, in the sense of "according to," we refer our readers to the observations prefixed to the notice of Mr. Blomfield's Ed. of the *Sev. a. Thebes*, inserted in the *British Critic*.

Alta vox, not a barbarism.

P. 86. Dr. C. says, "It has been asserted by some critics, (see Voss. and Vavass. *de Vi et Usu Verb.*) that *alta vox*, and *alte loqui*, are improperly used for *elata vox*, and *elate loqui*, the best ancient writers never having employed the former phraseologies. In opposition to this opinion, Vorstius adduces the authority of Catullus, who uses the expression *altiore voce*, and of Quintilian, who says, L. II. c. 3. *Vocem altius attolli*, and also of Cicero, who says, *vox attollitur altius*. The example from Catullus goes expressly to the question, and we may add, *Valeat quantum valere potest*. The two others from Quintilian and Cicero, can be adduced only as an analogical justification of the phraseology in question; and in all cases, especially where the language is metaphorical, it is not always safe to trust to analogy. Identity of expression is our only sure authority. Thus much is certain, that Cicero's general and favorite expressions are *clara voce, elata voce, clare, clarius*." For our own parts, we profess ourselves to be in the number of those scholars, who are disposed to question the propriety of rejecting these expressions as not sufficiently classical. "Minus recte in barbaris ponitur a Vossio L. I. c. 33. p. 143. Probum enim est, utpote Catulli, qui *altiore voce conclamare* dixit, et Senecæ, nec Cicero a simili abest locutione, cum in *Orator.* dicit, *Vox attollitur, descendit, altius, inferius*, itemque Quintil. Sciop. *Animadvv. in Voss.* Vorst. *De Latin. mer. susp.* c. 2. p. 25. Bor-

rich. *Cogit.*" C. Guntheri *Latinitas restituta* Ed. 2a. Ienæ, 1717. 12mo. Noltenius in the *Lexicon Antibarbarum* cites the above words of C. Gunther, and adds, " Dissentit heic Burmannus ad Ovid. *Trist.* IV. 9. 24. contra Borrich. *Cogit.* 44." In the *Supp.* p. 125. we have these words: " Senecæ Tragici verba, unde Borrich. hanc locutionem profert, exstant *Troad.* II. 194. *Hæc fatus alta voce:* sed, quod bene notandum, non satis tuto huic loco inniti possumus; anceps enim est et dubius, quum præsertim Farnabius legat pro *alta voce, alta nocte.* Vorst. *de Lat. mer. susp.* c. II. p. 25. et Khunius ad Vorst. p. 5." Borrichius, after having quoted the passages of Seneca, Catullus, and Cicero, adds: " Claudiano *maritus altisonus* pro *clamoso* placuit, Ciceroni *Tusc.* II. *Septum altisono cardine templum,* et *De Divin.* I. *Jupiter altisonus.* Nec quod substituit Vossius *(clara voce)* satis convenit: Cicero dixisset, *plenior et contenta,* item *canora vox,* Seneca *vox robusta,* Ovidius *virilis,* nam certe *claram vocem* nihil impedit esse summissam, dummodo nec fusca sit, nec subrauca." Borrichii *Cogitatt.* Hafniæ, 1775. 4to. p. 45. C. Gunther, after the words cited above, adds, " Recte monet Scioppius *claram* etiam *vocem* esse, quæ tamen non altius sublata, sed submissa, suppressa, atque deducta sit." " Nonnunquam etiam contrariis verbis adjungitur τὸ *altum,* ut *altum silentium* Hor. *Sat.* II. 6. 58, *altum clamare* ap. Virg. quod notum. Sed et Quinct. *Inst. Or.* XI. 3. *altissimos sonos* dixit, et Juv. *Sat.* XI. 179. *altisonum* vocat *Maronem:* quin et *altus clamor,* memini me legere, tamen *alta vox* barbarismi damnatur, sed vindicat Cell. in *Cur. poster.* p. 90." I. F. Reitzii *De ambiguis, mediis, et contrariis,* p. 57. The following remark of Gesner deserves the attention of Dr. C.: " *Vox alta* a musicorum diagrammatis primum dicta, Sen. *Troad.* 197. Catull. 43. 18. *Altiore voce,* i.e. quæ magis exaudiri possit: potest etiam a visu traducta esse hæc ratio, cum quo quid altius tollatur, a pluribus possit conspici: sic *vox splendida, fusca, clara, obscura* dicitur." *Thes. L. L.*

Brachia, Lacerti.

P. 146. Vol. II. Mr. Barker, in the *Classical Recreations,* p. 110. had pointed out the circumstance, noticed by Dr. C., that the two passages, which Dumesnil quotes in favor of his distinction, militate directly against it.

Dr. C. has presented us with some very important remarks on the critical matter contained in the " *Reply to the Calumnies of the Edinburgh Review against Oxford,*" of which we hope at some future opportunity to take some notice. But we cannot forbear laying before our readers the following excellent observations on *quoad metrum,* and *quoad metri,* as noticed in the celebrated Review of Dr. Huntingford's Monostrophics. We believe that few

of our readers will hesitate to adopt Dr. C.'s opinion on this much controverted point. Vol. II. p. 255.:

The author of a learned critique, in the "Monthly Review," on the "Monostrophics of Huntingford," (now Bishop of Gloucester,) disapproves the expression *Quoad metrum*, and recommends *Quoad metri*. His words are these, "We should have been better pleased with *metri*, as *Cic. Ad Att.* ix. 12. Other examples of the genitive occur in Cicero and Livy, while ancient authorities for the genitive after *quoad*, are very rare." The learned author of "Monostrophics" admits, in his "Apology," that *Quoad metri* would have been the preferable expression. The learned Reviewer, in his critique on this Apology, now rises in his tone of censure, and pronounces, *(ni fallitur) Quoad metrum* as wrong, and *Quoad metri* as right. To a doctrine proposed and admitted by authorities so respectable, it would be more gratifying to yield, than to withhold one's assent. But the doctrine appears to be erroneous; and the ground on which it is defended utterly untenable. If the arguments, which have been here adduced to prove, that *quoad* is uniformly an adverb, that it is incapable of government, and that, when it appears with an accusative, it is a corruption for *quod ad*, when with a genitive, it is a corruption for *quod*; if these arguments are valid, the opinion of the learned critics falls to the ground. But as they proceed on the presumption, that *quoad ejus* is a correct lection, we shall, for the sake of argument, admit the accuracy of this reading. Will this justify the expression *Quoad metri?* for "As to the measure?" We apprehend, it will not. For, it may be asked, can a single example be produced analogous to *quoad metri?* Can a single example be produced, in which *quoad* is joined to a genitive, in an absolute sense? a single example, in which *quoad* with a genitive occurs without a finite verb in the same clause? Not one, we venture to affirm. Of the few, that do occur of *quoad* with a genitive, (admitting the common lection) the clause, in all of them, contains a finite verb. Thus, *Quoad ejus fieri possit, Quoad ejus facere poteris, Quoad ejus fieri potest.* We contend, therefore, that the examples adduced are in no respect analogous to *quoad metri*, absolutely construed; and that whether the *quoad*, in these examples from Cicero, be, or be not, a corruption for *quod*, the expression *quoad metri* is not justified by these examples.

The Reviewer observes, without any note of dissent, that Perizonius conjectures, that the genitive with *quoad* depends on *aliquid* understood. This opinion of Perizonius appears to be inadmissible, and we have assigned our reasons for rejecting it. But, if the suppression of *aliquid* could be admitted as probable, the construction would be rendered complete, and the syntax preserved inviolate. If we say, *Quoad* (aliquid) *ejus fieri potest, Quoad* (aliquid) *ejus facere poteris*, the pronoun *aliquid* is, in the one instance, the nominative to the verb, and in the other, it is the regimen of the verb *facere*. But when we say, absolutely, *Quoad metri*, "As to the measure," and attempt to solve this singular phrase, by saying, that *aliquid* is understood, it may be pertinently asked, in what case is *aliquid* to be considered? It is neither the nominative to a verb, nor is it governed by any verb. The learned Reviewer will not affirm, that it is governed by *quoad*; for he denies that *quoad* can govern an accusative. In what case then, it may be asked, is *aliquid* to be considered? And why is it in that case? If it be the nominative, to what verb is it the nominative? If the accusative, by what is it governed? To these questions, we conceive, no answer can be given, consistent with the doctrine of the Reviewer, or the acknowledged principles of syntax. The expression, therefore, *quoad metri*, we humbly conceive to be repugnant to analogy, unauthorised by a single example, and utterly incapable of any solution, which can be reconciled with the established rules of syntax.

GEOMETRICAL PROBLEM;

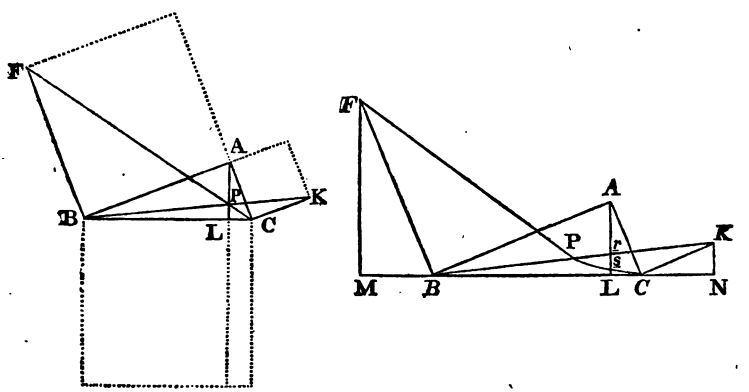
By Professor Porson.

Οὐδεὶς ἀγεωμέτρητος εἰσίτω. *Pythag.*

It is well known that Porson's proficiency in *Algebra* was very considerable; and that the solving of such problems, as are commonly heard of by the appellation of *Diophantine*, was to him a source of particular entertainment. It is even said that some of these were found upon his person at his death. His celebrated *Equation*, given in a former part of your Journal, is in every one's hands. It has, however, been urged that his knowledge of *Geometry* was only superficial. But this, it should seem, is little better than mere idle report; as is sufficiently evident from the nature of the annexed problem, composed by him, *en capricieux*, as a sort of challenge to the then Fellows of Trinity College.

Cambridge, October, 1814. V. L.

Problem. *In Euclid*, i. 47. *the point, in which the straight lines* CF, BK *intersect, is in* AL, *the perpendicular drawn from the right angle at* A *to the base* BC. R. P.



If not, let CF, BK intersect in any point P, which is not in AL; that is, let the points *r*, *s* not coincide. Produce BC both ways, and from F & K let fall the perpendiculars FM, KN.

Then because (Eucl. i. 29 & vi. 8, or i. 13 & 32) the triangle BFM is similar to the triangle ABL, and that BF=AB, ∴ BM=AL. Similarly, CN=AL, ∴ BM=CN, & ∴ the whole MC= the whole BN. Also FM=BL, & KN=LC. Then,

FM : MC : : sL : LC, &
BN : NK : : BL : Lr

$\therefore$ FM : NK : : sL. BL : LC. Lr

$\therefore \frac{FM}{BL} : \frac{NK}{LC} : : s$L : L$r$, that is, (since FM=BL, & NK=LC,)

1 : 1 : : sL : Lr;

$\therefore$ sL=Lr, the less = the greater, which is absurd. Therefore r & s cannot but coincide; that is, the lines must cut in AL. And a similar proof may be applied, if the point of intersection be taken any where else out of the right line AL. Q. E. D.

ANSWER

TO THE OBSERVATIONS ON

THE RESEARCHES IN GREECE,

In No. XXII. of the QUARTERLY REVIEW.

You will perhaps permit me, through the medium of your *Journal*, to offer a few remarks upon the criticism of the *Researches in Greece*, contained in the last Number (XXII.) of the *Quarterly Review*.

The book is there characterized as an ostentatious Quarto, very dull, and very dear. The ostentation I cannot discover—the rest I admit. The form of a Quarto was preferred, from a supposition (perhaps mistaken) that it was more convenient for the admission of certain vocabularies, of the existence of which it did not suit the Reviewer's views to make any mention. The subject is not very likely to be otherwise than dull to the generality of readers, and the dullness was in some measure a cause of the dearness of the book, as it was prudent to print only a small number of copies of a work so very unlikely to have an extensive sale. The author reserved for himself no other advantage whatever, than a very few copies for his own use.

I must now proceed to acknowledge the justice of the Reviewer's criticism in two or three passages, where I regret that I am not very likely ever to avail myself of his corrections in a second edition. I shall then subjoin a few more instances wherein he has either wilfully misrepresented me, or is himself mistaken.

In the third paragraph of page 31 of the Remarks on the Languages spoken in Greece,[1] which paragraph relates to the power of

[1] As the Reviewer has no-where mentioned it, it is necessary here to observe to the reader, that this is the title of the volume at present under consideration: it forms a First Part of Researches in Greece.

the Romaic imperfect, there is undoubtedly a glaring error in the words "imperfect subjunctive passive," which ought to have been "subjunctive past," being the tense, which Dr. Johnson calls the double preterit potential. In regard to my observation upon the similarity of the Romaic and Hellenic imperfect, I cannot consent to any alteration, unless it be to express still more clearly and distinctly, that the powers of the Hellenic and Romaic imperfect are the same. Although the Hellenic ἂν[1] marks the conjunctive mood, the tense itself of the verb is not altered, but remains in the imperfect indicative. To this my remark was confined. If the passage which I have quoted from Aristophanes, *Εἰ μὴ τότ' ἐπόνουν, νῦν ἂν οὐκ εὐφραινόμην*—or that from Lucian, *Εἰ δὲ σιωπῇ ἔσκαπτεν ἐπικεκυφὼς, ἐτὶ ἂν ἔσκαπτεν ἀμελούμενος*, were translated into the most vulgar Romaic, both the tenses might be in the imperfect indicative, as they are in the Hellenic. In French and Italian, only one verb could be in that tense; in English, neither of them. Hence the observation which follows, upon the difficulty of attaining the exact use of tenses in a foreign language.

I admit that *χάμνω* is as bad an example as could be found, of the general rule for the formation of the Romaic past from the H. first aorist, when there is one, and when that is deficient, from the second aorist, for this simple reason, that it is an exception to that rule, inasmuch as we do not find any first aorists of verbs in *μνω*, and that *ἔχαμον*, the second aorist of *χάμνω*, is not used in Romaic.

Having made the concession of these two errors, (material ones, no doubt) I know no other objection raised by the Reviewer, that is not so fastidious as to be deserving of very little consideration, or that is not founded in his own errors or misrepresentations.

The Reviewer says, that I have given an improper declension of Romaic nouns masculine in *ας* and *ης*, because I have omitted to notice, that the circumflexes in *ᾶς* constantly make the plural in *ᾶδες*, and that the penacutes have the plural in *ες*,—but if he had examined my words a little less hastily, he would have seen that I was only speaking of the Romaic mode of declining Hellenic masculines in *ας* and *ης*; whereas the modern Greek Grammar, from which he derives his information, was speaking of all the Romaic substantives with those terminations.

Again he says, that I have omitted a class of Romaic feminines in *ος*, which have the plural in *ες*, and instances *παρθένος*, *virgin*; but the Romaic form of this substantive is *παρθένη*, whence the plural *παρθένες* and *παρθέναις*, as in other R. feminines in *η*. There is no R. feminine in *ος*.

He censures me also for neglecting to notice a class of nouns in

[1] ἂν in Romaic means "if."

ῶνας, signifying *apartments* or *receptacles*, as ἀνδρῶνας, γυναικῶνας, ἀχυρῶνας, &c.; but these are entirely Hellenic, with the exception of ὀρνιθῶνας, which is of very rare occurrence, the common Romaic word for *bird cage, coop*, &c. being ὀρνιθόσπιτον, ὀρνιθαριόν.

Upon the subject of modern Greek poetry, the Reviewer particularly objects to the words "the usual seven and a half footed verse" employed in speaking of the metre of Eratocritus. This kind of verse ought, according to the Reviewer, to be described as a tetrameter iambic catalectic. But it was not without design that I avoided this technical distinction. It appears to me, that the *foot* is the only one of the terms belonging to ancient prosody, that can be of any use in describing the versification of the modern nations of Europe. Having been invented for the Hellenic and Latin measures of quantity, they cannot with propriety be applied to the modern measures of accent—to say the least of them, they are pedantic and useless, and therefore inconvenient and embarrassing. The metre of Eratocritus, which is the kind of verse usually applied by the modern Greeks to narrative and description, and to poetical composition of any great length, is an accentual verse of fifteen syllables of the even cadence.[1] Though its *principle* is to accent all the syllables of even number, it is not *necessary* that a strong accentual ictus[2] should fall upon more than four syllables, of which the 14th must always be one. There cannot be a larger interval than five syllables without a strong accent, nor can it fall upon any syllable of an odd number, except the first and the ninth, which is the first of the second hemistich, then the lines are so divided. I have already observed, (Remarks on the Languages of Greece, p. 99.) that this metre differs not much from that of the new Chevy-Chace, and its character to the ear is very similar. It equally resembles that of the lines of Sternhold and Hopkins, noticed by the Reviewer, and that of Chapman's translation of Homer. It resembles this kind of English measure also in its capability of being divided into hemistichs, in which the first and third lines rhyme, as well as the second and fourth. It differs from it in indispensably requiring a fifteenth syllable, whereas ours, except in some few instances, has not more than fourteen. It differs also from the English measures of the same description, in admitting a longer and more frequent suspension of the strong accent, which saves it from the monotony of ours, and gives it a variety more favorable to the extended compositions of narrative and de-

[1] For the best account of the distinctions of accentual metre, the reader is referred to Mitford's Inquiry into the Principles of Harmony in Language.

[2] I here borrow the Reviewer's word, because the accents on monosyllables have very often no accentual effect, and because words of more than four syllables often require a second accent, which is not written.

scription. In this respect the fifteenth syllable produces an effect somewhat similar to the additional syllable called the double ending in the English dramatic measure, which is supposed to make that verse more suitable to discourse.[1] A peculiarity attending the Romaic metre, more especially that of the older poetry, is the frequent occurrence of redundant syllables. These in general are vowels, meeting other vowels, and intended to be read with them as diphthongs. Sometimes, however, they are really supernumerary syllables, producing the same effect as those, which Milton sometimes introduced into his blank verse, and create a variety, very agreeable to the practised ear.

In the following Romaic verse,

Μαλιὰ ποῦ ἐρρίκτα σαϊτιαῖς καὶ τὴν καδιὰ ἐπληγῶναν,

there are twenty syllables instead of fifteen, but those marked with a curved line underneath being formed into diphthongs, they are thus reduced to 16. The ἐ at the beginning of the last word is the only one which can be considered as a redundant syllable.

The Reviewer says there are three kinds of tetra-syllabic Romaic verses, *consequently* that there are three kinds of verses of fifteen syllables. Were any consequence of this nature to be deduced from the premises, it would probably be, that, by the rules of proportion, there are eleven or twelve kinds of hendecasyllabic verses: but, in fact, there is but one species of verse of these dimensions, unless the variety, which I have mentioned as having rhymes at the eighth syllable of the alternate lines, may be considered as a second.

In a note, annexed to this part of the Reviewer's criticism, he introduces the following line:

Ὦ βαθυζώνων ἄνασσα, Περσίδων ὑπερτάτη:

together with two others, which he has selected from different parts of the Persæ of Æschylus; and because these lines happen to consist of the same number of syllables as the Romaic verse, and because their accents happen to fall in the places where they are required in the Romaic measure, he takes it as a proof of the "absurdity of reading Greek poetry by accents instead of quantities." We might with equal facility discover in the *versus politici* of Manasses and Tzetzes, or even in the Romaic poems of modern

[1] Let it not be supposed, because I think the poetical measures of the modern Greeks equal in merit to many of those in our own language, I therefore admire the compositions, to which they are applied. The general insipidity of these productions is undoubted, but it is derived, not from the defects of the metre or of the language, but from the ignorance and degradation into which the nation is fallen. They labor under no small disadvantage also in being written in a dialect of the same language, which, by the common consent of all the civilized world, possesses the finest models of taste and poetical genius.

date, several lines, which, as far as metre is concerned, would make as good trochaic tetrameters as those of Æschylus; but both the one and the other are merely accidental, and, according to my own comprehension, prove nothing but the very shallow consideration which the Reviewer has bestowed upon the subject. In England we do not read Hellenic poetry by quantity, but by Latin accent.[1]

The Reviewer animadverts with a considerable degree of severity upon my attempts at explaining the etymology of Romaic words, and out of a considerable number, which, I presume, from his silence, meet with his approbation, he has picked out a few, that he thinks highly ridiculous. He has in most of these passages, however, with his accustomed unfairness, suppressed the words quære, perhaps, or other similar expressions, intended to show that these etymologies were by no means satisfactory to my own mind. It is therefore without any regret that I concede that the derivations I have given of μαλώνω and μαρούλιον are weak and untenable. He has perhaps suggested a better origin for πάστρα, *cleanliness*, viz. πάσσω, *inspergo*, and I admit that he has given the real derivation of καταχνιὰ, viz. ἰχνη, although I cannot so readily allow that there is no analogy between *down* and a *fog*. Ζαρόνω, I still think, is deducible from σαίρω, in spite of the Reviewer's grinning.

With regard to κοπέλιον, κότα, and κάμισον, I need say nothing, because, although pretending to give my expressions regarding those words, he has garbled and omitted a part of them. I shall nevertheless confess, that had I expected to have to deal with such a captious critic, I should have cancelled what is said of κόπτομαι under κοπέλιον, of κότος under κότα, and of κάματος under κάμισον. The rest I am not disposed to alter.

Another accusation, which the Reviewer brings against me, is that of ranging several words of evidently Hellenic origin in the vocabularies, which accompany the Romaic extracts, after having proposed to place there those only, that were either foreign, or not to be recognised as Hellenic. This, supposing the Reviewer's statement to be fair and correct, is nothing more than placing in the vocabulary more words than I had promised, but in fact the Reviewer has garbled my words, in order to make good his imputation, trifling as it is. I wrote "not to be *immediately* recognised as Hellenic," meaning, by persons not well acquainted with the ancient language, and the modern grammar: and I added, "though these explanations may be useless to scholars, they will perhaps be acceptable to those, who may peruse these remarks, while engaged in acquiring a practical knowledge of the Romaic dialect." As to the Reviewer's censure that I have omitted to give the etymology of many words of an origin, less obvious than that of

[1] See Mitford's Inquiry, Sect. 10. et seq.

those, which I have given, I confess that I omitted it simply, because I had no satisfactory explanation to give, but I inserted the meaning of the words in English, hoping that others might discover their derivation, though I could not.

The Reviewer triumphantly asks me where I found such Hellenic words as αἰχμαλώνω, βυθῶ, χαίρομαι, φαντὸς, χάω, ῥοφάω, χύω, and φάρσος. In defence of the two first I have nothing to say, except that they are evidently mere errata—in the etymology of R. μαλώνω, it was intended to say χμαλώνω or αἰχμαλώνω, from H. αἰχμάλωτος. In that of R. βουτῶ, it is obvious that the writing of H. βυθῶ for H. βυθίζω, was a mere oversight, as I wrote R. βουτῶ or βουτίζω, which last being a Romaic form very little used, could have been inserted only as the link to connect the R. βουτῶ and H. βυθίζω. In regard to such words as χαίρομαι, φαντὸς and χάω, it is to be remarked, that in attempting the etymology of Romaic words, it is sufficient to find that they are, in the Reviewer's words, "deducible from Hellenic forms," although these forms may have been obsolete or inusitate in the best times of Greece. Χάσκω was probably formed from χάω, in the same manner as several other verbs in σκω, from their respective roots, and χάσμα from κέχασμαι seems to prove that χάω once existed—ἄφαντος, ἔκφαντος, περίφαντος, may be adduced in support of φαντὸς, and χαίρομαι is used by Aristophanes, though perhaps in a passage expressly intended to be barbarous.[1]

But the fact is, that I was satisfied with finding that Budæus considered χαίρομαι as an Hellenic word; that the author of the Etymologicon Magnum paid the same compliment in three different places[2] to φαντὸς; that Stephanus supposed that χάσκω and χαίνω had both originated in χάω; and that the word had a place in the best editions of the Lexica of Hederic and Schrevelius. Neither do I pretend to have dived deeper than Stephanus for ῥοφάω and χύω, where, if the Reviewer is right, they ought not to be, but where, nevertheless, he will find them. If no such word ever existed, from whence does he derive χύτο and χυμένη, so often used by Homer, or χυδὴν, χύμα, χυτὸς, and so many others?

As to φάρσος, which, according to the Reviewer, means a *shawl*, but which, in explanation of the Romaic word ξώφαρσα, *out of its direction on one side*, I have interpreted *regio*, I beg to be permitted to ask the Reviewer, whether Phanias was thinking of *shawls*, either of Cashmeer or Norwich, when he wrote φάρσος ἅμας, and φάρσος βότρυος[3]—or does Herodotus allude to *shawls*, when he tells

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[1] Ὡς ἥδομαι, καὶ τέρπομαι καὶ χαίρομαι. Pax v. 290.

[2] In voc. ἀκράαντον, τάλαντον et φάνης.

[3] Analecta vet. poet. Græc. Brunck. Vol. II. p. 53. Hesychius interprets φάρσος, τρύφος, κλάσμα, πτερύγιον, ἀκρωτήριον.

us, that the river Euphrates divides the city of Babylon into two φάρσεα. In the first book of Herodotus,[1] φάρσος occurs four times with the same meaning in the course of a few pages. The Reviewer should be a little more cautious, if he aspires to be one of the Bentleys of his day.

The Reviewer objects to my having occupied so much space with extracts from a tragedy called Erophile; but if, in giving new information upon the language and literature of a nation, it was thought advisable to present specimens of their poetry, it would be difficult to find any more worthy of insertion than those from Erophile, which is written in a peculiar dialect, exhibits evidences of the connexion between Cretan and Italian literature, and shows, in the speech of the Demon which I have given, a remarkable coincidence of style between the Greek Poet and the author of the Paradise Lost[2]—apparent even in a literal translation. This similarity is not surprising, when we consider how much attached Milton was to the Italian literature of the same age in which the Romaic tragedy was written, and that his first design of Paradise Lost was that of a drama upon the Italian plan. That he had made considerable progress in this design, before he changed it, appears from the dramatic air of many of his speeches. The Cretan, however inferior as a poet, appears to have drawn from the same Italian source as the great English bard.

Those who have paid any attention to the language and literature of modern Greece, will perhaps recollect, that about six months ago a Greek publication, called Ἑρμῆς ὁ λόγιος, was reviewed in the Quarterly Review. Now it is to be supposed that the present and the former article form two of a series of Essays upon the subject of which they treat, more especially as they profess not to give much information upon the contents of the works, which they respectively review. Instead of the same views and sentiments, however, we are surprised to find the two articles precisely opposed to each other in the general tenor of their observations. In January they say, "We are called upon on this occasion to consider a nation, once among the most enlightened upon the earth, awaking through a recollection of its illustrious origin to a sense of its present degradation, and struggling to escape from the intellectual bondage in which it has long been held." *Jan.* 1814. p. 442.

"Our remarks must therefore be considered as a mere index to some more elaborate work, and indeed we have reason to hope that this interesting subject will ere long be presented to the public in a manner worthy of its importance." *Ditto*, p. 446.

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[1] Herodot. l. 1. c. 180. p. 84, 85, 87.

[2] See particularly the speeches of the Demons in the second book of Paradise Lost.

"Much remains to be learnt, and in proportion as we are assured the Greeks improve, we become anxious for means of watching their progress, and calculating their chance of success." Note to p. 449.

In July their sentiments are somewhat different. "It must be confessed, that although the knowledge we possess of the state of modern Greece is neither very copious nor very interesting, the deficiency is rather to be ascribed to the nature of the subject, than to any want of research in those who have treated of it." *Rev. July*, 1814, p. 458.

"Considering the importance of the matter, it is obvious to remark, that the price is as much too large for the book, as the book is too large for the subject of which it treats." *Ditto*, p. 459.

It may be left to the Reviewer to explain why a subject so important and interesting in January, as to call for an elaborate performance worthy of it, becomes so unworthy of attention in July, as merely to afford an occasion for a little common-place learning about the Byzantine Greeks, who introduced Hellenic into Italy. Perhaps when the elaborate work here announced has appeared, the subject will again rise in interest and importance.

Where again is the consistency of the following passages?

"The fact is, there can be no standard but the old Hellenic, which is indeed the most decided proof that the language is not essentially new." *Jan.* p. 446.

"The native of the Morea scarcely differs more from his ancestor in spirit and consequence, than he does in language, for in spite of the absurd comparisons which have been instituted between the Romaic and its parent tongue," &c. *July*, p. 458.

The Quarterly Reviewers could hardly have admitted these two articles so closely upon each other, if they had not been conscious of the very slight impression which their lucubrations make upon the minds of their readers; a consideration, which should have induced me to abstain from any observation whatever upon their criticism, if it had not appeared to me a matter of justice to the possessors of my work, to acknowledge and correct two or three errors, which the Review has pointed out; and to defend the accuracy of some other passages which he has too hastily or ignorantly attacked.

I shall now take the liberty to add a few general observations upon the Reviewer's criticism, which I feel confident will be regarded by those few, who may honor my work with a perusal, as very inconsistent, both in its general tone, and in many separate instances, with the impartiality of the candid critic, or the liberality of the enlightened scholar.

In order to impress upon his readers the unsuitableness of the magnitude of the work to the importance of the subject, the Reviewer holds it out as a Romaic Grammar, and by falsifying the title-page, or rather entirely suppressing that which belongs to this particular volume,

and by giving a partial account of its contents,[1] he leaves his reader in ignorance as to the real nature of the work, which pretends not to present a complete Grammar either of Romaic or any other tongue, but contains observations upon the languages of the different races of men who now inhabit Greece, together with essays on their history. The remarks upon the grammar of the modern Greek tongue, intended chiefly to trace a systematic mode of corruption in the several parts of speech, occupy only fifty pages. His observation also, that the author's grammar, as he is pleased to call it, has been anticipated by that of Mr. Jackson, is not true, as no such grammar was ever published, nor is his assertion much more correct, that "there are not wanting compendious grammars of the Romaic tongue, not difficult to be procured." I never possessed but two, that of the Roman Porcius, prefixed to the glossary of Ducange, and that of the Greek Venieri, first printed at Trieste in 1799. Neither of these indicates much acquaintance with the ancient language in the authors, or presupposes any such knowledge in the readers.

There is another of the same nature in French and Romaic, of which I once had a momentary view; and a fourth is that of Athanasius Khristopulo, which the Reviewer has described. From the character he has given of it, and from the circumstance of its having been written chiefly for the purpose of proving a favorite position, namely, that the modern language is a remnant of the Æolic and Doric, it could not, I think, have been of much service to me, if I had even had an opportunity of perusing it. I shall here add, as an observation connected with this part of the subject, that the Reviewer's reason for declining to give his readers an abstract of my work, is rather singular, when the conduct of himself and his fellow-laborers upon a former occasion is considered. He says, "the epitome of an imperfect grammar would be ill-placed in the pages of our Journal." Now I apprehend, these gentlemen have not always been so nice in their selection of a perfect Romaic grammar, for the purpose of adorning their pages with a show of superior information; and I leave it to them to convince the Romaic grammarian of the perfection of their mode of conjugating γράφω, and of applying the auxiliary verb θέλω, and even of declining the article ὁ, ἡ, τὸ, as given in the Quarterly Review for January, 1814, p. 446, 448.

The Reviewer insinuates, that I was instigated to make remarks upon the errors of Mr. Hobhouse, in revenge for his having anticipated me in his account of Albania: but if I had attached any importance to being the first to speak of Albania, I had strangely

[1] Omitting, for instance, all that has been said about the Bulgarians, and concerning the Wallachian colonies of Greece and their language, a subject entirely new.

neglected the opportunity, since I had seen as much of the country as Mr. H. nearly six years before that gentleman visited it. It is evident, however, from what I have said in the note, p. 165, that I was slow in making any allusion whatever to Mr. Hobhouse's work; and in reply to the Reviewer's insinuations, I assert, that nothing but a desire of placing the truth before the public, induced me to show the fallacy of some statements, into which Mr. H. had been led, chiefly from trusting to an unworthy guide. Even if I had any opportunity of launching these strictures from beneath the cover of a critical Journal, I should have declined to take advantage of it, because I think it fairer in such a case, both to the author and his readers, to speak in propriâ personâ, and because I perceive that many persons, under the shelter of these anonymous publications, are tempted to an unjust severity of remark, which they would have scrupled to employ in their own names. I have even the vanity to think that Mr. H.'s work has been rendered more valuable by the remarks which I made upon it, and I trust there are many persons who can imagine, that the motives I have stated may operate like a sense of "duty," although the Reviewer is proof against such feelings. Were there any reason for the Reviewer's malicious suggestions, he ought still to have been one of the last persons to advance them, as he himself surely goes out of his way, when reviewing another work, to bestow such general censures as he does upon Mr. H.'s, attended too with a coarseness of expression, of which I am not conscious of being guilty. I never called any part of Mr. H.'s volume, "an inaccurate compilation, disfigured by a style of briskness and vulgarity." I merely noticed some defective information in matters of fact, to which, from the cursory manner in which Mr. H. passed through the country, his work was peculiarly liable. And in regard to the author's reading, I confined myself to such "unaccountable oversights," as calling Martin Crusius a "traveller," and Erophile "a Pastoral Drama;" errors, which might as well be detected by the critic in his closet, as by the traveller, and which the Reviewer therefore introduces to the reader as if they had been discoveries of his own.

I could point out many other passages and remarks in my work, which have been thus brought forward as the observations of the Reviewer; and others, where they have been mixt up with the Review, and made use of as arms to combat the author with; but I leave it to the conscience of the Reviewer, and to the candor of the truly impartial critic to discover them. To take from an author without acknowledgment that information, which can alone enable the critic to review the work from which it is taken, may be one of the most profitable privileges, or one of the most necessary arts of anonymous criticism; but taking it in another point of view, it is not easily reconciled with the dictates either of honor or morality.

Upon the whole, I protest against the legitimacy of that criticism,

which begins with garbling the title of a work, which misrepresents its nature and character, rejects all notice of some of the most important and material parts of it, and triumphs in bringing into conspicuous view, errors confessedly trivial—a criticism, whose sole object, as it respects the critic, is to exhibit an ostentatious display of his own learning, and as it respects the author, is to insinuate into the public mind that hostile feeling, which too evidently guides the critic's pen.

London, 10*th December*, 1814. *W. M. LEAKE.*

NOTÆ IN EURIP. MED. EDIT. PORSON.

1. In v. 2. versionis Enniane ad hunc locum a Porsono citatæ legitur apud Auct. ad Herenn. ii. 22. in edd. saltem Ald. et Ernest. *cecidisset*, non *accidisset*. Neque aliter in Topic. ad Trebat. 16. ubi duo priores occurrunt versus, quod non meminit Porsonus. Quin et pergit Cicero; *Nisi enim* cecidisset *abiegna ad terram trabes*, &c.— Lectionem διαπτάσθαι, pro vulgatâ διαπᾶσθαι, habet etiam Scap. Lex. in Append. p. 156. Πτάτο *aor.* 2. *med. indic. unde infin.* πτάσθαι *et in comp.* διαπτάσθαι *apud Eurip. initio Medeæ.*

14. Phocyl. Poem. Suasor. 184. τί γὰρ ἡδύτερον καὶ ἄρειον, Ἢ ὅταν ἀνδρὶ γυνὴ φρονέῃ φίλα γήραος ἄχρι, Καὶ πόσις ᾖ ἀλόχῳ, μηδ' ἐμπέσῃ ἄνδιχα νεῖκος;

218. Pro γεγῶτας habet Suidas γεγονότας in voce σεμνόν.

386. Mavult σοφοὶ Jacobus Tate (quîcum consentit Dalzelius) Medeam de se scilicet loquentem intelligens. Vide Porson. ad Hecub. 515. Ceterum rectius, ut opinor, judicavit Porsonus. Etenim ex antiquis scriptoribus abunde patet a *feminis* potissimum artem veneficam exerceri. Plaut. Mil. Glor. ii. 2. 38, 9. *Mulier olitori nunquam supplicat, si qua est mala: Domi habet hortum et condimenta ad omnes mores maleficos.* Quem locum optime, ut mihi videtur, explicat Boxhornius; *Mulier, quæ naturâ et ingenio mala est, non necesse habet noxium olus ex alieno horto petere; domi illud habet.* Non opus est ut moneam hæc de *homine* vix et ne vix quidem dici posse. Mox in v. 410. universè appellantur feminæ πάντων κακῶν σοφώταται τέκτονες. Quorsum vero σοφώταται? ob peritiam, credo, in rebus veneficis, in quâ longe maribus antecellunt.

411. Hujus Chori initium respexisse videtur Ovidius, Trist. i. 7. ubi sic, paulo fusius ac copiosius, Elegiam inchoat. *In caput alta suum labentur ab æquore retro Flumina; conversis Solque recurret equis. Terra feret stellas: cœlum findetur aratro: Unda dabit flammas; et dabit ignis aquas. Omnia naturæ præpostera legibus ibunt; Parsque suum mundi nulla tenebit iter. Omnia jam fient, fieri quæ posse negabam; Et nihil est, de quo non sit habenda fides. Hæc ego vaticinor, quia sum deceptus ab illo, Laturum misero quem mihi rebar opem.*

937. Pro ἄρ' habent EDD. et MSS. ἂν; *ubi constructio esset* εἰ πείσαιμι ἄν, *sed hoc durum*, ut ait Porsonus. Immo et solœcum dixit ad Phœniss. 733. Confunduntur ἂν et ἄρ' in Phœniss. 1672. In Alcest. 49. legerim, Λαβὼν ἴθ'· ὡς οὐκ οἶδ' ἄρ' εἰ πείσαιμί σε. Vulgo, οὐ γὰρ οἶδ' ἂν ἐ. π. σ. *N. A.*

Supplement

TO THE MATERIALS FOR THE IMPROVEMENT OF THE NEW EDITION OF

Stephens' Greek Thesaurus,

INSERTED IN THE CLASSICAL JOURNAL, NO. XIX. p. 193, 208.

"« Quanquam vero ingens laudeque sua dignus, nec inutilis labor etiam est ille, quo vocabula Gr ad radices suas primus revocavit; tamen ad quotidianum usum studiosorum atque evolventium compendium neutiquam opportunus, sed molestissimus est, adeoque aliis servari commentariis et Lexicon identidem consulturos morari non debebat. Moratur autem incredibiliter non tirone modo, sed etiam eos, qui progressus non contemnendos in Græcis literis fecerunt: quam multi enim in vocabulis non satis constat etiam doctissimis de origine? deinde compositorum omnium quum duæ ad minimum radices esse debeant, incertum manet, sub utra investigandum sit, etiams constet de radice utraque. Ac nisi verborum indice, qui in quarto Tomo extat, studium inquirend quodammodo Stephanus levasset, multi haud dubie illud consulere plane desperarent, quia no possent id facere sine nimis magno eoque sæpius faciendo quotidie temporis dispendio. At si quoque duplici tamen labore opus, indicem enim primum, deinde in alio volumine locum ipsum evolvere est necesse. Et quanquam non crediderim, hanc esse causam, ut hodie vix unus Gr doctus reperiatur pro quinquagenis peritis Gr. literarum, quales fuere bene multi renascentibu literis, antequam *Steph. Thes.* et Scapula in hominum manibus versarentur; nihilominus puto ess verissimum, in Lex. hanc esse virtutem maximam, ut, qui illo utitur, sine difficultate ac tempori jactura, quæ inquirit, invenire queat; itaque longe præferendum methodum aliorum, qui non sul radicibus, sed suo quæque loco per alphabeti ordinem vocabula singula exhibent exponuntque —*J. A. Fabricius Bibl. Gr.* tom. vi. p. 658, 9.

" La pratique de mettre les mots, non dans leur ordre alphabétique, mais sous leur racines, qu a eu lieu depuis que, pour le malheur des lettres, les Etiennes s'avisèrent de ranger tous les deri vez et les composez sous leur racine, a été une des principales causes de la decadence du Grec Car qui est-ce qui pourroit supporter le degoût, que cause cette methode? aussi voyons nous c qui en est arrivé. Je pose en fait, qu'au renouvellement des lettres en Europe, il y avoit plus de cinquante personnes pour une aujourd'hui qui savoient le Grec. Pour quoi cela? Est ce que le bon sens et la nouvelle philosophie ont fait découvrir à notre siécle, que les écrits des Grecs, sont ou ridicules, ou faux, ou un vain jargon comme les subtilitez de l'Ecole, que ceux, qui ne savent pas les choses, confondent assez souvent avec la philosophie des Anciens." *Moyses du Soul in Epistola, inserta Novellis Litterariis Amst. a.* 1720, 8. *editis Gallice T.* xi. p. 133. *(J. A. Fabricii Bibl. Gr.* tom. vi. p. 659.)

" Fuit, quum plenius Lex. Gr. expectare juberemur a viris, in Gr. script. lect. subactissimis, R. Bentleio Britanno, Laur. Normanno Sueco, et Lud. Kustero Germano (Hic scripturus erat *de Lex. Gr. Defectibus*, uti narratur in *Actis Erudit.* Lips. 1710. p. 105. in Censura Editionis Aristoph. a Kust. curatæ); quorum hunc fatum præmaturum intercepit et alios quoque ipsius conatus laudatissimos, editionem Hesych. et Thes. Lat. recogniti evertit. Normannum similiter mors acerba eripuit sac. et human. literis. Bentleium animus ad alia amœniora et splendidiora revocavit. Paulli Cornettæ, clerici regularis, Lex. Gr. ex sac. et extern. script. in V. magna digestum volumina editionique paratum, laudat et Romæ in Bibl. Patrum S. Mariæ Magd. Mstum servari testatur Prosper Mandosius in Bibl. Romana p. 150. De aliis, qui idem saxum volverunt, juvat, ne actum agam, adponere notata a clarissimo collega meo, Mich. Richey in laudata *Chrestomathia Gr.* ' Non dicam de exemplo *Thes. Steph.* quod possidere mihi contigit, cui suâ manu passim quædam addidit Erasmus Schmidius. J. C. Dietericum, profes. Giessensem, auctarium quondam ad idem opus sub manu habuisse, in quo errores ejus se detecturum sit pollicitus, sed, quum viveret, non invenisse typographum, et post mortem ejus omnem illum laborem in irritum cecidisse refert Morhofius (aut qui Morhofium supplevit, J. Frickius) *Polyhist.* L. iv. c. 8. s. 6. Imo discerptum plane deinceps auctarium illud fuisse intelligo ex fragmento ejus, quod in manibus nonneminis esse significatur *Im Nouen Bücher-Saal* T. i. p. 963. Rem eandem, a Morhofio traditam, confirmat doctissimus Dieterici in professione Gr. literarum successor, J. H. Maius fil., qui etiam in *Obss. suis sac.* L. iv. p. 161. seqq. voces CCLX. a sola præpositione σὺν incipientes, aut sine auctoritate adductas, aut plane a Stephano omissas, recensuit. Sic plurimas alias, eidem vel intactas, vel auctoritate nulla ab eo confirmatas, in uno Epicteto et Simplicio observasse, jam pridem virum, in hac palæstra versatissimum, Simonem Ertmannum, scribit Borrichius in Append. ad *Analecta Lat. Ling.* p. 51., qui et ipse ibi, quid in Stephano desideret, exponit, et complures nominat script. Gr. ex quibus ille vel parum, vel nihil in suum *Thes.* adsciverit. Nec pridem ex solo Xenoph. Jo. Grammius, prof. Hafniensis, *Specimen* dedit *Suppl. Lex. Gr.* ad calcem suæ *Hist. Deorum ex Xenoph. sive Prodromi Antiqq. Xenoph.* quæ dissertatio est Hafniæ edita 1716, 4., ubi Lex. illud a p. 111. porrigitur ad p. 159. continetque voces, quæ in præstantissimis studiosorum Gr. Gr. ling. terantur *Lexicis Gr. Lat. (proinde et in Thes. Steph.)* vel prorsus non habentur, vel nullo auctoris classi

testimonio confirmantur: fore etiam, ut idem vir doctissimus similes ex aliis quoque scriptoribus observationes aliquando adjiciat, spem esse dicit Severinus Lintrupius in Præf. ad Christini Falsteri *Suppl. Ling. Lat.* Tan. Fabrum jam olim iv. millia vocum Græcarum, lexicis præmissarum, collegisse, testatur filia ejus, Anna Daceria in *Not. ad Anacr.*, (Locus est ad Od. lvii. p. 204. "Le mot ἀναστηλόζω, dont Anacreon se sert en cet endroit, ne se trouve point ailleurs, et on le chercheroit inutilement dans les dictionnaires, aussi bien que beaucoup d'autres, que mon père avoit autrefois ramassez, jusques *au nombre de plus de quatre mille*").—*J. A. Fabricius Bibl. Gr.* t. vi. p. 661, 2.

Extracts from the *Appendix de Lex. Lat. et Gr.* of Olaus Borrichius subjoined to his *Analecta ad Cogitat. de Ling. Lat. Haf.* 1682.

P. 41. "Adjicio hic quædam ex Dissert. mea ante hos viginti duos annos *de Lex. Lat. Gr.* in publicum emissa. Quæ licet auctiora jam, et locupletiora edere non esset difficile, severiores tamen hodie Musæ, et publicæ, quibus distringor, occupationes ne id quidem patiuntur. Interea evolvant, quibus vacat, eruditissimam illustris viri, Caroli du Fresne præfationem, *Glossario* ejusdem annexam, ut primorum Linguæ Latinæ Lexicographorum molimina intueantur, et *Critic. Dissert.* Phil. Jac. Manssaci, additam *Lex. Harpocrat.*, ut tentamenta *Gr.* in hoc genere recognoscant. Mihi hic satis erit mea regustare."—P. 49. "*Lex. Gr.* suos etiam patiuntur Manes, utcunque in hac palæstra et laboriose, et laudabiliter se exercuerint tam inter antiquos multi, quam inter recentiores non pauci. Helladii, qui, si Suidæ fides, imperante Theodosio juniore floruit, Lex. λεξικῶν πολυστιχώτατον, secundum literarum seriem digestum, ex oratoribus et poetis collectum vastæ molis opus in septem tributum volumina legit olim Photius, cui lectum itidem similis argumenti scriptum Pollionis, et Juliani, nec minus Philostrati Tyrii, Diodori, et Dionysii Halicarnassei. Spectatus et in eadem scena Pausanias, Lexici Attici faber, et Dorotheus de vocibus exterorum more usurpatis, tandem et Mœris, sive Mœridis Atticista. Laudantur et Suidæ hoc nomine Eudemus Rhetor, Cæcilius Siculus, Palamedes; Laertio memorantur Zenonis et Posidonii περὶ λέξεων libri; Hesychio in Epist. ad Eulogium Diogenianus, tanquam insignis artifex, opere, quod περιεργοπέινητας inscripsit. Sed de istis Auctoribus nemo nostrûm secure judicaverit, cum magnam partem aut interciderint temporum injuria, aut cum blattis adhuc, tineisque ingloria luctentur, aut iis, quos fatum benignius conservavit, immisti gloriam et nomen suum aliis resignent. Id constat, Hesychium, diligentissimum scriptorem, quem hodieque terimus, ex Diogeniano, Appione, Heliodoro, Aristarcho plurima in Lexicon suum transtulisse, et ex Helladio Suidam. Quicquid tamen sive de suo, sive alieno, publico largiti sunt, Lexicon integrum, suisque numeris absolutum necdum procuderunt. Laudati quidem jure, meritoque hodie Hesych., Phavor., Suid., Harpocrat., Pollux, Steph. Byzan., Ammon., Eustath., Corinth., Phrynic., Moschopuli, T. Magist., Budæ., Tusani, Gesner., Rob. Constan., Scapul. (qui potissima sua ex H. Steph. hausit) Sylburg., Sim. Porti, Martin., Schreve., aliorumque in hoc genere labores; ut præteream *Lex. Homer.* Coulonii, *Hippocrat.* Erotiani et Galeni, *Hesiodeum* Pasoris, scripta luculenta: nemo tamen merito suo laudatior *H. Stephano*, cujus *Gr. Ling. Thes.* pœne instar omnium est solidus, cultus, locuples; in quo nisi tria desiderarentur (primo, quod exstent non pauca in iis, qui omnium manibus versantur, Auctoribus hic omissa; secundo, quod multa id temporis Gr. monumenta, hodie in publico notissima, nondum evulgata essent; tertio, quod voces plurimæ plures admittant significationes, quam quæ in illo Thes. signatæ sunt) jam pervenisset ille Lexicogr. Gr. labor ad usque suos umbilicos. Vidit hanc lacunam in scripto suo *H. Stephanus*, et in Præf. ejus ingenue idem professus est. Et vero quantillum est in *H. Steph.* opere, ex illis vastis, sed eruditissimis script. Aristot., Platon., Xenoph., Demost., Thucyd., Eurip., Plutarc., Galeno, etc. In uno Epict. et Simpl. plurimas voces observavit jam pridem vir in hac palæstra versatissimus, Sim. Ertmannus, H. Stephano vel non attactas, vel ab eodem auctoritate nulla confirmatas. Sed et hæc, quæ sequuntur, opera, H. Steph. intentata sunt, Coint. Smyrnæus, Apoll. Rhod. Argon., Oppian Cyneg. Astrampsychi *Oneiroc.*, Demetrii Constantinop. *Opus de Re accipitraria*, Heliod. *Aethiop.*, Rhodantis et Dosiclis *Amorum Lib.*, Theodori Metochytæ *De Hist. Rom.*, Sallustius *De Diis et Mundo*, et alii."

J. Toupii Emend. in Suidam, et Hesych. et Lexicogr. Gr. Oxon. 1790. 4 vol. 8vo.

Παντολόγια, sive Tragœd. Gr. Delect. cum Adnot. Jo. Burton. Ed. altera, cui Obss. Indic. Gr. longe auctiorem et emend. adjecit Th. Burgess. Oxon. 1779. 2 vol. 8vo.

To it is subjoined a "Lex. sive Vocab. quæ in his V. Tragœd. occurrunt notatu digniora, Explicatio." "Asterismus præfixus admonet vocabulum ipsum in *H. Steph. Thes.* atque adeo Lex. vulgat. aut non omnino reperiri, aut saltem illius signific. omnes non notari." 164 words are thus marked.

Æschyli Prometheus Vinctus ad Fid. MSS. emendavit, Not. et Glossar. adjecit C. J. Blomfield A.M. Ed. II. Cantab. 1812, 8vo.

Æschyli S. c. Theb. ad Fid. MSS. emendavit, Not. et Glossar. adjecit C. J. Blomfield, A.M. Cantab. 1812, 8vo.

In these two erudite Glossaries, the lexicographer will find abundant materials for the improvement of Greek Dictionaries, and happy are the Editors to find that it is Mr. Blomfield's intention to publish the remaining Tragedies of

Æschylus on the same admirable plan. Mr. B. has prefixed an asterisk to suc words, as he could not find in any other Greek author. The words marked the two plays are 159., scarcely one of which occurs in the *Thes. Lin. Gr.*, an this is sufficient to show the importance of Mr. B.'s Glossary.

" Gr. Lex. Manuale primum a B. Hederico institutum, post repetitas S. Patricii Curas, auctu Myriade amplius Verborum, innumeris Vitiis repurgatum, plurimisque novis Signific. Verborum locuplet. Cura J. A. Ernesti, nunc denuo recensitum, et quamplurimum in utraque Parte auctum a T. Morell, Lond. 1766. 4to."

The very sensible Preface of J. A. Ernesti, from which we transcribe th following passage, will convince the reader of the valuable aid, which we ma derive from this work:

" Addidimus ea, quæ e nostris lect. notata permulta habebamus, item quæcunque viros doct subinde indicare repereramus, nondum in Lex. prodita esse, quæ et ipsa non pauca erant, pluri etiam in Reimari v. cel. in D. Cassium indice notata, ut nondum relata in Lexicis: cujus v exemplum utinam imitentur posthæc, quicunque script. Gr. recoquent. Denique adhibuimus Da Scotti v. c. *Append. ad Thes. Steph.* Lond. 1745. duobus voll. in fol. editam ex qua permagnus v horum numerus accessit—Atque etiam ea verba, vel ab Scotto, vel ab aliis posita, omi mus quæ reperiuntur quidem vel in Gloss. antiq. ut Hesych. vel in script. aliquo vete ceterum manifeste corrupta sunt, nec ullum alium auctorem idoneum habent, quod ger verborum si admittere voluissemus, exemplo Stephani et aliorum, haud probando, haud parv numerus verborum accessisset. Sed vel sic decem millium summam explevimus. Nec nu spicilegium, idque magnum deest, et post multa alia supplem. tamen plurimum supererit, qu addatur: adeo non modo inexhaustæ sunt Græcorum in verbis divitiæ, sed difficile est o nia animadvertere ac notare, quæ nondum in Lex. sunt illata. Nam illa Gr. felicitas in co ponendis verbis tantam copiam verborum genuit, ut eam nullum Lex. capere possit. N forte opus esset omnia Lex. inferri, ut bene monet ad Charitonem Dorvillius, nisi de eorum s nific. inprimis Attica, subinde certarent grammatici, multoque, de nostra sententia, magis, nisi iis intelligendis imperitiores, adsueti vulgari rationi, hærent. Verum eadem multitudo compo torum talium, sæpe non obscurorum, et nihil insolentis, nec in forma, nec in sensu, habentiu facit, ut difficile sit, omnia observare. Mihi quidem hoc sentio accidisse in pluribus script quibus volui notare, quæ nondum in Lex. essent, ut prætermitterem quædam, quia non suspicab a Lex. abesse. Nominatim in Josepho id mihi usu venisse vidi. Nam in Scotti Excerptis qu dam reperi, quæ ipse non notavissem. At ipse contra in meis Excerptis habui, quæ illum effu sent, ut ἐμποδιστής, ἐμπόδισμα, προσκαινουργέω, παρόρμημα, ὁμοπράγμων, etc. Itaque vix sperand est, usquam Lex. exiturum tale, in quo omnia verba Gr. reperiantur, nisi paullatim omnes Gr scriptores indicibus instruantur plenis et Reimeriano, de quo supra dixi, similibus. Sed de L Gr. majore parando atque instruendo, fortasse alibi dabitur occasio dicendi."

The President of Magd. Coll. Oxf., Dr. Routh, has obligingly permitted to avail ourselves of the very numerous references and additions, which he h in the course of his own recondite reading, inserted in his copy of B. Hederi Lex.

" Œconom. Hippocr. Alphab. Serie distincta, in qua Dictionum apud Hippocr. omnium, p sertim obscuriorum, usus explicatur, et velut ex amplissimo penu depromitur, ita ut Lex. Hip crat. merito dici possit. Anitio Fœsio, Mediomatrico Medico Auctore. Francof. 1588. fol."

The edition of Fœsius published at Franckfort in 1624, fol. contains onl Latin Index, interspersed with Greek technical terms.

" Joan. Gorræi, Medici Paris. Opera. Definitionum medicar. Lib. xxiv. a Jo. Gorræo Ludov. xiii. Franc. et Navar. Regis Medic. ordin. locuplet. et Accessione magna adaucti. Nica *Theriaca* et *Alexipharmaca* cum Interpret. et Scholiis ejusdem J. Gorræi Paris. Hippocr. Lil De Genitura, De Natura Pueri, Jusjurandum, de Arte, de Medico, eodem J. Gorræo in prete cum Annotationibus et adjectis unicuique libello brevibus Scholiis. Paris. 1622. fol."

" Herod. Histor. Lib. viii. e Recens. H. Steph. cum Variet. Lect. iii. Codd. nova Berg Vers. Not. Varior. et Indic. Verb. ac Rer. curante T. Guil. Irmisch. Lips. T. i. 1789. T. ii. 17 T. iii. 1792. T. iv. et v. 1895. 8vo."

The 4th Vol. contains a very copious Glossarial " Index Gr. Voc. in Text extending from p. 475 to p. 1166. The 5th Vol. contains a very copious " In Gr. Voc. in Not. maxime tractarum, tum per excursus, sed et in Text

extending from p. 1167 to p. 1846. To this Work J. Fr. Schleusner very frequently refers in the critical Notes, with which he has enriched the *Nov. Lex. Gr. Lat. in N. T.* The Preface to the first Volume will give the reader some idea of the assistance, which is likely to be derived from this elaborate edition.

"Hesychii Gloss. sac. Ex universo illius Opere in Usum Interpretat. V. et. N. Test. excerpsit, emendavit, Not. illustravit J. C. G. Ernesti. Access. Gloss. sac. in Psal. ex Cod. MS. Biblioth. Taurinens. conjunctim nondum editæ. 1792. 8vo."

"Suidæ et Phavorini Gloss. sac. Gr. cum Spicilegio Gloss. Gr. sac. Hesych. et Etym. M. congessit, emendavit, et Not. illustravit J. C. G. Ernesti. Accessit Dissert. de Gloss. sac. Suid. et Phav. 1786. 8vo."

Here we will add the following remarks on the Lexicon of Hesychius by M. Huet:

"La Dict. d' Hésych. est une collection de tous les mots difficiles, rares, singuliers, irréguliers, qu'un homme studieux a remarquez dans tous les anciens Auteurs Gr. qu'il a ramassez, expliquez, et arrangez par ordre alphab. On ne rencontrera guères de mots de cette sorte dans ces Auteurs, dont on ne trouve l'interprétation dans ce Recueil d'Hesychius. On peut juger par-là de l'utilité de l'ouvrage; mais on peut aussi juger de sa difficulté, combien il a été exposé aux erreurs des copistes et à la licence des grammairiens, et qu'il n'est à l'usage que de ceux qui sont consommez dans les Lettres Gr. Un homme autrefois n'étoit pas estimé bon critique, qui n'avoit pas corrigé cinq ou six passages dans Hesychius. L'Edition de Hollande l'a sans doute purgé de beaucoup de fautes, mais non pas de toutes, et je ne sais si en quelques endroits elle n'y en a pas ajoûté de nouvelles." *Huetiana, ou Pensées diverses de M. Huet.* Nouvelle Ed. Amst. 1723. 12mo. p. 109, 10.

"Ammonii De Adfinium Vocab. Differentia. Accedunt Opuscula nondum edita, Eranius Philo De Differentia Signific., Lesbonax De Fig. Gram., Incerti Script. de Solœc. et Barbaris., Lex. De Spiritibus Dictionum, ex Operibus Tryphonis, Chœrobosci, Theodoriti, etc. selectum. Ammonium ope MS. primæ editionis Aldinæ, et aliunde, emaculavit, et Not. illustravit, reliqua ex Codd. MSS. Bibl. Lugd. Bat. nunc primum vulgavit L. C. Valcken. Lug. B. 1739. 4to."

"L. C. Valckenaeri Animad. ad Ammonium Lib. iii. in quibus vet. Script. Loca tentantur et emendantur. Accedit Specim. Scholior. ad Hom. ineditorum, ex Cod. Vossiano Bibl. Lug. B. 1739. 4to."

"Dionysii Halic. De Compositione Verb. Lib. Gr. et Lat. Cum priorum Editorum suisque Adnot. edidit G. H. Schaefer. Accedunt ejusd. *Meletem. crit.* in Dionys. Art. Rhet. c. i. iv. Lips. 1808. 8vo."

In the course of the Notes G. H. Schaefer has inserted for the use of lexicographers, nearly 200 *words* omitted in the Lexicons. And here we may observe that in the Notes on *L. Bos's Ellips. Gr.* the same diligent and accurate Scholar has noticed many other words totally unknown to lexicographers.

Professor J. F. Boissonade has been obliging enough to signify to us that 'Abr. Kallii Spec. Suppl. Thes. Gr. L. Steph. ex Theognid. Sentent. Hafn. 1750. 8vo.' which we have noticed in the *Class. Journ. No. XIX. p.* 203., is neither inserted in the 'Specim. novæ Edit. Sentent. Theogn. Gotting. et Goth. 1766.' nor even mentioned there. M. Boissonade adds, that the 'Spec. Supplem. Thes. L. G. Steph.' does not extend beyond the 38th line, is a poor work indeed, and is noticed by Klotzius in the *Acta Literaria*, T. iii. p. 443. M. Boissonade has kindly directed our attention to 'Abreschii Lectt. Aristeneteæ, Zwollæ, 1749.' "the Index of which contains stellula præfixa to words omitted, or barely cited in *Etienne's Thes.*," to the 9th Vol. of the Catalogue of MSS. belonging to the King of France, to the edition of *Apollonius Rhodius*, where the editor of *Timarion* has made a similar Index, lately published by Schaefer, and to the Index in the 13th Vol. of Jacob's Anthologia. From the brief, but highly valuable "Index Gr. Lat." subjoined to "J. A. Ernesti's Clavis Cicer." some important matter may be gathered. Of the 2nd edition of Schneider's Gr. and Germ. Dict. *the greatest possible* use will be made.

*** *The editors* intend to commence the Work in the course of a few weeks.

CURÆ POSTERIORES.

Classical Journal, Vol. IX. p. 38.

Duclos, in his remarks on the Port-Royal *Grammaire Générale*, gives this origin of the phrase *en dépit de lui et de ses dents, malgré lui et ses dents*; but I confess that I doubt the derivation. Neither Duclos, nor you, have given one example of the phrase *malgré ses aidans*. If I am not mistaken, *malgré ses dents* is to be understood in the plain, natural sense, *in spite of his teeth, even though he should bite, in spite of all his resistance*.

This expression, which is now falling into disuse, was always confined to the familiar style. Some examples will sufficiently demonstrate it: I have taken them from a MS. French Dictionary, on the plan of Dr. Johnson's English work, communicated to me by the learned author, Professor Boissonade.

" Les vents m'ont en cette contrée
Donné, *malgré mes dents*, entrée."
Scarron, Virg. I.

" Mais *malgré les Dieux et leurs dents*,
Les mortels sont bien imprudents
De penser faire quelque chose."
Scarron, Virg. II.

"———et oui, je vous entends
Pour la centième fois; mais c'est *malgré mes dents*."

" Et pour la mieux braver, voila *malgré ses dents*,
Martine que j'améne et rétablis céans."
Moliere, Fem. Sav. V.

" Mais *en dépit de lui*, Madame, *et de ses dents*,
Je verrois le beau monde, et ferois des amants."
R. Poisson, Après Soup. I.

" Et je ne conçois pas ce bizarre scrupule
De sacrifier tout au bien de ses enfants,
D'être pour l'amour d'eux sage *malgré ses dents*."
J. B. Rousseau, Capric. I. 4.

" Mais eût il l'humeur sombre et noire,
Avec l'époux, malgré ses dents,
Mettez vous bien."
Hamilton, Mem. de Gramm. c. 4.

" Et je prétends vous marier tantôt,
Malgré leurs dents, malgré vous, s'il le faut."
Voltaire, Enfant Prod. I. 5.

" Que fais-je pour avoir votre fille malgré vous, *malgré vos dents*, malgré vos livres, malgré vos loix et vos paragraphes."
Force du Sang, 3. 12.

"Malgré ma resistance et mes horribles grimaces; *malgré* moi et *mes dents*." J. J. Rousseau, Conf. 3.

"Il faudrait bien alors, *malgré* vous et *vos dents*, que vous devinssiez Botaniste." Id. Corresp.[1]

Vol. IX. *p.* 39.

"*Si un* air de tristesse obscurcit mon visage."

The hiatus in the two first words of that line is prohibited by the laws of French versification. The correct reading of the line is *Si quelque air.*

The unfortunate author of those affecting lines is Roucher, who published a didactic and descriptive poem, intitled *Les Mois*, which contains some very beautiful passages, but something too much in the manner of Claudian. He was executed in Paris.[2]

Vol. IX. *p.* 260.

Of the French *Extraits et Notices*, mentioned by F. L., *nine* Volumes are published.

———*p.* 263.

The author of the "scarce French Work," quoted by J. T., was *Martin.*

Vol. X. *p.* 33.

Of the *Traulismus* and *Lambdacismus* of Alcibiades, an account will be found in the first chapter of Plutarch's *Alcibiades.*

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[1] If the expression were simply *malgré ses dents*, we should be more ready to assent to our correspondent's opinion; but it is commonly, *malgré lui et ses dents.* In spite of *him* and of *his teeth* would be tautological, as one would include the other; but in spite of *him* and *of his aiders* and abettors, is a clear and forcible phrase. We are, therefore, still inclined to maintain our opinion, but with a due deference to the superior knowledge of our correspondent. We have not, indeed, "given an example of the phrase *malgré ses aidans.*" But we find in Féraud's *Dictionaire Critique de la Langue Française*, 3 Vol. 4to. the following assertion: "On disait autrefois *malgré lui et ses aidans*, dont on a fait ce proverbe corrompu, *malgré lui et ses dents.*"

We cannot quit this subject without expressing a wish that Professor Boissonade would be induced to publish his Dictionary. His deep and various learning, his patient skill in research, his accuracy of discrimination, and his elegance of taste, render him eminently qualified for so important a work. EDITOR.

[2] We preferred the reading, which we gave, on account of the cacophony of *Si quelqu' air.* The hiatus of *Si un* is not disagreeable. Our correspondent will recollect the well known line:

"Si un riche marchand fait son fils conseiller."

We have before us a beautiful edition of Roucher's poem in 2 vols. 4to. printed in 1779. We should be glad to be informed whether he had made much progress in an Epic Poem on the *Conquest of Rhodes*, which he announces, Vol. I. 230. EDIT.

———*p.* 172.

Λειτὴ τοὐμὸν ἔχει σῶμα λαχοῦσα πέτρη.

You propose to read λήτη. The true reading is probably λιτή. The first syllable is long in λιτός. Callimachus, Hymn. in Apoll. vv. 10, 11.

Ὅς μιν ἴδῃ, μέγας οὗτος· ὃς οὐκ ἴδε, λιτὸς ἐκεῖνος.
Ὀψόμεθ', ὦ Ἑκάεργε, καὶ ἐσσόμεθ' οὔποτε λιτοί.

B. A. P. R.

Literary Intelligence.

FRANCE.

A MONSIEUR L'EDITEUR DU CLASSICAL JOURNAL.

Paris ce 8 *xbre* 1814.

Je m'empresse de vous annoncer que M. Debure, l'un de nos plus estimables Libraires, vient de mettre en vente un ouvrage très important, dont voici le titre: " *L'Egypte sous les Pharaons*, ou *Recherches sur la Géographie, la religion, la langue, les écritures, et l'histoire de l'Egypte avant l'invasion de Cambyse; par M. Champollion le Jeune, Docteur ès-lettres, professeur d'histoire, Bibliothécaire adjoint de la ville de Grenoble*, etc." 2 vol. grand in 8vo., avec une carte.—Ces deux premiers volumes ne contiennent que la *Description Géographique;* les autres paraîtront incessamment. L'auteur est un homme plein de talent. Il possède les langues Orientales, et particulièrement la langue Copthe : il a mis à contribution presque tous les Manuscrits Copthes de la Bibliothèque Royale de Paris. Cet ouvrage est rempli de recherches, et il est surtout recommandable par l'ordre qui y règne, et qui accompagne rarement l'érudition.

M. Debure a aussi publié dernièrement les tomes III. et IV. du grand et fameux ouvrage intitulé: " Recherches sur la Géographie systématique et positive des anciens: par M. Gosselin, membre de l'Institut etc.;" fin de l'ouvrage: 2 vol. grand in 4to. avec 40 cartes géographiques. Paris, de l'imprimerie Royale.

M. Mionet vient de publier le Sixième Volume de son excellent ouvrage qui a pour titre: " Description de Médailles antiques, grecques et romaines, avec leur dégré de rareté et leur estimation; ouvrage servant de catalogue à une suite de plus de vingt mille empreintes en soufre, prise sur les pièces originales:" in 8vo. Ce tome 6 qui vient de paraître, termine entièrement la partie des Médailles Grecques.

Le savant et respectable Francis Henry Egerton, vient de mettre sous presse Les *Carmina et Fragmenta* de Sappho, accompagnés de notes critiques et d'une traduction latine. Mr. Egerton

avait fait ses à-dieu aux Muses Grecques: mais il a été obligé de recommencer ses occupations favorites par des motifs dont il parle lui-même. "I thought," dit-il, "that I had bid adieu to all further Greek publications, and henceforth that I should occupy myself, solely and exclusively, with diplomatic and historical researches: but my growing infirmities compel me to sit at home, where I entertain myself with various literary pursuits. *Hæc studia adolescentiam alunt, senectutem oblectant*, etc."

C. N.

Professor Burnouf of Paris is preparing a new Commentary on the *Speeches of Thucydides*. From his sagacity and talents much light is expected to be thrown on those important parts of the History.

M. Walckenaër, membre de la *Classe d'Histoire et de Littérature ancienne* de l'Institut, homme très-laborieux et l'un des plus savans Géographes de France, a présenté cette année à ses collègues plusieurs mémoires fort intéressants. Cet estimable savant a mis depuis longtemps sous presse les ouvrages suivants:

Io. *Itinéraires de l'Egypte ancienne;* un vol. in 4to. Les cartes de cet ouvrage ont déja paru; mais elles n'ont point encore été mises en vente. L'auteur en a donné quelques exemplaires à différentes personnes.

IIo. Itinéraires de la Gaule, et de l'Italie Ancienne: un vol. in 4to.

IIIo. Géographie Ancienne des Gaules Cisalpines et Transalpines, considérées à toutes les époques de l'histoire; un vol. in 4to. Cet ouvrage a remporté le prix de l'Institut en 1811.

IV. Recherches sur le mille Romain, considéré dans ses rapports avec les mesures anciennes et modernes; un vol. in 4to. Cet ouvrage est imprimé; mais il n'a pas encore paru.

V. Recherches sur les itinéraires anciens de la Perse et de l'INDE, et sur les marches d'ALEXANDRE et de SELEUCUS NICATOR; un vol. in 4to. L'auteur a lu deux Mémoires de cet important ouvrage à l'Institut.

ΕΥΡΙΠΙΔΟΥ ΦΟΙΝΙΣΣΑΙ. Avec un choix des Scholies Grecques et des Notes Françaises; par Fr. Thurot, Professeur-adjoint de Philosophie à la faculté des Lettres de l'Académie de Paris. 8vo. Paris, 1813.

Le Zodiaque Expliqué, ou Recherches sur l'origine et la signification des Constellations de la Sphère Grecque. Traduit du Suedois, de C. G. S. 8vo.

Recherches sur Apollon et sur divers points de Grammaire; par J. B. Gail.

De l'Emploi des Conjonctions suivies des modes conjonctifs dans la langue Grecque. 8vo. Paris.

This is the work of no ordinary scholar. The suppression of his name is a singular circumstance; but *ubi ubi est, diu celari non potest.* We shall notice the work in our next more fully.

M. Boniface is publishing at Paris an excellent periodical work, the title of which is as follows: *Manuel des amateurs de la langue Françoise, contenant des solutions sur l'etymologie, la prononciation, la synonymie, et la syntaxe.*

GERMANY.

Un savant Allemand de Vienne, qui se trouve actuellement à Paris, prétend que, dans les Odes d'Horace (Liv. i. od. 1.) au lieu de "Myrtoum pavidus" il faut lire "Myrtoum impavidus." Ce savant invite tous les grands Latinistes d'ANGLETERRE à examiner ce passage du Pindare de Rome, et à dire franchement leur avis là-dessus. Il est vrai que notre savant Viennois ne s'appuie sur l'autorité d'aucun manuscrit; mais il est intimement convaincu que *Pavidus* est une faute du premier copiste, et que ce mot est très-éloigné de l'idée d'Horace. Pour moi, Monsieur, je ne me permettrai aucune réflexion sur la correction que propose le savant et profond Allemand de Vienne. C. N.

M. Schæfer of Leipsig will soon publish a 2d edition of Longus, to which he will add the curious fragment discovered by M. Couvrier in the Laurentian Library at Florence, and inedited remarks by Brunck.

The Fragment will be found in our XVIIth No. with a Latin Translation and Notes.

It is said that a new edition of Dion Cassius is preparing by M. Sturz.

M. del Furia, keeper of the Laurentian library at Florence, has published at Leipsig an inedited tract of Herodian *de metris.*

The second Vol. of Boeckh's Pindar has appeared.

M. Harles, savant éditeur de la "Bibliothèque Grecque de Fabricius," vient de mettre au jour une nouvelle et excellente édition du discours de Démosthènes de *Corona*, en un fort vol. in 8vo, de 556 pages. C'est une édition cum *notis variorum*, auxquelles M. Harles a ajouté les siennes qui sont généralement très-bonnes. Le volume est terminé par quelques *variantes* d'après le Manuscrit de M. Scrimger, savant Ecossais; par une Dissertation de Cantarenus "De locis quibusdam Demosthenis, etc.;" par la Lettre de Reiske, et par un petit index.

Frid. Jacobs Animadversiones in epigrammata Anthologiæ Græcæ secundum Ordinem Analectorum Brunckii. Voluminis tertii pars tertia. 8vo. Lips. 1814.

Ce Volume fait autant d'honneur à la sagacité de M. Jacobs que les précédents, il contient,

1st. Un Index græcitatis qui ne laisse rien à désirer.

2nd. Paralipomena ex Codice Vaticano. Cette partie renferme beaucoup d' Epigrammes inédites.

3rd. Paralipomena ex libris editis.

4th. Catalog. poëtarum Epigrammaticorum. Ce catalogue contient d' Excellentes Notices sur la vie et les écrits des poetes Epigrammatistes.

M. Jacobs vient aussi de publier le premier Volume d'une Seconde Edition de son Anthologie d'après l'ordre du fameux Manuscrit du Vatican.

M. Schaeffer a mis sous presse une Nouvelle Edition de Platon, format in 18mo. Le premier Volume vient de paraître; il est d'une grande correction et fait beaucoup d'honneur aux soins et aux lumierès de l'infatigable Schaeffer.

The learned and accurate Bekker is preparing for publication the inedited works of Apollonius of Alexandria.

M. Gail is preparing an additional volume of Observations on Thucydides, to complete his edition and translation of that historian.

ITALY.

M. Ciampi, Professeur de Littérature Grecque à Pise, vient de mettre au jour un excellent ouvrage intitulé: Descrizione della Casa di Cipselo; tradotta dal Greco di Pausania, ed illustrata dal' Ab. Sebast. Ciampi, prof. di lettere Greche. S'aggiunge la dissertazione dell'Heyne, sopra lo stesso argomento. Pisa (capuro) 1814, in 8vo.

M. Cancellieri, un des plus savants Antiquaires de Rome, a publié, il y a quelque temps, un ouvrage très curieux et très instructif, dont voici le titre: "*Le Sette Cose fatali di Roma antica:*" 1. L'Ago della Madre degli Dei; 2. La Quadriga di Creta de Vejenti; 3. Le Ceneri di Oreste; 4. Lo Scettro di Priamo; 5. Il Velo d'Ilione; 6. Gli Ancili; 7. Il Palladio. Vna delle tre altrecose fatali di Troja con la morte di Troilo Figliuolo di Priamo e con l'introduzione del Cavallo Durio nella Porta Scea, oltre il rapimento de bianchi Cavalli di Reso Re di Tracia, e dell'

Arco e delle Frecce di Ercole lasciate a Filottete; illustrate da Francesco Cancellieri, con la spiegazione de misteriosi attributi de' numeri ternario e settenario. Roma, per Luigi Perego Salvioni, in 8vo.

SPAIN.

M. Llorente presented, soon after the abolition of the Inquisition in 1808, a Memoir to the Royal Academy of History in Madrid, which was printed by that Institution under the title of "Memoria Historica sobre qual ha sido l'opinion nacional de Espagna, acerca del tribunal de la Inquisicion." This publication gave such general satisfaction, that all the papers and documents in the Archives of the Inquisition were entrusted to the author for a work, which he had undertaken, "Annals of the Inquisition of Spain," in which he had collected a great number of curious facts, that had been either unnoticed or misrepresented. The first volume was printed in 1812, and the second in 1813. But the recent changes in Spain, though highly conducive to the happiness of that country in general, have, unfortunately for the cause of freedom, justice, and humanity, restored the Inquisition, and opposed the publication of the work. The author, obliged to change his plan, proposes to write his History in French, and to publish it in Paris. He will now be at liberty to add a considerable number of facts and observations, which it would have been impolitic to insert in his original work, in the Spanish language.

ENGLAND.

LATELY PUBLISHED.

Elementa Linguæ Græcæ. Pars Prima, complectens Partes orationis declinabiles; et contractionum regulas, &c. Studio Jacobi Moor, LL. D. in Academia Glasguensi olim lit. Gr. Prof.

Pars Secunda, complectens Verba anomala et defectiva, et quasdam ex Præpositionibus; studio Andreæ Dalzel, F. R. S. E. nuper in Academia Edin. lit. Gr. Prof. &c.

Nunc demum, reliquas Præpositiones, Adverbia, Conjunctiones, Syntaxin, Prosodiam, regulas Accentuum et Dialectos: studio Georgii Dunbar, F. R. S. E. et in eadem Acad. lit. Gr. Prof.—Edinburgi, 1814.

Eutropius, with English Notes on the plan of Phædrus; by the Rev. C. Bradley, M. A. 2*s.* 6*d.* bound.

Four Plays of Plautus. Amphitryo, Aululariæ, Captivæ, and Rudens. With English Notes, and a Glossary. 4s. 6d. bound.

Mr. Bradley has just published a Second Edition of Exercises and Questions, for the lower classes, adapted to the best Latin Grammars, and designed as an introduction to the Exercises of Valpy, Clarke, Ellis, Turner, and the Eton Exempla Minora. Price 2s. 6d.

Ovid's Metamorphoses, translated into Verse, is just completed in one Vol. Oct. by T. Orger. The Latin text is printed in small type at the bottom of the page. Price 1l. 1s. in boards.

The English and Latin Poems of Thomas Gray. With Critical Notes, a life of the Author, &c. &c. By the Rev. John Mitford, B. A. of Oriel Coll. Oxford. Elegantly printed in 8vo. and embellished with two Portraits of Gray; the first from a painting by Richardson, when Gray was only 15 years of age, in the possession of — Robinson, Esq. of Cambridge: and the second from a painting by Eckardt.—This is the most complete and classical edition of these celebrated Poems which has yet been brought before the public. Pr. 18s. bds.

A Third Edition of *Elements of Mythology*; or an easy and concise History of the Pagan Deities. Intended to enable the young Reader to understand the ancient Writers of Greece and Rome. 2s. bound.

A New *French Dictionary*; or a Guide to the Correct Pronunciation of the French Language. By W. Smith, M. A. who has compiled it from the *Dictionaire de l'Académie Française*, which work he has read through *twice*, with two learned Parisians at his side. One Vol. Oct. Pr. 8s. 6d. boards.

The Rape of Proserpine; with other Poems, from Claudian; translated into English Verse. With a prefatory Discourse and occasional Notes. Oct. Pr. 8s. 6d. By Jacob George Strutt.

The Rev. Dr. H. CLARKE, of Sandhurst College, has published Part I. of *Tabulæ Linguarum*; being a set of Tables exhibiting at sight, The Declensions of Nouns and Conjugations of Verbs; with other Grammatical Requisites essential to the Reading and speaking of the following Languages, *Latin*, *Celtic* or *Erse*, *Sclavonic*, *Hebrew*, *Ethiopic*, *Tartarian*, *and Chinese*; with an Explication of the Lingua Franca; and the pretended modern Egyptian, or Cant Language—The whole being intended to facilitate the acquisition of any of those languages, by placing in the most conspicuous point of view, whatever is esteemed therein essentially necessary to be committed to memory. The Radical or Ancient

Languages being taken from the best authorities; and the Derivative or Modern from the determination of the present Academies and Literary Societies of the Respective countries. Part I. Second Edition, which is just published, contains the Latin, Spanish, Portuguese, Italian, French and Norman. The work is to be completed in 8 parts. Duodecimo.

PREPARING FOR THE PRESS.

An English Version from the Original Greek, of the Genuine Works of Aratus, the Cilician; viz. the Phænomena, the Diosemea, and the Prognostica: and also of the Notes of Germanicus, Avienus, and others. Accompanied with two Stereographic Celestial Planispheres, carefully adapted to the subjects of those poems; and accurately projected to the positions of the Colures, the Equatorial Poles, Stellar R. A. and Dec. &c. for the age in which the Author lived.

In the illustration of these planispheres, it is attempted to reconcile the apparent difference of the position of the equinoctial colure with that given in the ancient draught of the constellation Aries, published in the Leyden edition of Aratus, in 1652; with observations on the opinions of Sir Isaac Newton, and Father Souciet, upon this subject. By Henry Clarke, LL. D. Sandhurst College.

A New Edition of the *Greek Testament*, with Griesbach's Text. It will contain copious Notes from Hardy, Raphel, Kypke, Schleusner, Rosenmuller, &c. in familiar Latin: together with parallel passages from the Classics, and with references to Vigerus for Idioms, and Bos for Ellipses. By the Rev. E. Valpy, B. D. 3 Vols. Oct. A few copies on large paper. Will be published in March, 1815.

Elements of *Latin Prosody*, with Exercises and Questions, designed as an Introduction to the scanning and making Latin Verse. For the use of schools.

Mr. Bradley is preparing for the press an edition of *Ovid's Metamorphoses*, with English notes. For the use of schools.

Professor J. F. Boissonade is printing at Mr. Valpy's Press, Tiberius Rhetor De Figuris, altera parte Auctior; una cum Rufi Arte Rhetorica. The work will appear early in the spring.

Preparing for the press, in one small volume octavo, a Selection from the least objectionable plays of *Aristophanes*. The work is intended for young students at the Universities, and in the higher classes of Grammar Schools, and for such readers as may wish to

have some idea of Attic wit—but whose perusal of the whole of Aristophanes is prevented by feelings which the licentious language of comedy is apt to wound. The text taken from the most approved editions, will be accompanied with a few Latin Notes, Critical and Explanatory.

Translation of the Historical Anecdotes of *Valerius Maximus;* with Notes, explanatory of the Moral and Religious Principles of the Romans, Greeks, Carthaginians, Persians, and other Nations, mentioned in the Original, which comprehends notices of almost every illustrious character of ancient Times. By CHARLES LLOYD, L.L.D. The Work will be handsomely printed, in Quarto, price Two Guineas, in boards. A few copies only will be on large paper, price Five Guineas.

ORIENTAL LITERATURE.

VIENNA. M. Hammer, the learned orientalist, attached to the Imperial Library, at Vienna, has published a Catalogue of the Arabic, Persic, and Turkish copies contained in that refertory;—under the title of *Catalogus Arabicorum, Persicorum, Turcicorum, Bibliothecæ Palatinæ Vindobonenis.* pp. 40. *folio.*

This Catalogue, besides the facilities it affords towards the use of oriental manuscripts in general, contributes also to furnish important notices to the learned who study these languages, on the nature of the MSS. reported in this Catalogue, *especially by means of the valuable notes added by the author.*

The MSS. are in number *four hundred and one:* they are distinguished by the title, the name of the author, and the contents; and are divided into *thirteen* sections. The first contains the Art of Writing: the second Vocabularies; the third, Treatises on Grammar and Rhetoric; the fourth, on the Epistolary style; the fifth on Philosophers, Physicians, Mathematicians, and Naturalists: the sixth contains rules and instructions for administration of certain public employments (canun-namé); the seventh relates to historians; the eighth to writers on ethics and politics; the ninth to novels and tales; the tenth to the Lyric poets, on love, didactics, and mystics; the eleventh to treatises on jurisprudence and theology; the twelfth to the commentators; and the thirteenth to the literature connected with the Koran.

As the study of these languages and of these subjects is now important among us, the knowledge of works in which such subjects are treated, cannot but be of consequence to those engaged in this branch of learning.

NOUVELLES LITTERAIRES DE LA GRECE.

A MONSIEUR L'EDITEUR DU CLASSICAL JOURNAL.

Monsieur, *Paris, ce 22 Décembre,* 1814.

J'APPRENDS avec une vive satisfaction que l'on vient d'établir à Athènes une Société grecque sous le nom de *'ΕΛΛΗΝΙΚΗ 'ΕΤΑΙΡΕΙΑ ΤΩΝ ΦΙΛΟΜΟΥΣΩΝ*, composée de savans distingués de la Grèce, et de plusieurs Européens illustres. L'Honorable Mr. North, cet homme plein de vertus sublimes, ce digne citoyen d'Athènes, qui a rendu à sa patrie *adoptive* des services nombreux et importants, a été nommé, à l'unanimite, PREMIER PRESIDENT de cette société naissante. Un grand nombre d'Ecclésiastiques en font partie, et se distinguent par leur zèle patriotique. Les séances ont lieu toutes les semaines dans un grand Monastère, situé dans un des plus beaux quartiers de la ville, et dont le chef (*ὁ Ἡγούμενος*) passe pour le plus sincère *ami des Muses*. Tout porte à croire que les descendants de Solon vont cueillir les plus heureux fruits de leur grand et sublime patriotisme, et qu'ils ne tarderont pas à exciter l'émulation de ceux de Lycurgue. C'est le cas de dire avec le divin Euripide :

" Εἰ γὰρ λαβὼν ἕκαστος ὅ τι δύναιτό τις
Χρηστὸν, διέλθοι τοῦτο, κεἰς κοινὸν φέροι
Πατρίδι, κακῶν ἂν αἱ πόλεις ἐλασσόνων
Πειρώμεναι, τὸ λοιπὸν εὐτυχοῖεν ἄν."

M. Coray vient de publier la Sixième et dernière partie des *Parallèles* de Plutarque ; un vol. in 8vo. de 560 pages. Le volume est accompagné d'une préface en grec moderne, et de notes savantes et instructives en grec ancien. La préface est intitulée, *" Ἀκολουθία καὶ τέλος τῶν αὐτοσχεδίων στοχασμῶν περὶ τῆς ἑλληνικῆς παιδείας καὶ γλώσσης."* M. Coray s'élève avec véhémence contre le peu de zèle de quelques Archevêques Grecs qui n'imitent pas l'exemple du célèbre Ignatios Métropolitain de Valachie.[1] Le respectable auteur finit par adresser à ces *pasteurs du peuple Grec* les terribles paroles du prophête Ezekiel, prononcées contre les prêtres d'Israël : *ὦ ποιμένες Ἰσραὴλ, μὴ βόσκουσι ποιμένες ἑαυτούς ; οὐχὶ τὰ πρόβατά μου βόσκουσιν οἱ ποιμένες ; Ἰδοὺ τὸ γάλα κατεσθίετε, καὶ τὰ ἔρια περιβάλλεσθε, καὶ τὸ παχὺ σφάζετε, καὶ τὰ πρόβατά μου*

[1] Voyez sur cet homme extraordinaire les cahiers de 1811 et de 1812 du Journal Grec intitulé 'ΕΡΜΗΣ 'Ο ΛΟΓΙΟΣ.

οὐ βόσκετε. Τὸ ἀσθενὲς οὐκ ἐνισχύσατε, etc. etc. etc.[1] Sous d'autres rapports, cette préface de M. Coray est vraiment remarquable. La sévérité de notre bon Nestor, loin de nuire au vénérable clergé grec, ne peut qu'enflammer d'avantage l'amour propre et le zèle de tous ceux des ecclésiastiques Grecs qui font honneur à leur nation. Il est, selon moi, hors de doute que les préfaces des excellentes éditions de M. Coray ont puissamment contribué aux progrès étonnans qu'ont fait ses chers compatriotes en si peu de temps. Que seroit-ce donc si les Grecs étaient débarrassés du féroce *sultan* qui les opprime, et qui est le plus grand ennemi des lumières de la philosophie et du christianisme!

M. Mustoxydi de Corcyre a dernièrement publié une traduction Latine du discours d'Isocrates Περὶ Ἀντιδόσεως,[2] accompagnée de notes et d'une table. Milan, 1814, in 8vo.

M. Petroutzopoulo de Leucade, savant plein de zèle pour sa patrie, vient de publier à Florence un excellent ouvrage *sur l'histoire et les Antiquités de Leucade*, si fameuse chez les Anciens. M. Petroutzopoulo possède un riche cabinet de Médailles Leucadiennes, ainsi qu'un grand nombre d'Inscriptions. Il a sacrifié la plus grande partie de sa fortune, pour faire présent à ses compatriotes d'une histoire complète de son pays natal. Cet homme vénérable réside depuis quelque temps à Florence avec son fils, à qui il donne l'éducation la plus libérale et la plus digne de lui. Sa S. le Patriarche de Constantinople (Kyrillos natif d'Andrinople), ci-devant Archevêque d'Iconium, vient de publier à Vienne, par les soins de M. l'Archimandrite Anthimos Gazis, une grande carte géographique d'Iconium dressée par lui-même. Cette carte contient les noms anciens et modernes, et elle est d'une échelle considérable. M. Barbié du Bocage à qui le PATRIARCHE en a envoyé un exemplaire, m'a assuré qu'elle est d'une grande importance. Sa S. est le plus savant de tous nos Archevêques. Il possède plusieurs langues, et cultive avec un grand succès la Géographie et les Antiquités de la Grèce.

C. N.

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[1] XXXIV. 2, 10.

[2] Voyez le CLASS. JOURN., No. XV. p. 134.

NOTES TO CORRESPONDENTS.

The return of our connexion with the Continent has been productive of much gratification to us in the translation of several articles from the *Classical Journal*, not only into the French, German, and Italian languages, but into Latin. The translators have not always acknowledged the source from which they have drawn those articles; but if the literary world is gratified and instructed, we have attained the object of our publication.

The valuable classical articles from our new Cambridge contributor will meet with as early an insertion as possible.

Professor Nodell's criticisms will be continued in our next No.

T. complains that we have not inserted his Hebrew Criticisms, and that we give the preference to classical articles. We could show him complaints that have reached us of a very different nature. We have studied to please all; we hope we shall not be forced to say, *sudavimus frustra, nec hilum profecimus.*

We have received several classical tracts from France, some of which we shall not fail to notice fully.

We thank B. A. P. R. for his Supplement to the 'List of Hebrew Grammars,' which we gave in No. XVIII. We have, however, deferred its insertion till No. XXI., when we hope to make a much fuller supplement. We shall thank any of our readers to supply any new titles.

Notulæ Quædam in Platonis Menexenum in our next.

The Elegiaca Trias of P. J. Van Lelyveld, does not come within our plan.

Natalitia Anno Magni Climacteris in our next.

On account of the press of matter from the Continent, we are obliged to postpone *The Index to Vols. IX. and X.* to the next No. An *Index Auctorum Emendatorum* to the 10 first Vols. will be given at the same time. It is advised therefore not to bind Vol. X. till after the publication of No. XXI.

The remaining Plates of Hodgkin will appear in No. XXI.

Direction to the Binder.

Do not bind Vol. X. of the *Classical Journal*, 'till you receive the sheet 2 E, containing the *Indices*, which will be inserted in No. XXI. for March, 1815.

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